LIVES OF SAINTS,

SELECTED AND ABRIDGED

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OF THE

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THE

LIVES OF THE SAINTS.

JULY 1.

ST. PAULINUS, Bishop of Nola, C.

From his own works, St. Augustin, St. Jerom, &c. See Tillem. T. 14. p. 1. Ceillier, T. 10. p. 543.—A. D. 431.

PONTIUS MEROPIUS PAULINUS was born at Bourdeaux in 353. His pedigree both by the father's and mother's side was graced with a long line of illustrious senators; and his own father Pontius Paulinus was Præfectus-Prætorio in Gaul, the first magistrate in the western empire. But the glory of his family was eclipsed by his superior virtues, which rendered him the admiration of his own and all succeeding ages. He received from nature a penetrating and elevated understanding and an elegant genius, with other excellent accomplishments of mind and body, by which he was qualified for the highest attainments, and seemed born for every thing that is great. These talents he cultivated from his infancy by the closest application to the study of all the liberal arts; and he acquired the most extensive compass of useful learning. But probity, integrity and other moral virtues, were endowments far more precious than his learning. His merit was soon distinguished by the emperors themselves, who raised him yet young to the first dignities; and he was declared consul before his master Ausonius. He took to wife a Spanish lady of sincere piety and one of the most accomplished of her sex, named Therasia, who brought him a great estate in land. The prudence, generosity, affability and other social and religious virtues of the young statesman, attracted veneration and esteem wherever he came, and gained him many friends and clients in Italy, Gaul and Spain: in all which countries he had displayed his talents during his fifteen years discharge of various employments and affairs both public and domestic. But God was pleased to open his eyes to see the emptiness of all worldly pursuits, and to inspire him with a

more noble and innocent ambition, that of becoming little for the ſake of the kingdom of heaven. The converſation of St. Ambroſe at Milan, of St. Martin whom he had met at Vienne, and of St. Delphinus biſhop of Bourdeaux, gave him a reliſh for retirement, and ſtrong ſentiments of a more perfect virtue. The laſt-mentioned holy prelate being biſhop of the native city and moſt ordinary reſidence of Paulinus whilſt he remained in the world, made good uſe of the opportunity which his ſituation gave him, and often ſpoke to him on the neceſſity and happineſs of giving himſelf to God without reſerve. Paulinus had made ſome advances in virtue; but was not yet perfect. He found how difficult a taſk it is for a man to preſerve a perfect diſengagement and purity of heart in the midſt of worldly honors, and to ſtand his ground againſt the incitements of the ſofter paſſions. His virtuous wife, though yet young and in a condition to enjoy the world, was the firſt to excite him to a contempt of whatever is not God; and they mutually encouraged each other to forſake *all*, the more perfectly to follow Chriſt. In this reſolution they retired, firſt into Spain, and paſſed four years in a little country ſolitude in exerciſes of penance and devotion. There they loſt their only ſon; whom Paulinus calls a holy offspring, becauſe he had been purified by baptiſm. The holy couple lived from that time by mutual conſent in perpetual chaſtity; and Paulinus ſoon after changed his dreſs, to ſignify to the world his reſolution of forſaking it; and determined to renounce the ſenate, his country, houſe and eſtate, and to bury himſelf in ſome monaſtery or wilderneſs. He was very rich; and Auſonius calls his vaſt poſſeſſions ſo many little kingdoms. All theſe he ſold, and diſtributed the price among the poor; as he did alſo thoſe of his wife, who aſpired with no leſs fervor to Chriſtian perfection. This action was much extolled by all true ſervants of God; but ſeverely condemned by the ſlaves of the world, who called his piety folly; hating God in the works of his ſervant, becauſe contrary to their own. The rich forſook him; his own ſlaves, his relations and brothers, refuſed to pay him the common duties of humanity and charity; ſo that he became unknown to his brethren, and as a ſtranger to the children of his mother. God permitted this perſecution to befal him, that by it his heart might be more perfectly weaned from the world, and that he might learn to contemn its frowns. *If I pleaſe men*, ſays the Apoſtle, *I ſhall not be a ſervant of Chriſt*; Gal. i. 10. Paulinus in this ſpirit rejoiced to hear men bark

at him, and all his own friends conſpire to tear him to pieces, and to accuſe his retreat of melancholy, hypocriſy and every other ſiniſter motive. His golden anſwer to their invectives was compriſed in this ſhort ſentence: "O happy affront; that with Chriſt I diſpleaſe you!" To the reproaches of his worldly maſter, the famous Auſonius, he wrote in beautiful verſe a mild and elegant anſwer; in which he teſtifies, that it was to him the higheſt pleaſure to meet with affronts for the ſake of Jeſus Chriſt; and that he regarded not the opinion or railleries of men who purſue oppoſite views, provided his actions gained him the approbation of the eternal King, whom alone he deſired to pleaſe. Thus while the world deſpiſed him, he juſtly and courageouſly deſpiſed it in his turn, and glorioufly trampled it under his feet. His perſecutors, ſtruck with ſo noble a greatneſs of ſoul, ſoon became his admirers; and perſons of the firſt rank reſorted to his little cottage from the remoteſt boundaries of the empire; as St. Auguſtin and St. Jerom bear witneſs. Tharaſia was not inferior to him in virtue. She was not aſhamed to appear in mean clothes; perſuaded that a humble dreſs ſuits penitent minds, and that humility is not eaſily preſerved under rich attire.

St Paulinus could not bear applauſe; and begged his friends to refrain from their compliments, and not to add to the load of his ſins by praiſes, which were not his due. To the practice of interior ſelf-denial, by which he bent his will, he added exterior mortification; and ſo great was the poverty in which he lived, that he was not able to procure a little ſalt to his herbs or bread. Yet the holy cheerfulneſs of his pious ſoul was diſcernible to all who had the happineſs of his acquaintance. He would not chooſe a retreat at Jeruſalem or Rome; becauſe he deſired to live unknown to the world. His love of ſolitude and his devotion to St. Felix determined him to prefer a lonely cottage near Nola in Campania, that he might ſerve Chriſt near the tomb of that glorious confeſſor, without the walls of that town. He would be the porter of the church, ſweep the floor every morning, and watch the night as keeper of the porch; and he deſired to end his life in that humble employment. Several pious perſons joined him in his retirement. Theſe he calls a company of monks; and he practiſed with them all the rules and auſterities of a monaſtic ſtate. They celebrated the divine office, were clothed with ſackcloth, faſted and watched much in

prayer, and their ordinary diet was herbs; but they never eat or drank ſo much as to ſatisfy hunger and thirſt.

The ſaint teſtifies that no motive ſo ſtrongly excited him to fervor in the Divine ſervice, as the conſideration of the infinite goodneſs of God, who, though we owe him ſo much, demands only our love to pay off all debts and to cancel our offences. And in this no man can allege the difficulty, becauſe no man can ſay he has not a heart. St. Paulinus had ſpent fifteen years in his retirement; when upon the death of Paul, the biſhop of Nola, about the end of the year 409, he was choſen to fill the epiſcopal chair. He had been promoted to the prieſthood by compulſion, before he left Spain, in 393. Uranius, a prieſt of Nola, who has given us a ſhort account of his death, teſtifies, that in the diſcharge of his paſtoral duties no provocations were ever able to move him to anger; that no one ever had recourſe to him, who did not receive every kind of comfort of which he ſtood in need; that all received a ſhare in his liberalities, in his counſels, or in his tender charity. The Goths in 410 beſieged Nola; and among others Paulinus was taken priſoner. In this extremity he ſaid to God with confidence: "Suffer me not to be tortured for gold and ſilver: for you know, O Lord, where I have placed all that you have given me." And not one of thoſe who had forſaken all for Chriſt was tormented by the Barbarians. This is related by St. Auguſtin, *L. de Cura pro mortuis, c.* 16. St. Paulinus being conſulted what advantage the dead receive from being buried near the tombs of ſaints, put the queſtion to St. Auguſtin; who anſwered it by his book *On the Care for the Dead;* in which he ſhews, that pomp of funerals can be only a comfort to the ſurviving friends, not a ſuccour to the dead: but that burial in a holy place proceeds from a devotion, which recommends the ſoul of the deceaſed to the Divine mercy and to *the interceſſion of the ſaints.* St. Paulinus lived till the year 431. In his laſt ſickneſs, three days before his death, he was viſited by Symmachus and Acyndinus, two biſhops, with whom he entertained himſelf on ſpiritual things as if he had been in perfect health. The joy of ſeeing them made him forget his diſtemper. With them he offered the *tremendous ſacrifice* (the maſs), cauſing the holy veſſels to be brought to his bed-ſide. Soon after the prieſt Poſthumian coming in, told him, that forty pieces of ſilver were owing for clothes for the poor. The ſaint ſmiling ſaid: "Some one would pay the debt of the poor." A little after arrived

a priest from Lucania, who brought him fifty pieces of silver, sent him as a present from a certain bishop, and a layman. St. Paulinus gave thanks to God, returned two pieces to the bearer, and paid the merchants for the clothes. He slept a little at night, but awaked his clergy to mattins according to his custom, and made them an exhortation to fervor and unanimity. After this he lay silent till the hour of vespers; when stretching out his hands, he said in a low voice: *I have prepared a lamp for my Christ*; Psalm xxxi. The lamps in the church were then lighting. Between ten and eleven at night all who were in his chamber felt a sudden trembling like the shock of an earthquake; and that moment he gave up his soul to God. He was buried in the church he had built in honor of St. Felix. His body was afterwards removed to Rome, and lies in the church of St. Bartholomew, beyond the Tiber.

St. Paulinus expresses in his writings a great devotion to the saints: he testifies that their relics were used in the consecration of altars and churches, *Ep.* 23. *ad Sever.*; the faithful not doubting but that they serve for a defence and remedy. He mentions, that their shrines were adorned with flowers, *Poem* 14.; that crowds flocked to them, *Poem* 13., being attracted by the miracles wrought before them. He declares, that in the holy Eucharist we eat *the same flesh of Christ which was fastened to the cross*; Ep. 32. p. 204. He speaks often of holy images, and describes in the church of St. Felix at Nola the pictures of all the histories of the Pentateuch, and says they were the books of the ignorant; *Poem* 24. *p.* 156. He also begged the prayers of his friends for his deceased brother, and doubts not but they will procure him refreshment and comfort, if he suffered any pains in the other life; *Ep.* 35. *ad Delphin.* & 36. *ad Amand. p.* 224.

ST. MONEGONDES, Recluse.

A. D. 570.

ST. MONEGONDES was a native of Chartres, and honorably married. She had two daughters, who were the objects of her happiness and affections in this world, till God was pleased, in mercy towards her, to deprive her of them both by death. Her grief for this loss was at first excessive; and by it she began to be sensible, that her attachment to them had degenerated into immoderate passion; though she

had not till then perceived the disorder of a fondness, which had much weakened in her breast the love of God, and the disposition of perfect conformity to his holy will above all things and in all things. A fear of offending God obliged her to overcome this grief; and she confessed the Divine mercy in the cure of her inordinate affections, which stood in need of so severe a remedy. Resolving to bid adieu to this transitory and treacherous world, she with her husband's consent built herself a cell at Chartres, in which she shut herself up, serving God in great austerity and assiduous prayer. She had no other furniture than a mat strewed on the floor, on which she took her short repose; and she allowed herself no other sustenance than coarse oat-bread and water. She afterwards removed to Tours; where she continued the same manner of life in a cell which she built near St. Martin's. Many fervent women joined her; and this place became a famous nunnery, since changed into a collegiate church of secular canons. St. Monegondes lived many years a model of perfect sanctity, and died in 570. She is named in the Roman Martyrology.

The loss of friends, without doubt, is a sensible affliction; under which something may be allowed to the tenderness of nature. Insensibility is no part of virtue. The bowels of saints are always tender, and far from that false apathy of which the Stoics boasted. "I condemn not grief for the death of a friend," says St. Chrysostom, *T. 1. p. 765. S. de Laz.*, "but excess of grief.... To mourn is a part of nature; but to mourn with impatience is to injure your departed friend, to offend God, and to hurt yourself. If you give thanks to God for his mercies and benefits, you glorify him, honor the deceased, and procure great advantages for yourself." Motives of faith must silence the cries of nature. "How absurd is it to call heaven much better than this earth, and yet to grieve excessively for those who depart thither in peace," says the same Father in another place; *l. 1. ad Vid. Jun. T. 1. p. 341.*

ST. PHOCAS, Gardener, M.

From his Panegyric by St. Asterius, and that by St. Chrysostom, T. 2. Ed. Ben. p. 704. Ruinart, p. 627.—A. D. 303.

ST. PHOCAS dwelt near the gate of Sinope, a city of Pontus, and lived by cultivating a garden, which yielded him

a handſome ſubſiſtence and wherewith plentifully to relieve the indigent. In his humble profeſſion he imitated the virtue of the moſt holy anchorets, and ſeemed in a manner to enjoy the happy condition of our firſt parents in Paradiſe. Like them this ſervant of God, joining prayer with his labor, practiſed in his garden the moſt ſublime contemplation. His houſe was open to all ſtrangers and travellers who had no lodging in the place; and the holy man, after having for many years moſt liberally beſtowed the fruit of his labor on the poor, was found worthy to give his life alſo for Jeſus Chriſt.

When a cruel perſecution, probably that of Diocleſian in 303, was on a ſudden raiſed againſt the Church, Phocas was immediately impeached as a Chriſtian; and ſuch was the notoriety of his pretended crime, that the formality of a trial was judged unneceſſary; and executioners were diſpatched with an order to kill him on the ſpot, wherever they ſhould find him. Arriving near Sinope, they would not enter the town; but ſtopping at his houſe without knowing it, at his kind invitation took up their lodging with him. Charmed with his courteous entertainment at ſupper, they diſcloſed to him the errand upon which they were ſent, and deſired him to inform them where this Phocas might moſt eaſily be met with. The ſervant of God, without the leaſt ſurpriſe, told them he was well acquainted with the man, and would give them certain intelligence of him the next morning. After they were retired to reſt, he dug a grave, prepared every thing for his burial, and ſpent the remainder of the night in diſpoſing himſelf for his laſt hour. When it was day he went to his gueſts, and told them Phocas was found, and in their power whenever they pleaſed to apprehend him. Glad at this news, they enquired where he was. "He is here preſent," ſaid the martyr: "I myſelf am the man." Struck at his undaunted reſolution and at the compoſure of his mind, they ſtood a conſiderable time motionleſs; nor could they at firſt think of imbruing their hands in the blood of a perſon, in whom they diſcovered ſo heroic a virtue, and by whom they had been ſo courteouſly entertained. He told them, that as for himſelf he looked upon ſuch a death as the greateſt of favors and his higheſt advantage. Whereupon the executioners recovering themſelves from their ſurpriſe, ſtruck off the martyr's head. The Chriſtians of Sinope, after peace was reſtored to the Church, built a ſtately church which bore his name, and was famous over all the Eaſt. In it were depoſited

his ſacred relics; though ſome portions of them were diſperſed in other churches. St. Aſterius in his Panegyric, *p.* 178. *ed. Combeſiſ.*, ſays, "that Phocas from the time of his death was become a pillar and ſupport of the churches; and that the high-ways were filled with perſons reſorting from every country to the church of the holy martyr." He adds, "that the head of St. Phocas was kept in a beautiful church dedicated to God under his name at Rome;" and ſays: "The Romans honor him by the concourſe of the whole people, as they do Peter and Paul." He tells us, "that the ſailors in the Euxine, Ægean and Adriatic ſeas, and in the ocean, ſung hymns in his honor, and that the martyr often ſuccoured and preſerved them; alſo that the ſailors called that part of their gain which they every voyage ſet aſide for the poor, *St. Phocas's ſhare.*" He tells us, "that a king of the Barbarians had ſent his royal diadem ſet with jewels, together with his rich helmet, a preſent to the church of St. Phocas; praying the martyr to offer it to the Lord in thankſgiving for the kingdom which his Divine Majeſty had beſtowed upon him." St. Chryſoſtom receiving a portion of the relics of St. Phocas, the city of Conſtantinople on that ſolemn occaſion kept a great feſtival during two days; and St. Chryſoſtom preached two ſermons, one only of which is extant; *T.* 2. *Ed. Ben. p.* 704. In this he ſays, "that the emperors left their palaces to reverence theſe relics, and ſtrove to ſhare with the reſt the bleſſings which they procure to men."

St. ODO, Archbiſhop of Canterbury, C.

See Matthew of Weſtminſter, Florence of Worceſter and the Life of St. Odo by Eadmer, the diſciple of St. Anſelm, &c.— A. D. 961.

ODO was born in the province of the Eaſt-Angles, of noble Daniſh parents; who about the year 870 had accompanied Inguar and Hubba in their barbarous expedition, and had acquired a plentiful ſettlement in that part of England. Odo from his childhood loved the Chriſtian religion, frequented the churches, and ſpoke with honor of Chriſt to his parents: for which he was often ſeverely chaſtiſed by them, and at length diſinherited and turned out of doors. The young nobleman, rejoicing that he was found worthy to ſuffer ſomething for Jeſus Chriſt, choſe Him for his inheritance, and re-

ſolved to give himſelf wholly to God, and embrace an eccleſiaſtical ſtate. He was enabled to perform his ſtudies by the liberality of the moſt noble duke Athelm; who in the reign of king Ethelwolf, aſſiſted by the Dorſetſhire-men, had defeated the Danes near Portland, in 838. Being a very religious man, he was much taken with the piety of Odo. He was one of the principal noblemen of England in the reign of king Alfred, and in the Saxon annals is ſtyled ealderman of Wiltſhire. In 887 he made a devout pilgrimage to Rome, and carried thither the alms of king Alfred and of the Weſt-Saxons; as the Saxon annals teſtify. He had before that time cauſed Odo to be ordained prieſt, and made uſe of him for his confeſſarius; as did many others who belonged to the court. He recited every day the church office with him; as it was then cuſtomary for pious perſons among the laity to do. St. Odo accompanied him to Rome in quality of chaplain. On the road this nobleman fell ſick of a fever, which in ſeven days reduced him almoſt to extremity. Odo after praying for him, preſented him a glaſs of wine on which he had made *the ſign of the croſs*, bidding him put an entire confidence in God. Athelm had no ſooner drunk the wine, than he found himſelf perfectly cured, and ſurvived till the year 898.

St. Odo was often employed by the kings Alfred and his ſon Edward the Elder. Nothing reflects greater honor on Edward and on his wiſe counſellors, than the code of laws which he added to thoſe of his father Alfred the Great. Edward the Elder, after a glorious reign of twenty-four years, was ſucceeded in 925 by his eldeſt ſon Athelſtan. His father had extinguiſhed the kingdom of the Danes among the Eaſt-Angles; and Athelſtan expelled them out of Northumberland. He reigned with great prudence and valor fourteen years. Having driven the Welch out of Exeter, he founded there a noble monaſtery; which was afterwards made the cathedral, when the biſhopric was removed from Crediton to that city. Athelſtan, though a great warrior, was a lover of peace, piety and religion: he was devout, affable to all, himſelf a learned man and a patron of the learned. He was as much admired and beloved by his ſubjects for his humanity and modeſty, as he was feared by his enemies and by rebels for his military ſkill and invincible courage. This great king repoſed an entire confidence in the prudence and ſanctity of his chaplain, and took him with him even in his wars, that he might continually animate himſelf to virtue by his example and holy advice.

The kingdom of the Weſt-Saxons was for ſome time all compriſed under the dioceſe of Wincheſter; till in the reign of king Ina, about the year 705, the ſee of Shirburne was erected, and in 905 that of Wilton for Wiltſhire; though theſe two ſees were again united, and fixed at Saliſbury in 1046. King Athelſtan about the beginning of his reign procured St. Odo to be choſen ſecond biſhop of Wilton, or as ſome ſay, of Shirburne. Nevertheleſs the ſaint was obliged often to attend the king, and was preſent at the great battle of Brunanburgh againſt the Danes, Scots and Iriſh; in which Athelſtan being attacked by Anlaff, and almoſt ſurrounded by the enemy, having alſo broken or loſt his ſword, called aloud for help. St. Odo ran in upon this occaſion to his aſſiſtance. Athelſtan upon this was animated with new courage, and gained one of the moſt glorious victories ever won by the Engliſh nation. This prince died in 941, and was ſucceeded in the throne by his brother Edmund, at that time only eighteen years of age. This young king reduced a ſecond time the Northumbers and Anlaff the Dane, who had again revolted; and governed by the wiſe counſels of St. Odo, he enacted many wholeſome laws, eſpecially to prevent family feuds and murders. St. Odo, notwithſtanding his great reluctance and ſtrenuous oppoſition upon motives of humility, and a ſcruple of ſetting aſide the canons by which tranſlations to new biſhoprics are prohibited, was in a manner forcibly inſtalled archbiſhop of Canterbury; the exigency of the times requiring ſuch a diſpenſation.

Edmund was aſſaſſinated by an outlawed highwayman in 948. He left two ſons very young, Edwi and Edgar; but was ſucceeded by his brother Edred; in whoſe days happened the following miracle, related by Eadmer in his excellent life of St. Odo; alſo by William of Malmeſbury, and the chronicles of the church of Canterbury, quoted in Parker's Britiſh Antiquities, and Du Pin, *Cent.* 10. Some of the clergy at Canterbury being tempted to doubt of the real preſence of Chriſt's body in the holy Euchariſt, St. Odo begged by his prayers that God would be pleaſed mercifully to demonſtrate to them the truth of this ſacred myſtery. At his earneſt petition, whilſt he was ſaying maſs in his cathedral, at the breaking of the hoſt, blood was ſeen by all the people diſtilling from it into the chalice; the ſaint called up to the altar thoſe who labored under the temptation above-mentioned, and others then preſent, to bear witneſs to the miracle. Full of gratitude to God, they afterwards celebrated with their

archbiſhop a ſolemn thankſgiving for this wonderful miracle, in which Chriſt had manifeſted himſelf viſible in the fleſh to their corporeal eyes.

After the death of king Edred, Edwi, the eldeſt ſon of Edmund, was called to the throne, and crowned at Kingſton by St. Odo. The enormities of his reign induced the Mercians and Northumbers to take up arms againſt him, and to crown his younger brother Edgar. However Edwi retained the kingdom of the Weſt-Saxons till his death; which happened in 959. Edgar exceedingly honored St. Odo and St. Dunſtan, and advanced this latter to the biſhopric of Worceſter. He reigned about ſixteen years in uninterrupted peace and proſperity, beloved by all his ſubjects, and revered by foreigners. King Edgar's ſalutary laws are chiefly to be aſcribed to St. Odo and St. Dunſtan. By the direction of theſe holy men he applied himſelf diligently to repair the damages, which the Church and State had received under the tyranny of his brother.

St. Odo never neglected the daily inſtruction of his clergy and flock, notwithſtanding his great age, and ſtrenuouſly labored to advance continually in the ways of perfection and in the Divine love. He died in 961. His relics, when his ſhrine was plundered at the change of religion, ſeem to have been depoſited under a ſmall tomb, ſeen at this day, in the ſame place where the ſhrine formerly ſtood. His name was famous in our Engliſh Martyrologies. For his virtue he was uſually ſtyled while living, *Odo ſe Gode*; that is, in the Saxon language, *Odo the Good*.

ST. SEXBURGH, Abbeſs.

See her Life in Capgrave: alſo Bede, Monaſt. Angl. T. 1. p. 88. and 152.—About the cloſe of the ſeventh century.

ST. SEXBURGH was daughter of Anna, the religious king of the Eaſt-Angles, and his devout queen Hereſwide, ſiſter to St. Hilda. A pious education laid in her the ground-work of that eminent ſanctity, for which ſhe was moſt conſpicuous during the whole courſe of her life. She was given in marriage to Ercombert, king of Kent, a prince of excellent diſpoſitions, which ſhe contributed exceedingly to improve by her counſels and example. She had a great ſhare in all his zealous undertakings for promoting virtue and the happineſs of his people, eſpecially in extirpating the remnants

of idolatry in his dominions, and in enforcing the obſervance of Lent and other precepts of the Church by wholeſome laws. Her virtue commanded the reverence, and her humanity and devotion raiſed the admiration, of all her ſubjects; and her goodneſs and unbounded charity gained her the love of all, eſpecially of the poor. She had a longing deſire to conſecrate herſelf wholly to God in religious retirement; and, that others at leaſt might attend divine ſervice for her night and day without impediment, ſhe began in her huſband's life-time to found a monaſtery of holy virgins in the iſle of Shepey, on the coaſt of Kent; which ſhe finiſhed after his death in 664, while her ſon Egbert filled the throne. Here ſhe aſſembled ſeventy-four nuns: but hearing of the great ſanctity of Etheldreda at Ely, and being deſirous to live in greater obſcurity, and to be more at liberty to employ all her thoughts on heaven, ſhe left the kingdom of Kent, and retired to Ely before the year 679; when ſhe was choſen to ſucceed her ſiſter St. Etheldreda or Audry in the government of that houſe. In this office ſhe ſo behaved herſelf as to convince the world, that ſhe was no leſs allied to her predeceſſor in virtue than ſhe was in blood. And both under her, and after her death, ſhe gave great examples of ſanctity, cheerfully ſubmitting her neck to the ſweet yoke of religious obſervance, ſerving God in faſting, watching and prayer, night and day; till having attained to a good old age, ſhe was called from this place of baniſhment to her eternal home, on the ſixth of July, towards the cloſe of the ſeventh century. Her monaſtery in Shepey was deſtroyed by the Danes, but rebuilt in 1130, and conſecrated by William, archbiſhop of Canterbury, in honor of the Bleſſed Virgin and St. Sexburgh: and it ſubſiſted in the hands of Benedictin nuns till the diſſolution of abbeys under Henry VIII. St. Sexburgh was nearly allied to many great ſaints. St. Hilda was her aunt; the royal virgins St. Audry, St. Edilburge and St. Withburge, were her ſiſters; St. Ermenilda and St. Eartongotha were her daughters; St. Wereburge was her grand-daughter; St. Eanſwithe her ſiſter-in-law; and St. Mildred, St. Milburge, &c. were her near kinſwomen. Such was the faith and fervor of that golden age, that the greateſt princeſſes (for theſe were all ſuch) thought themſelves happy when they could exchange the vain toys of this world for the treaſure of Divine love here, and immortal joys hereafter.

St. PALLADIUS, B. C. Apoſtle of the Scots.

From St. Proſper and other hiſtorians quoted by Uſher, Antiq. Brit. Eccleſ. c. 16. p. 416, 424; Keith, Cat. Epiſc. Scot. p. 233, &c.—About the year 450.

THE name of Palladius ſhews this ſaint to have been a Roman; and moſt authors agree that he was deacon of the church of Rome. At leaſt St. Proſper in his chronicle informs us, that when Agricola, a noted Pelagian, had corrupted the churches of Britain with that peſtilential hereſy, pope Celeſtine, at the inſtance of Palladius the Deacon, in 429, ſent thither St. Germanus, biſhop of Auxerre, in quality of his legate; who having expelled the heretics, brought back the Britons to the Catholic faith. The concern of Palladius for theſe iſlands ſtopped not here: for it appears beyond a doubt, that he was the perſon of whom St. Proſper again ſpeaks, when he tells us, that in 431 pope Celeſtine ſent Palladius, the firſt biſhop, to the Scots *then believing* in Chriſt. From the lives of SS. Albeus, Declan, Ibar and Kiaran *Saigir*, it appears, that theſe four ſaints preached ſeparately in different parts of Ireland, which was their native country, before the miſſion of St. Patrick. St. Ibar had been converted to the faith in Britain; the other three had been inſtructed at Rome, and were ſent thence into their own country, and according to the hiſtories of their lives were all honored with the epiſcopal character. St. Kiaran *Saigir* (who is commemorated on the fifth of March) preceded St. Patrick in preaching the goſpel to the Oſſorians, and was ſeventy-five years of age on St. Patrick's arrival in Ireland. Hence it is eaſy to underſtand what is ſaid of Palladius, that he was ſent biſhop to the Scots *believing* in Chriſt; though the number of Chriſtians among them muſt have then been very ſmall. St. Proſper, *l. contra Collat. c.* 44. having commended pope Celeſtine for his care in delivering Britain from the Pelagian hereſy, adds, that "he alſo ordained a biſhop for the Scots; and thus whilſt he endeavoured to preſerve the Roman iſland *Catholic*, he likewiſe made a barbarous iſland *Chriſtian*." Uſher obſerves that this can be underſtood only of Ireland; for though part of North-Britain was never ſubject to the Romans, and the greateſt part of it was then inhabited by the Picts, yet it never could with propriety be called a *diſtinct* iſland. It is alſo clear from Tertullian, Euſebius, St. Chryſoſtom and others, that the light of the goſpel

had penetrated among the Picts beyond the Roman territories in Britain near the times of the Apoſtles. Theſe people therefore, who had lately begun to receive ſome tincture of the faith when St. Palladius undertook his miſſion, were doubtleſs the Scots ſettled in Ireland.

The Iriſh writers of the life of St. Patrick ſay, that St. Palladius had preached in Ireland a little before St. Patrick; but that he was ſoon baniſhed by the king of Leinſter, and returned to North-Britain; where they tell us, he had firſt opened his miſſion. It ſeems not to be doubted, but he was ſent to the whole nation of the Scots; ſeveral colonies of whom had paſſed from Ireland into North-Britain, and poſſeſſed themſelves of part of the country, ſince called *Scotland*. St. Palladius left Ireland, and returned into North-Britain in the year 341. He preached there with great zeal, and formed a conſiderable church. The Scottiſh hiſtorians tell us, that the faith was planted in North-Britain, about the year 200, in the time of king Donald and pope Victor. But they all acknowledge that Palladius was the firſt biſhop of that country, and ſtyle him their firſt Apoſtle. He died at Fordun, the capital of the little county of Mernis, fifteen miles ſouth of Aberdeen, about the year 450. His feſtival is marked on the ſixth of July in the breviary of Aberdeen and the Scottiſh calendars; but in ſome of the Engliſh on the fifteenth of December.

It is eaſy to conceive how painful and laborious the miſſion of this ſaint muſt have been; but where there is ardent love, labor ſeems a pleaſure. It is a mark of ſloth and impatience for a man to count his labors, or ſo much as to think of pains and ſufferings in ſo glorious an undertaking. St. Palladius ſurmounted every obſtacle which a fierce nation had oppoſed to the eſtabliſhment of the kingdom of Jeſus Chriſt. Ought not our hearts to be impreſſed with the moſt lively ſentiments of love and gratitude to our merciful God for having raiſed up ſuch great and zealous men, by whoſe miniſtry the light of true faith has been conveyed to us?

ST. HEDDA, B. C. He was an Engliſh-Saxon, a monk of the monaſtery of St. Hilda, and was made biſhop of the Weſt-Saxons in 676. He reſided firſt at Dorcheſter near Oxford; but afterwards removed his ſee to Wincheſter. King Ceadwal having performed a pilgrimage to Rome, died there, and was buried in the church of St. Peter in 688. His kinſman Ina ſucceeded him in the throne. In his wiſe and wholeſome laws, the moſt ancient extant amongſt thoſe of

our Engliſh-Saxon kings, enacted by him in a great council of biſhops and ealdermen in 693, he declares, that in drawing them up he had been aſſiſted by the councils of St. Hedda and St. Erconwald. This religious prince ruled the Weſt-Saxons thirty-ſeven years with great glory, and in the higheſt pitch of human felicity abdicated his kingdom in 728; when travelling to Rome, he profeſſed himſelf a ſimple religious man. His wife accompanied him thither, and imitated his example: ſo that living not far from each other in mutual love and in the conſtant exerciſes of penance and devotion, they departed this life at Rome, not without working divers miracles; as William of Malmeſbury and H. Huntington write. In 696, Sebbi, the pious king of the Eaſt-Saxons, had in like manner preferred a private life to a crown; had taken the monaſtic habit with the bleſſing of biſhop Whaldhere, ſucceſſor to St. Erconwald in the ſee of London, after beſtowing a great ſum of money in charity; and ſoon after died in the odor of ſanctity. See Bede, *B.* 4. *c.* 11. St. Hedda governed his church with great ſanctity about thirty years, and departed to the Lord on the ſeventh of July, 705. Bede and William of Malmeſbury aſſure us, that his tomb was illuſtrated with many miracles. His name occurs in the Roman Martyrology. See Solier the Bollandiſt, *T.* 2. *Julii*, *p.* 482.

ST. WILLIBALD, Biſhop, C.

See Solier the Bollandiſt, T. 2. Julii, p. 485.—A. D. 790.

ST. WILLIBALD was ſon of the holy king St. Richard, and was born about the year 704, in the kingdom of the Weſt-Saxons, about the place where Southampton now ſtands. At three years of age his life being deſpaired of, and all natural remedies proving unſucceſsful, his parents took him and laid him at the foot of a great croſs, erected in a public place near their houſe, according to the cuſtom which prevails in Catholic countries to this day. There they poured forth their prayers with great fervor, and made a promiſe to God, that in caſe the child recovered, they would conſecrate him to the Divine ſervice. God accepted their pious offering; and the child was inſtantly reſtored to health. St. Richard kept him at home two years longer; but regarded him as a ſacred depoſit committed to him by God, and when he was five years old placed him under the abbot Egbald and other holy tutors

in the monaſtery of Waltheim. The young ſaint from the firſt dawn of reaſon in all his thoughts and actions ſeemed to aſpire after heaven alone; and his heart ſeemed full of God and his holy love. He left this monaſtery about the year 721, when he was ſeventeen years old, and his brother Winibald nineteen, to accompany his father and brother in a pilgrimage of devotion to the tombs of the Apoſtles at Rome, and to the Holy Land. They viſited many churches in France on their road; but St. Richard died at Lucca, where his relics are ſtill venerated in the church of St. Fridian. He is commemorated in the Roman Martyrology on the ſeventh of February. The two ſons went on to Rome, and there took the monaſtic habit.

Above two years after this, Winibald having been obliged to return to England, St. Willibald with two or three young Engliſhmen ſet out to viſit the holy places, which Chriſt had ſanctified by his ſacred preſence in the fleſh. They added moſt ſevere mortifications to the incredible fatigues of their journey, living on bread and water only, and at land uſing no other bed than the bare ground. At Emeſa St. Willibald was taken by the Saracens for a ſpy, was loaded with irons, and ſuffered much in ſevere confinement for ſeveral months; till certain perſons who where charmed with his wonderful virtue, and moved with compaſſion at his diſaſter, ſatisfied the caliph of his innocence, and procured his enlargement. The holy pilgrim and his companions expreſſed their gratitude to their benefactors, and purſued their journey to the holy places. They reſolved in viſiting them to follow our Divine Redeemer in the courſe of his mortal life, and began their devotions at Nazareth. Here they paſſed ſome days in the continual contemplation of the mercies of God in the great myſtery of the Incarnation; and the ſight of the place drew from the eyes of St. Willibald ſtreams of devout tears during the whole time of his ſtay in that town. From Nazareth he went to Bethlehem, and thence into Egypt; making no account of the fatigues and hardſhips of his journey, and continually meditating on the ſufferings of our Bleſſed Redeemer in this ſtage of his mortality. In his return he reviſited Nazareth, and thence travelled to Cana, Capharnaum and Jeruſalem. In this laſt place he made a long ſtay to ſatisfy his fervor in adoring Chriſt, in the places where he wrought ſo many great myſteries, particularly on the mountains of Calvary and Olivet, the theatres of his ſacred death and aſcenſion. He likewiſe viſited all the famous monaſteries and

hermitages in that country, with an ardent desire of learning and imitating all the most perfect practices of virtue, and whatever might seem most conducive to the sanctification of his soul. In his return a severe sickness at Acon exercised his patience and resignation. After seven years employed in this pilgrimage, he arrived safe with his companions in Italy.

The celebrated monastery of Mount Cassino having been lately repaired by pope Gregory II. the saint chose that house for his residence; and his fervent example during the ten years he lived there, very much contributed to re-establish in it the primitive spirit of its holy institute. He was first appointed sacristan, afterwards dean or superior over ten monks, and during the last eight years, porter; which was an office of great trust and importance. It happened that St. Boniface coming to Rome in 738, begged of pope Gregory III. that Willibald, who was his cousin, might be sent to assist him in his missions in Germany. The pope desired to see him, and was much delighted with the history of his travels, and edified with his virtue. In the close of their conversation he acquainted him with bishop Boniface's request. Willibald desired to go back to obtain the leave and blessing of his abbot. But the pope told him his order sufficed, and commanded him to go immediately to his destination in Germany. The saint replied, that he was ready to go whithersoever his Holiness should think fit. Accordingly he set out for Thuringia, where St. Boniface then was, and was by him ordained priest. His labors in the country about Aichstadt in Franconia and Bavaria were crowned with incredible success; and he was equally powerful in words and in works.

In 746 he was consecrated by St. Boniface bishop of Aichstadt. This dignity alarmed his humility; but it exceedingly excited his zeal. The cultivation of so rough a vineyard was a laborious and painful task; but his heroic patience and invincible meekness overcame all difficulties. His charity was most tender and compassionate; and he had a singular talent in comforting the afflicted. He founded a monastery which resembled in discipline that of Mount Cassino; to which he often retired. But his love of solitude diminished not his pastoral solicitude for his flock. He was attentive to all their spiritual necessities, visited often every part of his diocese, and instructed all his people with indefatigable zeal and charity. His fasts were very severe; nor did he allow himself any indulgence in

them or in his labors on account of his great age, till his ſtrength was entirely exhauſted. Having labored almoſt forty-five years in regulating and ſanctifying his dioceſe, he died at Aichſtadt on the ſeventh of June 790, being eighty-ſeven years old. He was honored with miracles, and buried in his own cathedral. Pope Leo VII. canonized him in 938. See the three lives of St. Willibald, written by cotemporary authors, eſpecially that by a nun of his ſiſter Walburga's monaſtery.

ST. ELIZABETH, Queen of Portugal.

See her authentic Life by a learned Franciſcan; alſo Mariana and other Spaniſh hiſtorians, &c.—A. D. 1336.

ST. ELIZABETH was daughter of Peter III. king of Arragon, and grand-daughter of James I. Her mother Conſtantia was daughter of Manfred, king of Sicily, and grand-child to the emperor Frederic II. St. Elizabeth was born in 1271, and received her name from her aunt St. Elizabeth of Hungary, who had been canonized by Gregory IX. in 1235. Her birth eſtabliſhed a good underſtanding between her grandfather James, who was then on the throne, and her father; whoſe quarrel had divided the whole kingdom. The former took upon himſelf the care of her education, and inſpired her with an ardor for piety above her age; though he died in 1276, before ſhe had completed the ſixth year of her age.

Her father ſucceeding to the throne, was careful to place moſt virtuous perſons about his daughter, whoſe example might be to her a conſtant ſpur to virtue. The young princeſs was of a ſweet and mild diſpoſition, and from her tender years had no reliſh for any thing but what was conducive to piety and devotion. It was doing her the moſt ſenſible pleaſure, if any one promiſed to lead her to ſome chapel to ſay a prayer. At eight years of age ſhe began to faſt and to practiſe great ſelf-denials; nor could ſhe bear to hear the tenderneſs of her years and conſtitution alleged as a reaſon why ſhe ſhould not faſt. If rigorous faſts ſuit not the tender age of children, at leaſt a perfect ſubmiſſion of the will, obedience and humble modeſty are in no time of life more indiſpenſably to be inculcated; and it is very requiſite to teach children to bear ſeveral little denials without uneaſineſs, and never

eagerly to crave any thing. The eaſy and happy victory of St. Elizabeth over her paſſions was owing to this early and perfect temperance, ſubmiſſiveneſs and ſincere humility. Eſteeming virtue her only delight, ſhe abhorred romances and idle entertainments, and was an enemy to all the vanities of the world. She could bear no other ſongs than ſacred hymns and pſalms, and from her childhood ſaid every day the whole office of the breviary; in which no prieſt could be more ſcrupulouſly exact. Her tenderneſs and compaſſion for the poor entitled her, even in that tender age to be called their mother. She was given in marriage very young to Dionyſius, king of Portugal. That prince had conſidered in her, birth, beauty, riches and ſprightlineſs of genius, more than virtue; yet he allowed her an entire liberty in her devotions, and exceedingly eſteemed and admired her extraordinary piety. She found no temptation to pride in the dazzling ſplendor of a crown; and could ſay with Eſther, that her heart never found any delight in the glory, riches and grandeur, with which ſhe was ſurrounded. In order to cut of all occaſions of ſloth, ſhe planned for herſelf a regular diſtribution of her whole time, and of her religious exerciſes, which ſhe never interrupted, unleſs extraordinary calls of duty or charity obliged her to change the order of her daily practices. She roſe very early every morning; and after a long morning exerciſe and a pious meditation, ſhe recited Matins, Lauds and Prime. Then ſhe heard maſs; at which ſhe communicated frequently during the week. She ſaid every day alſo the little office of our Lady, and that of the Dead; and in the afternoon had other regular devotions after Even-ſong or Veſpers. She retired often into her oratory to her pious books, and allotted certain hours to attend her domeſtic affairs, public buſineſs, or what ſhe owed to others. All her ſpare time ſhe employed in pious reading, or in working for the altar and the poor; and ſhe made her ladies of honor do the like. She found no time for vain ſports and recreations, or idle diſcourſe. She was moſt abſtemious in her diet, modeſt in her attire, humble, meek and affable in converſation, and wholly intent upon the ſervice of God in all her actions. Admirable was her ſpirit of penance and of holy prayer; and ſhe poured forth her heart before God in moſt feeling ſentiments of Divine love, and often watered her cheeks and the very ground

with abundant tears of ſweet devotion. Frequent attempts were made to prevail with her to moderate her auſterities; but ſhe always anſwered, that if Chriſt aſſures us his ſpirit cannot find place in a life of ſoftneſs and pleaſure, mortification is no where more neceſſary than on the throne, where the paſſions find more dangerous incentives. She faſted thrice a-week, many vigils beſides thoſe preſcribed by the Church, all Advent, a Lent of devotion from the feaſt of St. John Baptiſt to the feaſt of the Aſſumption; and ſoon after this ſhe began another Lent, which ſhe continued to St. Michael's day. On all Fridays and Saturdays, on the eves of all feſtivals of the Bleſſed Virgin and the Apoſtles, and on many other days, her faſt was on bread and water. She often viſited churches and places of devotion on foot.

Charity to the poor was a diſtinguiſhing part of her character; and ſhe gave conſtant orders to have all pilgrims and poor ſtrangers provided with lodgings and neceſſaries. She made it her buſineſs to ſeek out and ſecretly relieve perſons of good condition reduced to neceſſity, but who out of ſhame concealed their wants. She viſited the ſick, and ſerved them with the greateſt tenderneſs, and dreſſed their ſores with her own hands. She founded in divers parts of the kingdom many pious eſtabliſhments. In all her actions ſhe ſeemed utterly regardleſs of her own convenience; and ſo attentive to the poor and afflicted throughout the whole kingdom, that ſhe might be ſaid entirely to belong to them. Dionyſius was in his youth a worldly man, and by his infidelities and improper conduct gave her much to ſuffer. She ſtrove to gain him only by courteſy, and with conſtant cheerfulneſs and ſweetneſs cheriſhed his natural children, and took great care of their education. By theſe means ſhe ſoftened the heart of the king; and he kept ever after the fidelity due to his virtuous conſort. A little time before his perfect converſion, there happened an extraordinary accident. The queen had a very pious and faithful page, whom ſhe employed in the diſtribution of her ſecret alms. A wicked fellow-page envying him on account of this favor, treacherouſly ſuggeſted to the king, that the queen ſhewed a fondneſs for the youth. The prince, who by his own ſenſual heart was eaſily inclined to judge ill of others, gave credit to the ſlander, and reſolved to take away the life of the innocent young man. For this purpoſe he gave orders to a lime-burner, that if on ſuch a day he ſent to him a page to enquire "Whether

he had fulfilled the king's commands," he ſhould take him and caſt him into the lime-kiln; for that death he had juſtly incurred; and the execution was expedient for the king's ſervice. On the day appointed he diſpatched the page with that meſſage to the lime-kiln; but the devout youth in his way paſſing by a church, heard the bell ring at the elevation at maſs, went in, and prayed there devoutly; for it was his pious cuſtom, if ever he heard the ſign given by the bell for the elevation, always to ſtep in, and not depart till maſs was ended. It happened on that occaſion, that to ſatisfy his devotion he ſtaid and heard ſucceſſively two other maſſes. In the mean time the king, who was impatient to know if his orders had been executed, ſent the informer to the lime-kiln to enquire whether his commands had been obeyed; but as ſoon as he was come to the kiln, and had aſked the queſtion, the man ſuppoſing him to be the meſſenger meant by the king's order, ſeized him and threw him into the burning lime, where he was ſoon conſumed. Thus was the innocent protected by his devotion, and the ſlanderer overtaken by Divine juſtice. The page, who had heard the maſſes, went afterwards to the lime-kiln, and having aſked whether his majeſty's commands had been yet executed, brought him word back, that they were. The king was almoſt out of himſelf with ſurpriſe; and being informed of the particulars, he eaſily diſcovered the innocence of the pious youth, adored the Divine judgments, and ever after reſpected the ſanctity of his queen.

St. Elizabeth had by the king two children; Alphonſus, who afterward ſucceeded his father, and Conſtantia, who was married to Ferdinand IV. king of Caſtille. This ſon, when grown up, married the *infanta* of Caſtille, and ſoon after revolting againſt his own father, put himſelf at the head of an army of malecontents. St. Elizabeth had recourſe to prayer, faſting, alms-deeds and tears, and exhorted her ſon in the ſtrongeſt terms to return to his duty, conjuring her huſband at the ſame time to forgive him. But certain courtiers whiſpering to the king, that ſhe was ſuſpected of favoring her ſon, he baniſhed her to the city of Alanquer. The queen received this diſgrace with admirable patience and peace of mind. The king himſelf was ſtruck with admiration at her meekneſs and humility under this ſevere trial, and ſhortly after called her back to court with every demonſtration of his ſatisfaction and eſteem.

She reconciled her husband and son when their armies were marching one against the other, and brought back all the malecontents to duty and obedience. On several other occasions she reconciled differences when the parties were ready to take the field: So great was the veneration every one had for her virtue. King Dionysius, after a reign of forty-five years, was taken ill; on which occasion St. Elizabeth gave him most signal testimonies of her love; scarce ever leaving his chamber during his sickness unless to go to the church, and taking infinite pains to serve and attend him. But her main care was to secure his eternal salvation. For this purpose she gave bountiful alms, and caused many prayers and masses to be offered in his behalf. During his long and tedious illness he gave great marks of sincere compunction, and died at Santaren in 1325. As soon as he had expired, the queen retired into her oratory, commended his soul to God, and consecrated herself to the Divine service by putting on the habit of the Order of St. Francis. After a considerable stay at Odiveras, where she had buried her husband, she made a devout pilgrimage to Compostella, and returning to Odiveras, there celebrated his anniversary with great solemnity; after which she retired to a convent of poor Clares. She wished to make her religious profession; but was diverted from that design for some time, upon a motive of charity, that she might continue to support an infinite number of poor people by her alms and protection. She therefore contented herself with wearing the habit of the third Order, living in a house contiguous to her great nunnery, in which she assembled ninety devout nuns. She often visited them, and sometimes served them at table, having for her companion in this practice of charity and humility her daughter-in-law Beatrix, the queen then reigning. However, before her death, she made her religious profession.

A war being lighted up between Alphonsus IV. surnamed the *Brave*, king of Portugal, and her grandson Alphonsus XI. king of Castille, and armies being set on foot, she resolved to set out to reconcile them; nor could she be prevailed on to defer her journey on account of the excessive heats; saying, that she could not better expend her health and her life, than in seeking to prevent the miseries and calamities of war. The very news of her journey disposed both parties to peace. She arrived at Estremoz, where her son was, ill of a violent fever. She strongly exhorted her son to a love of peace and to a

holy life, and received the holy Viaticum on her knees at the foot of the altar, and ſhortly after extreme-unction; from which time ſhe continued in fervent prayer, and appeared overwhelmed with thoſe ſweet conſolations of the Holy Ghoſt, which make death ſo welcome to the ſaints. Thus ſhe gave up her happy ſoul to God, on the 4th of July, in the year 1336, of her age ſixty-five; and was buried with royal pomp in the church of her monaſtery of poor Clares at Coimba, where her relics were honored with miracles. In 1612 her body was taken up, and found entire. She was canonized by Urban VIII. in 1625; and the eighth of July was appointed for her feſtival.

ST. EPHREM of Edeſſa, Doctor of the Church.

From his works in the late Vatican edition: alſo from St. Gregory of Nyſſa, Palladius, Theodoret, Sozomen, &c.—A. D. 378.

THIS humble deacon was the moſt illuſtrious of all the doctors, who by their writings and virtues have adorned the Syriac Church. He was born in the territory of Niſibis, in Meſopotamia. His parents lived in the country, and earned their bread with the ſweat of their brow; but were ennobled by the blood of martyrs in their family, and had themſelves both confeſſed Chriſt before the perſecutors under Diocleſian or his ſucceſſors. They conſecrated Ephrem to God from his cradle; but he was eighteen years old when he was baptized. Before that time he had committed certain faults, which his delicate conſcience exceedingly exaggerated to him after his perfect converſion; and he never ceaſed to bewail with floods of tears his ingratitude towards God, in having thus unhappily offended him. Sozomen ſays, *l.* 3. *c.* 16., that theſe ſins were little ſallies of anger, into which he had ſometimes fallen with his playfellows in his childhood. The ſaint tells us himſelf, that two crimes in particular called for his tears during his whole life. The firſt was, that in play he had driven a neighbour's cow among the mountains, where it happened to be killed by a wild beaſt; the ſecond was a doubt which once came into his mind in his childhood, whether God's particular providence reached to an immediate ſuperintendency over all our actions. This ſin, though it happened before his baptiſm, and never proceeded farther than a fluctuating thought, he exceedingly regrets: and in his Teſtament he thanks God for having been always preſerved

by his mercy, ſince his baptiſm, from all error in faith. He aſſures us, that the Divine Goodneſs was pleaſed, in a wonderful manner to diſcover to him after this temptation the folly of his error, and the wretched blindneſs of his ſoul in having pretended to fathom the ſecrets of Providence. For within a month after, he happened in travelling through the country to be benighted, and was forced to take lodgings with a ſhepherd, who had loſt in the wilderneſs the flock committed to his charge. The ſhepherd's maſter ſuſpected him of the theft, and finding him and Ephrem together, caſt them both into priſon. Ephrem was extremely afflicted at his misfortune, and in the dungeon found ſeven other priſoners all falſely accuſed of different crimes, though really guilty of others. When he had remained ſeven days in priſon in great anguiſh of mind, an angel appearing to him in his ſleep, told him he was ſent to ſhew him the juſtice of Divine Providence in governing and directing all human events; and that this ſhould be manifeſted to him in the caſe of thoſe priſoners, who ſeemed to ſuffer with him unjuſtly. The next day the judge called the priſoners before him, and put two of them to the torture, to compel them to confeſs their crimes. While they were tormented, Ephrem ſtood by the rack trembling and weeping for himſelf. The by-ſtanders cried out: "Ay, it is thy turn next; it is to no purpoſe to weep now: why didſt thou not fear to commit the crime?" However he was not put to the rack, but ſent back to priſon. The other priſoners, though innocent of the crimes of which they were firſt arraigned, were all convicted of other miſdemeanors; and each of them received the chaſtiſement due to his offence. As to Ephrem, the true thief having been diſcovered, he was honorably diſmiſſed after ſeventy days confinement.

St. Ephrem, from the time of his baptiſm, which he received ſoon after this accident, began to be more deeply penetrated with the fear of the Divine judgments; and the remembrance of the laſt accounting day was to him a ſource of continual tears. Hoping more eaſily to ſecure his ſalvation in a ſtate in which his thoughts might never be diverted from it, he took the monaſtic habit, and put himſelf under the direction of a holy abbot; with whoſe leave he choſe for his abode a little hermitage in the neighbourhood of the monaſtery. He ſeemed to ſet no bounds to his fervor; lying on the bare ground, often faſting whole days without eating, and watching a great part of the night in prayer. Manual labor being an eſſential part of the penitential exerciſes prac-

tiſed in all the monaſteries in Meſopotamia and Egypt, St. Ephrem employed himſelf in making ſails for ſhips. He was naturally paſſionate: but ſo perfectly did he ſubdue this propenſity, that meekneſs was one of the moſt conſpicuous virtues in his character; and he was uſually ſtyled *The meek or the peaceable man of God.* He was never known to contend with any one: with the moſt obſtinate ſinners he uſed only tears and entreaties. Once when he had faſted ſeveral days, the perſon who was bringing him a meſs of pottage made of a few herbs for his meal, let fall the pot and broke it. The ſaint ſeeing him in confuſion, ſaid cheerfully: "As our ſupper will not come to us, let us go to it." And ſitting down on the ground by the broken pot, he picked up his meal as well as he could. His wonderful ſpirit of humility appeared in all his words, actions and writings, in a moſt ſtriking manner: inſomuch that honors and commendations ſeemed only to encreaſe the contempt which he had of himſelf. When a certain city ſought to chooſe him biſhop, he counterfeited himſelf mad. To weep ſeemed almoſt as natural to him as it is for other men to breathe. He appeared drowned in an abyſs of compunction. This was always painted in moſt ſtriking colours on his countenance; the ſight of which even in his ſilence was a moving inſtruction to all who beheld him. No one can read his diſcourſes on the Laſt Judgment without diſſolving into tears; ſo awful is the repreſentation, and ſo ſtrong and lively the image which he paints, of that dreadful day.

St. Ephrem, after having ſpent many years in the deſert, went to Edeſſa, there *to venerate the relics of the ſaints;* by which are probably meant chiefly thoſe of the Apoſtle St. Thomas. Being ordained deacon of that church, he became an apoſtle of penance, and preached with incredible zeal and fruit. He was endued with great natural talents, which he had improved by ſtudy and contemplation. He was well verſed in the holy ſcriptures, and was a perfect maſter of the Syriac tongue, in which he wrote with great elegance and propriety. His words carried with them an irreſiſtible power, which the moſt obdurate malice was unable to withſtand. St. Gregory of Nyſſa, ſpeaking of his writings, exclaims: "Who that is proud would not become the moſt humble of men by reading his diſcourſe on humility? Who would not be inflamed with a divine fire by reading his treatiſe on charity? Who would not wiſh to be chaſte in heart and ſpirit by reading the praiſes he has given to virginity?"

St. Ephrem brought many idolaters to the faith, and converted great numbers of Arians, Sabellians and other heretics. Several hereſies he cruſhed in their birth; and he ſuffered much from the fury of the Arians under Conſtantius, and of the Heathens under Julian: but in both thoſe perſecutions he reaped glorious laurels and trophies.

It was by a Divine admonition, as he himſelf aſſures us, that about the year 372. he undertook a long journey to viſit St. Baſil. Being arrived at Cæſarea, he went to the great church, where he found the holy biſhop preaching. After the ſermon, St. Baſil ſent for him, and aſked him by an interpreter, if he was not Ephrem the ſervant of Chriſt. "I am that Ephrem," ſaid he, "who have wandered aſtray from the path of heaven." Then melting into tears and raiſing his voice, he cried out: "O my father, have pity on a ſinful wretch, and lead me into the narrow path." St. Baſil after long ſpiritual conferences with him, diſmiſſed him with great eſteem, having firſt ordained his companion prieſt. As to himſelf, his humility made him eſteem himſelf as infinitely unworthy that honor, which no entreaties could ever prevail with him to accept. Being returned to Edeſſa, he retired to a little ſolitary cell, where he prepared himſelf for his laſt paſſage, and compoſed the latter part of his works. The public diſtreſs under a great famine called him again out of his retirement, in order to ſerve the poor. He engaged the rich liberally to open their purſes, placed beds for the ſick in all the public porticos, viſited them every day, and ſerved them with his own hands. The public calamity being over, he haſtened back to his ſolitude, where he ſhortly after fell ill of a fever. His confidence in the precious fruits of the holy ſacrament of the altar raiſed his hope, and inflamed his love, eſpecially in his paſſage to eternity. He thus expreſſes himſelf, *Necroſim. can.* 81. *p.* 355. *T.* 6.: "Entering upon ſo long and dangerous a journey, I have my Viaticum, even thee, O Son of God. In my extreme ſpiritual hunger, I will feed on thee, the Repairer of Mankind. No fire will dare to approach me; for it will not be able to bear the ſweet ſaving odor of *thy Body and Blood.*" In his laſt Teſtament, which is ſtill extant, St. Ephrem ſays: "I Ephrem am now dying. Be it known to you all, that I write this Teſtament to conjure you always to remember me in your prayers after my deceaſe;" *Teſt.* 2. *p.* 230, &c.; which he often repeats. He proteſts that he had always lived in the true faith; to which he exhorts all moſt firmly to adhere. In concluſion, he ſays: "Let no one

praiſe me; for I am full of confuſion, and the very abſtract of baſeneſs." Laſtly, he expreſſes moſt feeling ſentiments of compunction, and gives his bleſſing to his diſciples, with a prediction of the Divine mercy in their favor; but excepts two among them, both perſons famed for eloquence, Aruad and Paulonas, who he foreſaw would afterwards apoſtatize from the Catholic faith. The whole city was aſſembled before the ſaint's door, every one being bathed in tears; and all ſtrove to get as near to him as poſſible, and to liſten to his laſt inſtructions. The holy man having ceaſed to ſpeak, continued in ſilent prayer till he calmly gave up his ſoul to God. He died in a very advanced age about the year 378. His feſtival was kept at Edeſſa immediately after his death. On it St. Gregory of Nyſſa ſoon after ſpoke his funeral oration, at the requeſt of one Ephrem; who having been led captive by the Iſmaelites, had recommended himſelf to this ſaint, his patron, and had been delivered in a wonderful manner from his chains and from many dangers. St. Gregory cloſes his diſcourſe with this addreſs to the ſaint: "You are now aſſiſting at the Divine altar, and before the Prince of Life, together with the angels, praiſing the moſt holy Trinity: remember us all, and obtain for us the pardon of our ſins." The true martyrology of Bede calls the 9th of July the day of his depoſition; though the Latins have long kept his feſtival on the firſt of February, and the Greeks on the twenty-eighth of January. The works of this holy Father demonſtrate beyond reply the exact conformity of the doctrine of the Church in the fourth age, with that of the holy Roman Catholic Church at this day.

The SEVEN BROTHERS and ST. FELICITAS, MM.

From their genuine Acts in Ruinart, and Tillemont, T. 2, &c.
In the ſecond century.

THE illuſtrious martyrdom of theſe ſaints has been juſtly celebrated by the holy Fathers. It happened at Rome under the emperor Antoninus Pius. The ſeven brothers were the ſons of St. Felicitas, a noble Chriſtian widow in Rome, who brought them up in the moſt perfect ſentiments and practice of virtue. After the death of her huſband ſhe ſerved God in a ſtate of continency, and employed herſelf wholly in prayer, faſting and works of

charity. By the public and edifying example of this lady and her whole family many idolaters were moved to embrace the faith of Chriſt. This raiſed the ſpleen of the heatheniſh prieſts; who complained to the emperor Antoninus, that the boldneſs with which Felicitas publicly practiſed the Chriſtian religion, drew many from the worſhip of the gods, the guardians and protectors of the empire; and that on this account they were extremely offended and angry with the city and the whole ſtate. They added, that in order to appeaſe them, it was neceſſary to compel this lady and her children to offer ſacrifice. Antoninus being himſelf very ſuperſtitious, was prevailed upon by this remonſtrance to ſend an order to Publius, the prefect of Rome, to take care that the prieſts ſhould be ſatisfied, and the gods appeaſed in this matter. Publius cauſed the mother and her ſons to be apprehended and brought before him. He then took Felicitas aſide, and uſed the ſtrongeſt inducements to prevail with her to ſacrifice to the gods, that he might not be obliged to proceed with ſeverity againſt her and her ſons. But ſhe returned him this anſwer: "Do not think to frighten me by threats, or to win me by fair ſpeeches. The Spirit of God within me will not ſuffer me to be overcome by Satan, and will make me victorious over all your aſſaults." Publius ſaid in great rage: "Unhappy woman, is it poſſible you ſhould think death ſo deſirable as not to permit even your children to live, but force me to deſtroy them by the moſt cruel torments?" "My children," ſaid ſhe, "will live eternally with Chriſt if they are faithful to him; but muſt expect eternal death if they ſacrifice to idols." The next day the prefect ſitting in the ſquare of Mars before his temple, ſent for Felicitas and her ſons; and addreſſing himſelf to her, ſaid: "Take pity of your children, Felicitas: they are in the bloom of youth, and may aſpire to the greateſt honors and preferments." The holy mother anſwered: "Your pity is really impiety; and the compaſſion to which you excite me would make me the moſt cruel of mothers." Then turning herſelf towards her two ſons, ſhe ſaid to them: "My ſons, look up to heaven, where Jeſus Chriſt with his ſaints expects you. Be faithful in his love, and fight courageouſly for your ſouls." Publius, exaſperated at this behaviour, commanded her to be cruelly buffetted, ſaying: "You are inſolent indeed, to give them ſuch advice as

this in my preſence, in contempt of the orders of our princes."

The judge then called her ſons to him one after another, and uſed many artful ſpeeches, mingling promiſes with threats, to induce them to adore the idols. Januarius, the eldeſt, was called firſt; but reſolutely anſwered him: "You adviſe me to do a thing that is very fooliſh and contrary to all reaſon: but I confide in my Lord Jeſus Chriſt, that he will preſerve me from ſuch an impiety." Publius ordered him to be ſtripped and cruelly ſcourged; after which he ſent him back to priſon. Felix, the ſecond brother, was called next, and commanded to ſacrifice. But the generous youth replied: "There is one only God. To him we offer the ſacrifice of our hearts. We will never forſake the love which we owe to Jeſus Chriſt. Employ all your artifices; exhauſt all inventions of cruelty: you will never be able to overcome our faith." The other brothers made their anſwers ſeparately, that they feared not a paſſing death, but everlaſting torments; and that having before their eyes the immortal recompences of the juſt, they deſpiſed the threats of men. Martialis, who ſpoke laſt, ſaid: "All who do not confeſs Chriſt to be *the true God*, ſhall be caſt into eternal flames." The martyrs after having been ſcourged, were remanded to priſon; and the prefect deſpairing of ever being able to overcome their reſolution, laid the whole proceſs before the emperor. Antoninus having read the interrogatory, gave orders that they ſhould be ſent to different judges, and condemned to different deaths. Januarius was ſcourged to death with whips loaded with plummets of lead. The two next, Felix and Philip, were beaten with clubs till they expired. Sylvanus, the fourth, was thrown headlong down a ſteep precipice. The three youngeſt, Alexander, Vitalis and Martialis, were beheaded; and the ſame ſentence was executed upon the mother four months after. St. Felicitas is commemorated in the Roman Martyrology on the twenty-third of November; the ſons on the tenth of July: on which day their feſtival is marked in the old Roman calendar.

What afflictions do parents daily meet with from the diſorders into which their children fall, through their own bad example or negect! Let them imitate the earneſtneſs of St. Felicitas, in forming to perfect virtue the tender ſouls which God hath committed to their charge; and with this ſaint they will experience in them the greateſt of all

comforts; and will by his grace count as many ſaints in their family as they are bleſſed with children.

ST. JAMES, Biſhop of Niſibis, C.

From Theodoret, Phil. c. 1. and Hiſt. l. 1. c. 7. Gennadius, c. 1. Tillemont, T. 7. p. 263. Ceiller, T. 4, &c.—A. D. 350.

THIS eminent ſaint and glorious doctor of the Syriac Church was a native of Niſibis in Meſopotamia; which country was then ſubject to the eaſtern empire. He had a genius rich by nature, which he cultivated with unwearied application; though after laying a foundation of the ſciences, he confined himſelf to ſacred ſtudies. Upon entering into the world he ſoon became appriſed of its dangers. He ſaw that in it only ambition, vanity and voluptuouſneſs reign; and that men here uſually live in diſſipation, without finding leiſure to look into themſelves, or to ſtudy that great ſcience which ought to be their only affair. Wherefore he reſolved to retire from this ſcene of confuſion and diſorder, which ſtruck his pious ſoul with horror and diſmay. He choſe the higheſt mountains for his abode, ſheltering himſelf in a cave in the winter, and the reſt of the year living in the woods, continually expoſed to the open air. His food was only wild roots and herbs, which he eat raw; and he had no other garments than a tunic and a cloak, both made of goats' hair, very coarſe. Notwithſtanding his deſire to live unknown to men, he was diſcovered; and many were not afraid to climb the rugged rocks to recommend themſelves to his prayers, and receive the comfort of his ſpiritual advice. He was favored with the gifts of prophecy and miracles in an uncommon degree; of which he gave many proofs in a journey into Perſia to viſit the new churches that were planting there, and to ſtrengthen the young converts, who then labored under grievous perſecutions. His preſence fortified them in their good reſolutions, and helped to inſpire them with that ſpirit of martyrdom, which afterwards ſhewed itſelf in their glorious triumphs. He converted many idolaters, and wrought ſeveral miracles in that country. He ſuffered torments for the faith in the perſecution continued by Maximinus II. and is named among the holy biſhops in the council of Nice, who bore the glorious marks of their ſufferings for Chriſt. His

perſonal merit and great reputation occaſioned his promotion to the ſee of Niſibis: but he ſtill followed the ſame courſe of life he had practiſed in the mountains; to his faſts and auſterities adding the care of the poor, the correction of ſinners, the inſtruction of his flock, and all the other toils and hardſhips of the epiſcopal charge. Such was his charity for the poor, that he ſeemed to poſſeſs nothing but for their relief. Theodoret relates, that one day as St. James was travelling he was accoſted by a gang of beggars, who ſought to impoſe upon the ſervant of God. With this view one of their companions lay ſtretched upon the ground as if he had been dead. The holy man gave them what they aſked in order to his interment; and "offering up ſupplications to God as for a ſoul departed, *he prayed that his Divine Majeſty would pardon him the ſins he had committed while he lived*, and that he would admit him into the company of the ſaints," ſays Theodoret, *Philoth. c.* 1 *p.* 767. As ſoon as the ſaint was gone by, his companions calling upon him to riſe and ſhare the booty, found him really dead. Seized with conſternation, they immediately ran after the man of God, caſt themſelves at his feet, begged pardon for what they had done, and beſought him by his prayers to reſtore their unhappy companion to life; which the ſaint performed, as this grave author aſſures us.

When the Arian hereſy began to infect many churches, St. James labored ſtrenuouſly to cruſh the growing evil. He aſſiſted at the council of Nice in 325, and likewiſe at that of Antioch held under St. Euſtathius about the year 326. The moſt famous miracle wrought by St. James was that, by which he protected the city of Niſibis from the Barbarians; as is related by Theodoret both in his Religious and Eccleſiaſtical Hiſtory, and even by Philoſtorgius himſelf, *Hiſt. l.* 3. *c.* 23. who as a rank Arian cannot be ſuſpected of partiality in this particular. Sapor II. the haughty king of Perſia, twice beſieged Niſibis with the whole ſtrength of his empire, while St. James was biſhop. The firſt of theſe ſieges happened in 338, ſoon after the death of Conſtantine the Great. After continuing the ſiege with a prodigious army ſixty three days, Sapor was compelled ſhamefully to retreat; and his army, after immenſe hardſhips and fatigues, was at length deſtroyed by famine and epidemical diſeaſes. In 350 Sapor again ventured to lay ſiege to Niſibis with an army ſtill much ſtronger than

the former. After ſeventy days labor to no purpoſe, to make the place aſſaultable, he cauſed a dam to be raiſed at a conſiderable diſtance from the city, thereby to ſtop the river Mygdon which ran through it: this he ordered to be broken down when the water was at its full height; ſo that the violence with which it beat againſt the wall of the city made in it a wide breach. At which the Perſians rent the air with loud ſhouts of joy; but deferred the aſſault till the next day, that the water might be drained off. The inhabitants had raiſed another wall behind the former with an aſtoniſhing expedition; while St. James remained all the time in the church at his prayers, by which, like Moſes on the mount, he effectually ſtopped the progreſs of the enemy. For Sapor marching up to the breach in perſon, ſaw a man in royal apparel on the wall, whoſe purple and diadem ſhone with uncommon luſtre. This perſon he took for the Roman emperor Conſtantius, and threatened with death thoſe who had told him the emperor was at Antioch. But upon their giving him freſh aſſurances that Conſtantius was really there, convinced that Heaven fought for the Romans, he impiouſly threw up a javelin into the air, as if he meant to defy the Almighty. Then St. Ephrem, deacon of Edeſſa and St. James's diſciple, who was preſent on that occaſion, entreated him to go upon the walls to take a view of the Perſians, and pray to God that he would defeat the infidel army. The biſhop refuſed to pray for the deſtruction of any one; but implored the Divine mercy to deliver the city from the calamities of ſo long a ſiege. Afterwards going to the top of a high tower, and ſeeing the prodigious multitude of men and beaſts which covered the whole country, he cried out: "Lord, thou art able by the weakeſt means to humble the pride of thy enemies; defeat theſe multitudes by an army of gnats." God heard the humble prayer of his ſervant: and the ſaint had ſcarce ſpoken theſe words when whole clouds of gnats and flies came pouring down upon the Perſians, got into the elephants trunks and the horſes ears and noſtrils, which made them chafe and foam, throw their riders, and put the whole army into confuſion and diſorder. A famine and peſtilence which followed ſwept off a great part of the troops: and the haughty Sapor was obliged ſhamefully to return home. This infidel king received a third foil under the walls of Niſibis in 359; and the citizens attributed

their preſervation to the interceſſion of their glorious patron St. James; who, according to moſt moderns, paſſed to glory in 350. His feſtival is kept by the Latins on the 15th of July; by the Greeks on the 13th of January and the 31ſt of October.

St. James in his diſcourſe on Faith teaches the neceſſity of that virtue; in thoſe on Prayer and Penance he inculcates the neceſſity of baptiſm and confeſſion of ſins to a prieſt; of which latter he ſays, "the prieſt cannot diſcloſe ſuch a confeſſion;" *p.* 237. *De Pœnit.* He alſo teaches the real preſence of the *body and blood* of Chriſt in the holy myſteries, in his diſcourſe on Prayer. In his 17th diſcourſe, he ſays, "*holy virginity* was profeſſed by the clergy," &c. &c.

ST. JOHN GUALBERT, Founder of Vallis-Umbroſa.

From his exact Life by Melaniſius. See alſo Cuper the Bollandiſt, T. 3. *Julii, p.* 311.—*A. D.* 1073.

ST. JOHN GUALBERT was born at Florence of rich and noble parents, and in his youth was carefully inſtructed in the Chriſtian doctrine and in the elements of the ſciences; but by converſing with the world he imbibed a reliſh for its vanities and follies. However God was pleaſed by a remarkable accident to diſcover to him the error of his ways. Hugo, his only brother, was murdered by a gentleman of the country; and the young nobleman determined to revenge the crime by the death of his enemy, who ſeemed out of the reach of the laws. His reſentment was much heightened by the invectives and perſuaſion of his own father; and he neither liſtened to the voice of reaſon nor religion. It happened that, riding with his man home to Florence on Good-Friday, he met the murderer in ſo narrow a paſſage, that it was impoſſible for either of them to avoid the other; and drew his ſword in order to diſpatch him. The other lighting from his horſe, fell upon his knees, and beſought him by the paſſion of Jeſus Chriſt, who ſuffered on that day, to ſpare his life. The remembrance of Chriſt praying for his murderers on the croſs exceedingly affected the young nobleman; who meekly raiſed the ſupplicant from the ground, and ſaid: "I can refuſe nothing aſked of me for the ſake of Jeſus Chriſt. I not only give you your life, but alſo my friendſhip for-

ever. Pray for me, that God may pardon me my ſin." After embracing each other, they parted; and John went forward on his road till he came to the monaſtery of St. Minias, of the holy Order of St. Bennet. Going into the church, he offered up his prayers at the foot of a large crucifix, begging with many tears that God would mercifully grant him the pardon of his ſins. The Divine grace made ſuch deep impreſſions on his heart, that riſing from his devotions he caſt himſelf at the feet of the abbot, earneſtly begging to be admitted to the religious habit. The abbot fearing his father's diſpleaſure, with much ado allowed him to live in the community in his ſecular dreſs. After a few days John cut off his hair himſelf, and put on a habit which he had borrowed. His father at this news haſtened to the monaſtery, and ſtormed and complained like a man beſide himſelf; till at length ſeeing the ſteadineſs of his ſon's reſolution, and hearing his reaſons and motives, he gave him his bleſſing, and exhorted him to perſevere in his good purpoſes. John devoted himſelf to the exerciſes of his new ſtate in the moſt perfect diſpoſitions of a true penitent. He ſubdued his body with much faſting and watching, never gave way to ſloth, but kept himſelf day and night employed in almoſt continual prayer. Thus he ſoon obtained the victory over his paſſions, and became moſt eminent in meekneſs, humility, obedience, modeſty and patience.

When the abbot died, St. John was earneſtly entreated by the majority of the monks to accept that dignity; but his conſent could by no means be extorted. Not long after he left this houſe with one companion, in queſt of a cloſer ſolitude. He paid a viſit to the hermitage of Camaldoli; and having edified himſelf with the example of its fervent inhabitants, he proceeded farther to an agreeable ſhady valley covered with willow trees, commonly called Vallis-Umbroſa, in the dioceſe of Fieſoli, half a day's journey from Florence in Tuſcany. He found in that place two devout hermits; with whom he and his companions concerted a project to build themſelves a ſmall monaſtery, and to form together a little community, ſerving God according to the primitive auſtere rule and ſpirit of St. Bennet. The monaſtery being finiſhed, the biſhop of Paderborn, who attended the emperor Henry III. into Italy, conſecrated the chapel. Pope Alexander II. in 1070 approved this new Order, together with the rule; in which

the ſaint added ſeveral particular conſtitutions to the original rule of St. Bennet. From this confirmation is dated the foundation of the Order of Vallis-Umbroſa. St. John was choſen the firſt abbot; nor was he able to decline that dignity. He gave his monks a habit of an aſh colour, and ſettled among them retirement, ſilence, diſengagement of their hearts from all earthly things, the moſt auſtere practice of penance, profound humility and univerſal charity. He was himſelf a perfect model of all virtues, and tender and compaſſionate towards all, eſpecially the ſick. This compaſſion for them he learned by his own perpetual infirmities and weakneſs of ſtomach. Such was his humility, that he would never be promoted even to Minor Orders, and never preſumed to approach nearer the altar than was neceſſary to receive the holy communion. He founded or reformed ſeveral monaſteries, and left about twelve houſes of his Order at his death. Beſides monks, he received lay-brothers, who were exempt from choir and ſilence, and employed in external offices. This is ſaid to have been the firſt example of ſuch a diſtinction: but it was ſoon imitated by other Orders. St. John's charity for the poor was unbounded. He would have no poor perſon ſent from his door without an alms, and often emptied all the granaries and ſtores of his monaſteries in relieving them. He was endued with the ſpirit of prophecy, and by his prayers reſtored many ſick perſons to perfect health. At length the ſervant of God fell ſick of a ſharp fever at Paſſignano. He called for all the abbots and ſuperiors of his Order; and telling them he was ſoon to leave them, ſtrongly exhorted them to watch vigilantly over the moſt exact obſervance of their rule, and to maintain peace and fraternal charity. After this, having moſt devoutly received the laſt ſacraments, he died happily on the twelfth of July in the year 1073, of his age the ſeventy-fifth. Pope Celeſtine III. having cauſed juridical informations to be taken concerning his virtues and miracles, ſolemnly enrolled him among the ſaints in 1193.

ST. EUGENIUS, Biſhop of Carthage, and his Companions, Confeſſors.

From Victor Vitenſis, Hiſt. Perſec. Vandal. l. 2. *&* 3. *See Tillemont, T.* 16, *&c.—A. D.* 505.

IN the reign of the emperor Valentinian III. in 428, Genſeric, king of the Vandals and Alans, having lately made a ſettlement in part of Spain, paſſed into Africa, and in a ſhort time became maſter of that rich portion of the Roman empire. The Vandals, who were moſtly Chriſtians, but infected with the Arian hereſy, laid the whole country waſte with fire and ſword, plundered even churches and monaſteries, burnt alive two biſhops, and tortured others to extort from them the treaſures of their churches. Quodvultdeus, biſhop of Carthage, with many others, was by them baniſhed. But in 454, at the requeſt of the emperor Valentinian, Genſeric allowed the Catholics to chooſe a biſhop of Carthage; and St. Deogratias was raiſed to that dignity. He died ſoon after Genſeric's return from the plunder of Rome. The perſecution growing hotter, many ſuffered torments for the faith, and ſeveral received the crown of martyrdom. The Arians, by a ſacrilege never before heard of, (but very common ſince the *reformation*) made themſelves ſhirts and breeches of the altar-cloths, and "at Tenuzuda ſpilt and ſcattered the *body* and *blood* of Chriſt on the pavement;" *S. Vict. Vit. l.* 1. *p.* 17. Catholics being by an edict diſqualified from bearing any office in the government, Armogaſtes, a nobleman who held an honorable poſt in the houſehold of Theodoric, the king's ſon, was condemned by the tyrant to keep cattle. Genſeric dying after a reign of thirty-ſeven years, was ſucceeded by his ſon Huneric, a more barbarous perſecutor than his father had ever been. However he permitted the Catholics in 481, on certain conditions, to chooſe a biſhop of Carthage, after a vacancy of twenty-four years. The people pitched upon Eugenius, a citizen of Carthage, eminent for his learning, zeal, piety and prudence. Such was his deportment in this dignity, that the very Arians revered him; and he was ſo dear to the Catholics, that every one of them ſeemed ready to lay down his life to preſerve him. His charities to the diſtreſſed knew no bounds. But he always found reſources for their neceſſities in the hearts of his people; and he refuſed himſelf every thing, that he might

give all to the poor. When others put him in mind that he ought to reſerve ſomething for his own neceſſaries, he made anſwer: "If the good paſtor muſt lay down his life for his flock, can it be excuſable for me to be ſolicitous for the neceſſities of my body?" He faſted every day, and often allowed himſelf only a moſt ſlender evening refection of bread and water. At length envy and blind zeal got the aſcendant in the breaſts of the Arians over that eſteem, which they could not help entertaining for his great virtue; and the king ſent him an order never to ſit in the epiſcopal throne, preach to the people, or admit into his chapel any Vandals, among whom ſeveral were Catholics. The ſaint boldly anſwered, that the laws of God commanded him not to ſhut the doors of his church to any one. Huneric, enraged at this anſwer, perſecuted the Catholics many ways, eſpecially the Vandals who had embraced the faith. He commanded guards to be placed at the doors of the Catholic churches; who when they ſaw any man or women going in clothed in the habit of Vandals, ſtruck them on the head with ſhort ſtaffs jagged and indented; which being twiſted into their hair, and drawn back with great violence, tore off the hair and ſkin together. Some loſt their eyes by this cruel treatment; others died of extreme pain. Women with their heads flayed in this manner, were led through the ſtreets, with a crier before them to ſhew them to the people. But this barbarous uſage did not cauſe any one to forſake the true religion. Next, the tyrant deprived the Catholics at court of their penſions, and ſent them to work in the country. He afterwards turned them out of their houſes, ſtripped them of all their poſſeſſions, and baniſhed them to Sicily or Sardinia. After this his perſecution fell on all Catholics. One edict followed another; and the cloud thickened every day over their heads. Many nuns were ſo cruelly tortured, that they expired on the rack. Great numbers of biſhops, prieſts, deacons and eminent Catholic laymen, were exiled, to the number of 4976; all whom the tyrant ſent into a deſert, where they were fed with barley like horſes. This deſert was full of ſcorpions and venomous ſerpents; but they did not deſtroy any of the ſervants of God. The people followed their biſhops and prieſts with lighted tapers in their hands; and mothers carried their little babes in their arms, and laid them at the feet of the confeſſors; all crying out with tears: "Going

yourſelves to your crowns, to whom do you leave us? Who will baptize our children? Who will impart to us the benefit of penance, and diſcharge us from the bonds of ſin, by the favor of reconciliation and pardon? Who will bury us with ſolemn ſupplications at our death? By whom will the Divine ſacrifices be duly offered?" *St. Victor Vit. l.* 2. *p.* 33.

St. Eugenius was ſpared in the firſt ſtorm. But in May 483 the king ſent him a ſummons, requiring the Catholics to hold a diſputation with his Arian biſhops at Carthage. Eugenius anſwered, "that the terms were not equal, ſince their adverſaries were to be judges; and that as it was the common cauſe of all churches, other foreign churches ought to be invited and conſulted, *eſpecially the church of Rome, which is the head of all churches;*" Victor Vit. l. 2. p. 38. About that time one Felix, who had been long blind, addreſſed himſelf to St. Eugenius, deſiring him to pray that he might recover his ſight, and affirming he had been admoniſhed by a viſion ſo to do. The biſhop alleged that he was a baſe ſinner: but at length, after bleſſing the font for the ſolemn adminiſtration of baptiſm on the Epiphany, he ſaid to the blind man: "I have told you I am a ſinner and the leaſt of all men: but I pray God that he ſhew you mercy according to your faith, and reſtore to you your ſight." Then he made *the ſign of the croſs* on his eyes; and the blind man recovered his ſight. The whole city was witneſs to the triumph of the faith. The king ſent for Felix, and examined himſelf all the circumſtances of the miracle, which he found too evident to be called in queſtion. The Arian biſhops told him, that Eugenius had performed it by art-magic. For the intended conference, the Catholics made choice of ten diſputants. It was opened on the fifth of February 484. Cyrila, patriarch of the Arians, was ſeated on a throne; the Catholics, who remained ſtanding, aſked who were the commiſſaries to take down in writing what ſhould paſs in the diſputation, and were anſwered, that Cyrila would perform that office. The Catholics aſked by what authority he claimed the juriſdiction and rank of patriarch. The Arians not being able to produce any ſufficient warrant for his uſurpation, filled the hall with noiſe and tumult, and obtained an order that every lay Catholic preſent ſhould receive a hundred baſtinadoes. Cyrila fought various pretences to defer the conference. The Catholics, however,

preſented a written confeſſion of their faith; in which the *conſubſtantiality* of God the Son was proved from the ſcriptures; and the ſame capital article of our faith was alſo confirmed from the writings of the Fathers. The firſt part takes up the whole third book of Victor's Hiſtory. The ſecond part is now loſt. This confeſſion ſeems to have been drawn up by St. Eugenius. In it the Catholics appeal to the *tradition* of the univerſal Church.

When this was read, the Arians quarrelled with their adverſaries for taking the name of Catholics, though this was given them by the whole world, even by ſectaries themſelves, as St. Auguſtin obſerved a little before this time in that very country. Upon this, however, the Arians abruptly broke up the conference; and the king on the 25th of February 484 publiſhed a ſevere edict for a general perſecution, which he had already prepared for that purpoſe. Executioners were diſpatched to all parts of the kingdom; and numbers were put to barbarous deaths, and many more inhumanly tormented. One Dionyſia, after having been herſelf cruelly ſcourged, ſeeing her ſon Majoricus, a tender youth, tremble at the ſight of the torments prepared for him, ſaid to him: "Remember, ſon, we were baptiſed in the name of the Trinity, and in the boſom of our mother the Church." The young man, encouraged by theſe words, ſuffered martyrdom with undaunted reſolution; and his mother buried him within her own houſe, that ſhe might every day offer to the holy Trinity her prayers over his grave, in the lively hopes of a glorious reſurrection with him at the laſt day. Her couſin Emilius, her ſiſter Dativa, and innumerable others in different parts of Africa, received the like crowns. In Mauritania Cæſarienſis, certain Catholics, who had aſſiſted at the celebration of the Divine myſteries, by the king's order had their tongues plucked out, and their right hands cut off: yet they retained the uſe of their ſpeech as perfectly as ever; as St. Victor Vitenſis, an eye-witneſs, aſſures us, with ſeveral other cotemporary authors of great veracity; ſome of whom had the curioſity to examine the confeſſors themſelves as to the particulars of this extraordinary event. Procopius, who wrote ſoon after, ſays, that two of them, by falling into a grievous ſin of the fleſh, loſt the uſe of their ſpeech; which they had till then enjoyed.

The ſtreets of Carthage were filled with ſpectacles of the tyrant's cruelty: and one was continually meeting ſome

without hands; others without eyes, noſe or ears; others whoſe heads appeared ſunk in between their ſhoulders, having been hung up by the hands on the tops of houſes for ſights to the people. Above four hundred and ſixty biſhops were brought to Carthage in order to their baniſhment: of this number eighty-eight died under great hardſhips at Carthage; ſome few made their eſcape; and the reſt were baniſhed. St. Eugenius, after having long encouraged others to the conflict, was at length himſelf ſuddenly carried into exile, without being allowed to take leave of his friends. He found means however to write a letter to his flock; which St. Gregory of Tours has preſerved. In it he ſays: "I with tears beg, exhort and conjure you, by the dreadful day of judgment and the awful light of the coming of Chriſt, that you hold faſt the Catholic faith." He proteſted to his flock, "that if they remained conſtant, no diſtance nor death ſhould ſeparate him from them in ſpirit: but that he was innocent of the blood of thoſe who ſhould periſh." He adds: "If I return to Carthage, I ſhall ſee you in this life: if not, I ſhall meet you in the other. Pray for us, and faſt: faſting and alms have never failed to move God to mercy. Above all things remember, that we are not to fear thoſe who can only kill the body." St. Eugenius was baniſhed to the uninhabited deſert country in the province of Tripolis, and committed to the diſcretion of Antony, an inhuman Arian biſhop, who treated him with the utmoſt barbarity. Yet the ſaint added voluntary auſterities to his other ſufferings, wore a rough hair-ſhirt, lay on the ground, and paſſed great part of the night in prayer and tears. When he was afflicted with a palſy, Antony knowing vinegar to be contrary to his diſtemper, obliged him to drink it in large quantities. God, notwithſtanding, was pleaſed to reſtore his ſervant to his health. It is obſerved by St. Victor, that the Arian biſhops were all cruel perſecutors, and went through the cities and provinces, filling every place with ſcenes of horror; re-baptizing people by force and violence, ſcourging, mangling, torturing and baniſhing even women and children. The fifth book of the Hiſtory of this Perſecution is filled with examples. The *apoſtates* ſignalized themſelves above others by their cruelty. Elpidophorus, one of this number, was appointed judge at Carthage to condemn the more zealous to be tortured. Muritta the deacon, who had aſſiſted at his baptiſm, being

ſummoned before him, took with him the *chriſmale* or white garment, with which he had cloathed the apoſtate coming out of the font, as an emblem of that innocence which he engaged himſelf to preſerve unſpotted; and producing it before the whole aſſembly, he ſpoke theſe words, which drew tears from all preſent: "Behold, O Elpidophorus, miniſter of error, the white garment which will accuſe you before the Divine Majeſty at the day of judgment. I have carefully preſerved it as a proof of your apoſtacy, which will precipitate you into the abyſs of hell: it ſerved you as an ornament when you came from baptiſm waſhed and cleanſed from your ſins; but now it ſhall ſerve to make you ſuffer more ſenſibly eternal flames." L. 5. c. 78. Perſec. Vand.

St. Victor, who was himſelf baniſhed for the faith in 487, and is ranked among the confeſſors, informs us, that Huneric the great perſecutor of the Church, died miſerably, being devoured by worms in 484, after a reign of almoſt eight years. His ſucceſſor Gontamund recalled St. Eugenius to Carthage in 488, and at his requeſt opened the Catholic churches, and permitted the exiled prieſts to return. He died in 496; and his brother Thraſimund was called to the crown. This fickle and inconſtant prince, who often affected a ſhew of moderation, ſometimes uſed the ſword and every other violent meaſure to depreſs the cauſe of truth. St. Gregory of Tours relates, L. de Glor. Conf. c. 13, that St. Eugenius, with many others, was condemned by his order to loſe his head. But being led to execution, though he proteſted under the ax his firm adherence to the Catholic faith, he was again brought back to Carthage, and baniſhed into Languedoc, where he died in 505, on the 13th of July, in a monaſtery which he had built at Viance (now St. Amaranths) about a mile from Albi. King Hilderic afterwards recalled the ſurviving exiled prelates; but peace was not perfectly reſtored to that church before the year 534, when Gelimer the laſt Vandal king in Africa was ſubdued by Beliſarius, and ſent priſoner to Conſtantinople.

St. BONAVENTURE, Cardinal, Biſhop and Doctor of the Church.

From his Works, Wadding's Annals of the Friar Minors, and his Life by Peter Galeſini, &c.—A. D. 1274.

St. BONAVENTURE, the great light and ornament of the order of St. Francis, for his extaordinary devotion, ardent charity and eminent ſkill in ſacred learning, is ſurnamed the Seraphic Doctor. He was born at Bagnarea in Tuſcany, in the year 1221, of pious parents, and was chriſtened by the name of John; but afterwards received that of Bonaventure on the following occaſion. In the fourth year of his age he fell ſo dangerouſly ill, that his life was deſpaired of. The mother in exceſſive grief had recourſe to Almighty God by earneſt prayer, and going into Umbria, caſt herſelf at the feet of St. Francis of Aſſiſium with many tears, begging his interceſſion with God for the life of her ſon. St. Francis was moved to compaſſion; and at his prayer the child recovered ſo perfect a ſtate of health, that he was never known to be ſick from that time, till the illneſs of which he died. The glorious ſaint, at whoſe petition God granted this favor, ſaw himſelf near the end of his mortal courſe, and foretelling the graces which the Divine Goodneſs prepared for this child, cried out in a prophetic rapture: *O buonaventura;* which ſignifies in Italian, *O lucky event.* Whence the name of Bonaventura was given the child. The devout mother in gratitude conſecrated her ſon to God by a vow, and was careful to inſpire into him from the cradle moſt ardent ſentiments of piety, and to inure him to aſſiduous practices of ſelf-denial, humility, obedience and devotion. Bonaventure from his infancy appeared inflamed with the love of God, and aſpired with all his might to religious perfection, at an age when others have hardly reached the uſe of reaſon. His progreſs in his ſtudies was extraordinary: but his higheſt pleaſure and ſatisfaction was to learn by how many titles he belonged to God, and to tend towards him in all his actions. At twenty-two years of age he entered the Order of St. Francis. Shortly after he was ſent to Paris to complete his ſtudies under the celebrated Alexander of Hales, who was an Engliſhman. St. Bonaventure ſoon became a maſterly proficient in the ſcholaſtic philoſophy, and in the moſt ſublime parts of

theology. He accompanied all his ſtudies with the moſt fervent aſpirations of divine love, never gave way to idle curioſity, and conſtantly had before his eyes the croſs of Chriſt. St. Thomas Aquinas coming one day to pay a viſit to St. Bonaventure, aſked him in what books he had learned his ſacred ſcience. The ſervant of God pointing to his crucifix, ſaid: "This is the ſource of all my knowledge. I ſtudy only Jeſus Chriſt, and him crucified."

Not content to make his ſtudies in ſome ſort a continuation of prayer, he devoted entirely to that heavenly exerciſe the greater part of his time; knowing this to be the key of divine graces and of a ſpiritual life. Such was the innocence and purity in which he lived, and ſo perfect a maſtery had he obtained over his paſſions, that Alexander of Hales uſed to ſay of him, that he ſeemed not to have ſinned in Adam. His auſterities were exceſſive; yet amidſt his penitential tears, a remarkable cheerfulneſs always appeared in his countenance, which reſulted from the inward tranquillity of his ſoul. His humility and love of abjection made him ambitious of ſerving the ſick in the loweſt and moſt diſguſting offices. In this charitable duty he ſeemed prodigal of his own health and life, and choſe always to be about thoſe whoſe diſtempers were moſt loathſome or contagious. He was ſometimes withheld from the holy table through the apprehenſion of his own unworthineſs, notwithſtanding the burning deſires of his ſoul to be united to the object of his love, and to approach the fountain of grace. But God was pleaſed by a miracle to overcome his fears, and to recompenſe his humility. "Several days had paſſed," ſay the acts of his canonization; "nor durſt he yet preſume to preſent himſelf at the heavenly banquet. But whilſt he was hearing maſs and meditating on the paſſion of Jeſus Chriſt, our Saviour to crown his humility and love, put into his mouth by the miniſtry of an angel, part of the conſecrated hoſt taken from the hand of the prieſt." By this precious favor his ſoul was drowned in a torrent of pure delights; and from that time he was encouraged to approach, with an humble confidence, to the bread of angels, which gives life and ſtrength to man; and his communions were accompanied with overflowing ſweetneſs and conſolations, and with raptures of divine love. If in our communions we ſeem to receive, inſtead of torrents, ſcarce a ſmall drop of heavenly grace,

the reaſon is, our hearts are too ſenſual, and too much attached to the things of the world.

St. Bonaventure prepared himſelf to receive the holy order of prieſthood, by long faſts and fervent prayer. He conſidered that ſacred dignity with fear and trembling; and, when inveſted with it, he approached the altar with the profoundeſt ſentiments of reſpect, and the moſt tender love; as appeared by his tears and his whole exterior. He announced the word of God to the people with an extraordinary energy and feeling, which kindled a flame in the hearts of thoſe who heard him. He taught privately in his own convent, till he ſucceeded his late maſter John of Rochelle in a public chair of the univerſity. The age required for this profeſſorſhip was thirty-five, whereas the ſaint was only thirty three years old: but his abilities amply ſupplied that defect; and he ſoon diſplayed them to the admiration of the whole Church. In 1256 St. Thomas and St. Bonaventure were invited to take the doctor's cap together. Others contend for precedence; but the two ſaints had a vehement conteſt of humility, each deſiring to yield the firſt place to the other. At length St. Thomas acquieſced, at the earneſt entreaties of St. Bonaventure, to receive the degree firſt; and thus the latter triumphed over both his friend and himſelf.

The holy king St. Lewis honored St. Bonaventure with his particular eſteem, often invited him to his table, and conſulted him in his moſt intricate concerns, placing an entire confidence in his advice. He engaged him to compile an office of the paſſion of Chriſt for his uſe. St. Bonaventure drew up a rule for St. Iſabella the king's ſiſter, and for her nunnery of mitigated Clares at Long-Champs. In all his writings he diſcovers throughout the moſt profound ſpirit of humility, the moſt ardent charity and all other virtues. The eternal joys of heaven were the frequent entertainment of his pious ſoul; and he endeavoured in his works to excite in all others the moſt fervent deſires of heavenly bliſs. Whilſt he continued to teach at Paris, he was choſen general of his Order at Rome in 1256. The ſaint was then only thirty-five years old. He was thunderſtruck at the news, and proſtrating himſelf on the ground, he with many tears implored the Divine light and direction; after which he ſet out immediately for Rome. He reconciled the differences which began at that time to appear among his brethren; ſome crying out for

a mitigation of the ſeverity of their rule; others as loudly condemning it: but under this new Joſhua they all marched with one heart and one ſpirit in the ſame path of perfection. In his return to Paris he viſited ſeveral of his convents in the way, and ſhewed every where that he was become ſuperior only to be the moſt humble, the moſt charitable, and the moſt compaſſionate of all his brethren, and the ſervant of his whole Order. Amidſt his great employments he often found leiſure to retire to Mante, for greater ſolitude. A ſtone which he uſed for his pillow was ſhewn in that convent down to the late diſturbances in France. At the requeſt of the friars aſſembled in a general chapter at Narbonne, he undertook to write the life of St. Francis; and St. Thomas going one day to pay him a viſit while he was employed in this work, ſaw him through the door of his cell raiſed in contemplation above the ground, and going away, ſaid: "Let us leave a ſaint to write for a ſaint." To propagate the honor of God and his ſaving faith, St. Bonaventure ſent preachers by the pope's authority into many barbarous nations, and lamented his ſituation that he could not go himſelf and expoſe his life for the ſalvation of poor infidels.

Venerable Brother Giles, the third companion to St. Francis of Aſſiſium, ſaid one day to St. Bonaventure: "Father, what can we who are poor ignorant ideots do to correſpond to the immenſe benefits of God, and to be ſaved?" St. Bonaventure anſwered: "If God were to beſtow on any one no other talents beſides the grace of loving him, this alone ſuffices and is an abundant ſpiritual treaſure." B. Giles ſaid: "Can a dull ideot love God as perfectly as a great ſcholar?" St. Bonaventure replied: "A poor old woman may love him more than the moſt learned maſter and doctor in theology." At this brother Giles, in a ſudden fervor and jubilation of ſpirit, went into a garden, and looking towards the city (of Rome), cried out with a loud voice: "Come the pooreſt, moſt ſimple and moſt illiterate old woman; love the Lord our God, and you may attain to a higher degree of eminence and happineſs than Brother Bonaventure with all his learning." After this he fell into an ecſtacy, in which he continued motionleſs in ſweet contemplation for the ſpace of three hours.

Pope Clement IV. in 1265 nominated St. Bonaventure archbiſhop of York, being aſſured how agreeable he would be to that church, to the king of England, and his whole king-

dom. But the ſaint by his tears and entreaties extorted from him a diſcharge from that burden. However Gregory X. a a perſon of extraordinary merit and ſanctity, directed to him a brief by which he was nominated cardinal and biſhop of Albano, with a precept to him to accept that double charge without alleging any excuſe, and immediately to repair to Rome. The pope met St. Bonaventure at Florence, and there ordained him biſhop with his own hands. After which he ordered him to prepare himſelf to ſpeak in the general council, which he had called at Lyons for the re-union of the Greeks.

St. Bonaventure ſat on the pope's right hand, and firſt harangued the aſſembly; and when the deputies of the Greeks were arrived, he was ordered by the pope to confer with them. They were charmed with his ſweetneſs, and convinced by his reaſoning; and acquieſced in every point. In thankſgiving, the pope ſung maſs on the feaſt of SS. Peter and Paul: the goſpel was ſung firſt in Latin, then in Greek. After this St. Bonaventure preached on the unity of faith. Then the creed was ſung firſt in Latin, then in Greek; and as a ſeal of the re-union of the two churches, thoſe words were thrice repeated: "Who proceedeth from the Father and the Son." St. Bonaventure was taken ill after this ſeſſion: nevertheleſs he aſſiſted at the fourth, in which the high chancellor of Conſtantinople abjured the ſchiſm. The next day his ſtrength began entirely to fail him; ſo that he was no longer able to attend buſineſs. From that time he gave himſelf up wholly to his private devotions, and the conſtant amiable ſerenity of his countenance demonſtrated the holy peace and joy of his ſoul in thoſe moſt awful moments. The pope himſelf gave him extreme-unction; and the ſaint with his eyes conſtantly fixed on a crucifix, expired in great tranquillity on the fifteenth of June, in the year 1274, of his age the fifty-third. The pope and the whole council ſolemnized his obſequies on the ſame day. Peter of Tarentaiſe, a Dominican Friar, cardinal and biſhop of Oſtia, afterwards pope under the name of Innocent V. preached his funeral panegyric, in which he ſaid: "No one ever beheld him, who did not conceive a great eſteem and affection for him: and even ſtrangers, by hearing him ſpeak, were deſirous to follow his council and advice. For he was gentle, affable, humble, pleaſing to all; compaſſionate, prudent, chaſte and adorned with all virtues."

ST. SWITHIN, Biſhop and Patron of Wincheſter.

See his Life by Wolſtan in Mabillon, Sæc. 5. Ben. p. 628, &c.
—A. D. 862.

THE city of Wincheſter had been a place of great note in the time of the Romans, and became afterwards the reſidence of the kings of the Weſt-Saxons. Among theſe Kynegils, having received the faith about the year 635, gave to St. Birinus the city of Dorcheſter for his ſee, but founded a church at Wincheſter, which was dedicated either to the Bleſſed Trinity or St. Peter Wini, the third biſhop of the Weſt-Saxons, fixed his ſee at Wineheſter; when this church became one of the moſt flouriſhing cathedrals in all Britain. In it St. Swithin received the clerical tonſure, and put on the monaſtic habit in the old monaſtery founded by king Kynegils. He was of noble parentage, had paſſed his youth in an innocent ſimplicity, and was learned in grammar, philoſophy and the holy ſcriptures. He was an accompliſhed model of all virtues, when he was promoted to holy orders, and made provoſt or dean of the old monaſtery. His learning, prudence and piety induced Egbert, king of the Weſt-Saxons, to make him his chaplain; in which quality he ſubſcribed a charter granted to the abbey of Croyland in 833. That great prince committed to his care the education of his ſon Ethelwolf, and made uſe of his councils in the government of his kingdom. Egbert having ſubdued all the other kingdoms of the Heptarchy, convoked an aſſembly of both clergy and laity at Wincheſter in 829, in which he enacted that this kingdom ſhould ever after be called England, and its inhabitants Engliſhmen. This monarch reigned over the Weſt-Saxons thirty-ſeven years, and nine over all England, and at his death in 837 was ſucceeded by his ſon Ethelwolf, the pupil of St. Swithin. He had been deſigned for an eccleſiaſtical ſtate, and had received ſub-deacon's orders from the hands of biſhop Helmſtan. But upon the deceaſe of his elder brother he received a diſpenſation to marry from pope Leo, and after aſſiſting his father in his wars, ſucceeded him in the throne. He governed his kingdom by the prudent advice of Alſtan, biſhop of Shirburne, in temporal matters, and by that of St. Swithin in eccleſiaſtical affairs, eſpecially thoſe which concerned his own ſoul. The ſaint he called his maſter and teacher, and upon the death of biſhop Helmſtan, procured him to be promoted to the biſhopric of Wincheſter. Swithin

in this high dignity, displayed every virtue which forms the character of a perfect bishop. But those, in which he took the greatest delight, were humility and charity to the poor. His ambition was to live as much as possible in obscurity. He made his journies on foot, and when he dedicated any church, he walked thither barefoot. His mouth was always open to invite sinners to repentance, and to admonish those that stood to beware of falling. He was most severe to himself, and abstemious in his diet, never eating to satisfy his appetite, but barely to support nature; and he slept no more than what after much labor and long watching was absolutely necessary. Psalms and spiritual canticles were his delight; and his discourse always tended to the edification of his hearers. His pious pupil king Ethelwolf, in a great council held in 854, enacted a law, by which he gave the tithes or tenth part of his land throughout the kingdom to the Church, free from all taxes for ever, but with an obligation of prayers for his soul in all Churches, every Wednesday. To give this charter a more sacred sanction, he offered it on the altar of St. Peter at Rome, in a pilgrimage which he made to that city in 855; and procured it to be confirmed by the pope. He also rebuilt at Rome the school for the English youth. On his return he ordained, that throughout all his own hereditary lands every ten families should maintain one poor person with meat, drink and apparel: whence arose the corrodies, which still remain in many places. St. Swithin departed to eternal bliss on the 2d of July, 862, in the reign of king Ethelbert. His body was buried, according to his orders, in the church-yard; that his grave might be trodden upon by passengers. About one hundred years after, in the days of king Edgar, his relics were taken up by St. Ethelwold, then bishop of Winchester, and translated into the church in 964. On which occasion Malmesbury assures us a vast number of miraculous cures were wrought; to some of which he himself was eye-witness. St. Swithin's chief festival was kept in England on the day of his translation, the 15th of July.

ST. CAMILLUS DE LELLIS.

See his Life by Cicatello his disciple; the acts of his canonization, &c.—A. D. 1614.

ST. CAMILLUS was born in 1550, of a family of distinction in the kingdom of Naples. He entered very young

into the army, and ſerved firſt in the Venetian, and then in the Neapolitan troops. Here he contracted a paſſion for gaming, which by degrees grew ſo violent, that he was frequently reduced to extreme poverty. To play at lawful games for extravagant ſums, or at any game of hazard for conſiderable ſums, is forbidden by the law of nature, by the canons of the Church, and by the wiſe inſtitutes of all civilized nations. No contract is juſtifiable, in which neither reaſon nor proportion is obſerved. Nor can it be conſiſtent with juſtice for any man to ſtake on blind chance, without a reaſonable equivalent or neceſſity, ſo much of his own or adverſary's money, that the loſs will notably diſtreſs himſelf or any other perſon. The beſt remedy for this vice is to compel thoſe who are infected with it, to diſtribute whatever they have won among the poor.

Camillus was inſenſible of the evils attending gaming, till neceſſity obliged him to open his eyes. To ſupport himſelf he was at laſt reduced to work at a building belonging to the Capuchin friars, and one day received a very moving exhortation from the guardian of that community, which made him enter into himſelf. Ruminating on what he had heard, as he rode from him on his buſineſs, he at length alighted, fell on his knees, and vehemently ſtriking his breaſt, with many tears and groans deplored his paſt unthinking, ſinful life, and cried to heaven for mercy. From that time to his laſt breath he never interrupted his penitential courſe. Leaving his own country he went to Rome, and there ſerved the ſick in the hoſpital of incurables during four years with great fervor. He attended them night and day with the moſt ſcrupulous exactitude, and was moſt zealous to ſuggeſt to them devout acts of virtue, and to procure them every ſpiritual help. The adminiſtrators having been witneſſes to his charity, prudence and zeal, appointed him director of the hoſpital.

Camillus, grieved to ſee the ſloth of hired ſervants in attending the ſick, formed the project of aſſociating certain pious perſons for that office, who ſhould devote themſelves to it out of the pure motive of charity. With the ſame view he prepared himſelf for holy orders, and was ordained prieſt at Rome by Thomas Goldwell, the laſt Catholic biſhop of St. Aſaph's, in 1584. The ſame year he laid the foundation of his aſſociation for ſerving the ſick. The members of this pious ſociety made the beds of the patients, paid them every

office of charity, and by ſhort pathetic exhortations prepared them for the laſt ſacraments and a happy death. They moreover obliged themſelves by vow to ſerve perſons infected with the plague, priſoners, and thoſe who lie dying in private houſes.

Sickneſs is often the moſt grievous of all trials. It is the time in which a Chriſtian ſtands the moſt in need of conſtancy and fortitude, and through the weakneſs of his nature, is the leaſt capable of practiſing thoſe virtues. This conſideration induced Camillus to make the ſpiritual ſuccour of the ſick the chief end of his new eſtabliſhment. He adviſed thoſe friends not to approach them too often, whoſe preſence or immoderate grief might diſturb or afflict them. He diſpoſed them to receive the laſt ſacraments by the moſt perfect acts of compunction, reſignation, faith, hope and divine love, and taught them to offer up their death in expiation for their ſins, of which it is the puniſhment.

All were charmed at ſo perfect a project of charity, and admired that ſuch noble views and ſo great an undertaking ſhould have been reſerved for ſo obſcure and illiterate a perſon. Camillus was the firſt who entered his congregation, and Roger an Engliſhman one of the firſt of his companions. In 1588 he was invited to Naples, where he founded a houſe for his order. Certain gallies out of the harbour having the plague on board, theſe pious ſervants of the ſick attended them: on which occaſion two of their number died of the peſtilence, and were the firſt martyrs of charity in this holy inſtitute. Camillus founded religious houſes of his order in moſt of the cities in Italy, and ſent ſeveral of his companions into Hungary, when that country was afflicted with the plague. He was himſelf troubled with many infirmities, as a ſore in his leg during forty-ſix years, a rupture for thirty-eight, two callous ſores in the ſole of one of his feet, violent nephritic colics, and for a long time before his death a total loſs of appetite. In this complication of diſeaſes he would not ſuffer any one to wait on him, but ſent away all his brethren to attend upon others. He ſlept very little, ſpending the greateſt part of the night in prayer, and ſerving the ſick. He uſed often to repeat, "So great is the happineſs, which I hope for, that to ſuffer is a pleaſure." So great was his humility, and ſo mean the ideas which he had formed of himſelf, that all who ſaw him, were loſt in admiration. When Nole was viſited with the plague in 1600, the biſhop of that city conſtituted Camillus his Vicar-general. God teſtified his appro-

bation of Camillus' zeal and piety, by the ſpirit of prophecy, the gift of miracles, and many other heavenly favors. In 1613 he aſſiſted at the fifth general chapter of his order, and made a viſit of all the houſes belonging to it in Lombardy. At Genoa he was extremely ill, but recovering a little he returned by ſea to Civita Vecchia, whence he was conveyed in a litter to Rome. He recovered ſo as to be able to finiſh the viſitation of his hoſpitals, but ſoon relapſed, and was declared incurable by his phyſicians. Hearing this he ſaid, "I rejoice, in what has been ſaid to me: we ſhall go into the houſe of the Lord." He received the Viaticum from the hands of Cardinal Ginnaſis, and ſaid with many tears, "O Lord, I confeſs I am the moſt wretched of ſinners, moſt undeſerving of thy favor: but ſave me by thy infinite goodneſs. My hope is placed in thy divine mercy through thy precious blood." Though he had lived in the greateſt purity of conſcience ever ſince his converſion, he had been accuſtomed to go to confeſſion every day with great compunction and many tears. When he received extreme-unction he made a very moving exhortation to his religious, and having foretold the hour of his death, expired on the fourteenth of July 1614, being ſixty-five years of age. He was buried near the high altar in the church of St. Mary Magdalen, and afterwards enſhrined, when he was canonized by pope Clement XII.

ST. GRIMBALD, Confeſſor.

See Capgrave, Leland, Collect. T. 1. p. 18, &c. &c.— A. D. 903.

ST. GRIMBALD was born at Tournay in the Low-Countries. From his infancy he felt himſelf called to a religious life, which he afterwards embraced in the great abbey of St. Bertin's, in the town of St. Omer. There he applied himſelf with ſo much aſſiduity to the practice of every virtue, that he was promoted to ſeveral offices among his brethren; which he diſcharged with the greateſt prudence, equity and piety. The great king Alfred then reigned in England, and after repeated victories over the Danes, was endeavouring to reſtore to his people the bleſſings of peace, and to bring back the ancient diſcipline of the Church. For this end he invited all to repair to his court, who were remarkable for their learning or virtue, either in

England or in foreign nations. Among others he ſent meſſengers to Grimbald, to whoſe merit he was no ſtranger, as he had received leſſons of piety from him in his youth, when he took the abbey of St. Bertin's in his way to Rome. Grimbald arrived in England in 884, and was received with honor. In a full aſſembly of the nobility and clergy, ſoon after convoked at London, he made a long and excellent diſcourſe, in which he deſcribed the decay of diſcipline and piety, which had taken place in England during the incurſions of the Daniſh pirates, and concluded by exhorting his auditory to turn from a worldly and vicious life to manners more worthy the character of Chriſtians, which they had the honor and happineſs to bear. He was ſeconded by the king, who particularly enlarged upon the neceſſity of learning in the clergy, in order to the due diſcharge of their ſacred functions. This was a prelude to the foundation of the univerſity of Oxford, which was ſoon after eſtabliſhed. St. Grimbald was made firſt profeſſor of the holy ſcriptures.

This holy man was frequently conſulted by Alfred on matters of moment, and may juſtly claim a part of that praiſe, which all our hiſtorians ſo deſervedly beſtow on that wiſe and excellent monarch. Towards the end of his mortal courſe he retired to the new monaſtery at Winchester, which king Alfred's ſon and ſucceſſor Edward built cloſe by the old; and was put at the head of the ſecular Canons, who reſided there. Senſible that the nearer he approached eternity the greater ſhould be his fervor and devotion, he entirely withdrew his attention from the affairs of ſtate, and applied himſelf wholly to the care of his ſoul. He never appeared abroad but to comfort the afflicted, or reclaim ſinners; and notwithſtanding the infirmities of age and the pains of a long and painful diſtemper, he remitted none of his wonted auſterities. He died on the eighth of July 903, and was buried in his monaſtery.

ST. LUPUS, Biſhop of Troyes, C.

From his ancient accurate Life in Surius, and in the Bollandiſts, Julii T. 7. p. 19.—A. D. 479.

ST. LUPUS, called in French St. Leu, was born of a noble family at Toul, and being learned and eloquent pleaded at the bar for ſome years with great reputation. He married Pimeliola a virtuous ſiſter of St. Hilary of Arles. After ſix years ſpent in holy wedlock, they parted by mutual conſent, and made a vow of perpetual continency. Lupus betook himſelf himſelf to the famous abbey of Lerins, then governed by St. Honoratus. He lived there a year, and added many auſterities to thoſe preſcribed by the rule, yet always regulated his fervor by the advice of St. Honoratus. He ſold great part of his eſtate for the benefit of the poor, when he renounced the world. Upon St. Honoratus's being made biſhop of Arles, he went to Macon in Burgundy, to diſpoſe of an eſtate he poſſeſſed there, in charitable uſes. He was preparing to return to Lerins, when he was met by the deputies of the church of Troyes, which, upon the death of St. Urſus in 426, had choſen him biſhop. His reſiſtance was to no purpoſe, and he was conſecrated by the prelates of the province of Sens. In this dignity he continued the ſame practices of humility, mortification and all other virtues. He never wore any other garments than a ſackcloth and a ſingle tunic, lay upon boards, and allotted every ſecond night entirely to watching and prayer. He often paſſed three days without any nouriſhment, and after ſo rigorous a faſt allowed himſelf nothing but a little barley bread. Thus he lived above twenty years; laboring at the ſame time in all his paſtoral functions with a zeal worthy an apoſtle.

About the latter end of the fourth century Pelagius, a Britiſh monk, and Celeſtius, a Scot, broached their hereſy in Africa, Italy and the Eaſt, denying the corruption of human nature by original ſin, and the neceſſity of divine grace. One Agricola, a diſciple of theſe hereſiarchs, had ſpread this poiſon in Britain. The Catholics addreſſed themſelves to their neighbours the biſhops of Gaul, begging their aſſiſtance to check the growing evil. An aſſembly of biſhops, probably held at Arles, in 429, deputed St.

Germanus of Auxerre, and St. Lupus of Troyes, to oppoſe this miſchief in our iſland. The two holy paſtors burning with zeal for the glory of God, accepted the commiſſion the more willingly as it ſeemed laborious and painful, and entirely baniſhed the hereſy by their prayers, preaching and miracles. St. Lupus after his return, ſet himſelf with freſh vigor to reform the manners of his own flock. In this he diſplayed extraordinary prudence and piety. He ſpared no pains to ſave one loſt ſheep; and his labors were often crowned with a ſucceſs which ſeemed miraculous.

About this time God afflicted the weſtern empire with grievous calamities, and Attila with a numerous army of Huns overran Gaul, calling himſelf "The ſcourge of God," to puniſh the ſins of the people. Troyes was the next place threatened with deſtruction. The holy biſhop had recourſe to God in behalf of his people by fervent prayer, which he continued for many days proſtrate on the ground. At length putting on his biſhop's attire, full of confidence in God, he went out to meet the barbarian at the head of his army. Attila, though an infidel, was moved to reverence the man of God, who came up boldly to him, followed by his clergy in proceſſion, with a croſs borne before them. He ſpoke to the king firſt, and aſked him who he was? "I am," ſaid Attila, "the Scourge of God." "Let us reſpect whatever comes to us from God," replied the biſhop; "but if you are the ſcourge with which heaven chaſtiſes us, remember you are to do nothing but what that Almighty hand, which governs and moves you, permits." Attila, ſtruck with theſe words, promiſed to ſpare the city. Thus the ſaint's prayer was a better defence than the moſt impregnable ramparts. It protected a city, which had neither arms, nor garriſon, nor walls, againſt an army of at leaſt four hundred thouſand men; which after plundering Thrace, Illyricum and Greece, had filled with blood and deſolation the moſt flouriſhing provinces of France. Attila turning with his army from Troyes, was met on the plains of Chalons by Aëtius, the brave Roman general, and there defeated. In his retreat he ſent for St. Lupus, and cauſed him to accompany him as far as the Rhine, imagining that the preſence of ſo great a ſervant of God would be a ſafeguard to himſelf and his army. This action of the good biſhop was miſconſtrued by the Roman generals, as if he had favored

the eſcape of the barbarian; and he was obliged to leave Troyes for two years. This time he ſpent in religious retirement and continual contemplation. When his charity and patience had at length overcome the envy and malice of men, he went back to his church; which he governed fifty-two years, dying in the year 479. Many churches in England bear his name.

ST. VINCENT of Paul, C. Founder of the Lazarites.

From his life by Abelly. See alſo that by Dr. Peter Collet, &c. &c.—A. D. 1660.

EVEN in the moſt degenerate ages, when the true maxims of the goſpel ſeem almoſt obliterated among the generality of thoſe who profeſs it, God fails not, for the glory of his holy name, to raiſe to himſelf faithful miniſters to revive thoſe ſacred maxims in the hearts of many. Such a one was St. Vincent of Paul. He was a native of Poui, a village near Acqs, in Gaſcony, not far from the Pyrenean mountains. His parents occupied a very ſmall farm, of which they were the proprietors. Their family conſiſted of four ſons and two daughters. The children were brought up in innocence, and inured from their infancy to the moſt painful country labor. Vincent, the third ſon, gave extraordinary marks of his wit and capacity, and from his infancy ſhewed a ſerioufneſs and an affection for holy prayer far beyond his age. He ſpent great part of his time in that exerciſe, when he was employed in the fields. That he might give to Chriſt in the perſons of the poor all in his power, he deprived himſelf of his own little conveniences and neceſſaries for that purpoſe. His father, notwithſtanding his narrow circumſtances, procured him means to purſue his ſtudies; and in the year 1600 he received at Toulouſe the holy order of prieſthood. Vincent was a good proficient in theology and other ſciences of the ſchools, and had diligently applied himſelf to the ſtudy of the maxims of Chriſtian virtue. But there remained a new ſcience for him to learn, that is, the myſtery of the croſs. This conſiſts in feeling ſentiments of humility, patience, meekneſs and charity; which ſcience is to be learned only by the good uſe of interior and exterior trials. Wherefore by a chain of temporal diſaſters God eſtabliſhed in the ſoul of St. Vincent the ſolid foundation of that high virtue, to which by his grace he afterwards raiſed him. The ſaint went to Marſeilles in

1605 to receive a legacy of 500 crowns which had been left him by a friend. Intending to return to Toulouſe he ſet out in a felucca or large boat from Marſeilles to Narbonne: but was met in the way by three brigantines of African pirates. The Chriſtians were ſoon obliged to ſurrender. Vincent was made a ſlave, and had ſucceſſively ſeveral maſters. One of theſe was very humane, and loved Vincent exceedingly; but uſed his utmoſt efforts to bring him over to Mahometaniſm. Vincent feared the danger of his ſoul much more than all the hardſhips of his ſlavery, and moſt earneſtly implored the Divine aſſiſtance againſt it, recommending himſelf particularly to the interceſſion of the Bleſſed Virgin. Another of his maſters was a renegado Chriſtian, who came from Nice in Savoy. This apoſtate had three wives; of which one, who was a Turkiſh woman, often out of curioſity would aſk Vincent to ſing the praiſes of God. He uſed to ſing to her, with tears in his eyes, the pſalm *Upon the rivers of Babylon, &c.* the *Salve Regina*, and ſuch like prayers. She was ſo much taken with our holy faith, and doubtleſs with the ſaintly deportment of the holy ſlave, that ſhe never ceaſed repeating to her huſband, that he had baſely abandoned the only true religion; till at length, without opening her own eyes to the faith, ſhe made him enter into himſelf. Sincerely repenting of his apoſtacy, he agrees with Vincent to make their eſcape together. They croſſed the Mediterranean ſea in a ſmall boat, and landed ſafe at Aigues-Mortes, near Marſeilles, in 1607, and thence proceeded to Avignon. The apoſtate made his abjuration in the hands of the vice-legate, and the year following went with Vincent to Rome, and there entered himſelf a penitent in an auſtere convent. After a ſhort ſtay at Rome to ſatisfy his devotion, Vincent returned to Paris, where a gentleman who lodged in the ſame houſe happening to be robbed of his money, charged him with the theft. Vincent calmly denied the fact, and bore this ſlander ſix years without any complaint, till the true thief being taken up on another account, to appeaſe his own conſcience and clear the innocent, confeſſed the crime. At Paris Vincent became acquainted with the holy prieſt Monſieur de Berulle, afterwards Cardinal, who at that time was taken up in founding the congregation of the French Oratory. Berulle conceived a great eſteem for St. Vincent from his firſt converſation with him, and ſoon after prevailed with him to take upon him the charge of preceptor to the children of the count of Joigny. The counteſs of Joigny, who was a very pious lady, ſolicitous for

the due inſtruction of her vaſſals and farmers, prevailed with Vincent to preach upon the ſubject of confeſſion of ſins and the ſacrament of penance, in which points they ſeemed to be groſsly deficient. After his zealous ſermon upon this head, great crowds flocked to him to make general confeſſions. The congregation of the miſſion dates its firſt inſtitution from this time, namely, the feaſt of the converſion of St. Paul. The ſucceſs which the ſaint, together with five other zealous prieſts, had among the common people in the villages, induced the good counteſs to give him ſixteen thouſand livres, wherewith to found a perpetual miſſion among the lower ranks, in the place and manner he ſhould think fit. She afterwards perſuaded her huſband to concur with her in eſtabliſhing a company of able and zealous miſſionaries, who ſhould be employed in aſſiſting their vaſſals and farmers. The project being approved of by the count's brother John Francis of Gondi, the firſt archbiſhop of Paris, he gave the college of Bons Enfans for the reception of the ſaint's new community. They took poſſeſſion of this houſe in April 1625. The count and counteſs gave forty thouſand French livres to begin the foundation. St. Vincent attended the counteſs till her pious death, which happened on the 23d of June the ſame year; and then joined his congregation, and drew up for it certain rules or conſtitutions, approved by pope Urban VIII. in 1632, and afterwards by Alexander VII. and Clement X. In 1633 the regular canons of St. Victor gave to this new inſtitute the priory of St. Lazarus. This became the chief houſe of the congregation; and from it the fathers of the miſſion were often called Lazarites. They are not religious men, but a congregation of ſecular prieſts, who after two years probation make four ſimple vows of poverty, chaſtity, obedience and ſtability. They devote themſelves to labor in the firſt place for the ſanctification of their own ſouls by the particular holy exerciſes preſcribed in their inſtitute; ſecondly, in the converſion of ſinners to God; and thirdly, in training up clergymen for the miniſtry of the altar, and the care of ſouls. St. Vincent lived to ſee twenty-five houſes of his inſtitute founded in France, Piedmont, Poland and other places. He alſo eſtabliſhed many other confraternities for the relief of perſons under any neceſſity, whether ſpiritual or corporal; as one called Of Charity, to attend all the poor ſick in each pariſh: one Of the Croſs, for the education of young girls: another to ſerve the ſick in great hoſpitals. He procu-

red and directed the foundation of ſeveral great hoſpitals, as in Paris that of Foundlings, or thoſe children who, for want of ſuch a proviſion, are expoſed to the utmoſt diſtreſs, or to the barbarity of unnatural parents: alſo that of poor old men: at Marſeilles the ſtately hoſpital for galley-ſlaves, who when ſick are there abundantly furniſhed with every help both corporal and ſpiritual. All theſe eſtabliſhments he ſettled under excellent regulations, and ſupplied with large ſums of money to defray all neceſſary expences. It muſt appear almoſt incredible, that ſo many and ſo great things could have been effected by one man, and a man who had no advantages from birth, fortune, or any ſhining qualities which the world admires. But our ſurpriſe would be much greater, if we could enter into a detail of his wonderful actions. During the wars in Lorrain he collected charities among pious perſons in Paris, which were ſent into the diſtreſſed provinces, to the amount of above one hundred thouſand pounds ſterling: he did the like on other occaſions. He aſſiſted king Lewis XIII. at his death, and by his exhortations that monarch expired in perfect ſentiments of piety and reſignation. The queen regent, Anne of Auſtria, nominated him a member of the young king's Council of Conſcience; and he was conſulted in all eccleſiaſtical affairs, and in the collation of benefices: which office he diſcharged ten years. Amidſt ſo many and ſo great employments his ſoul ſeemed always united to God. Under all croſſes, diſappointments and ſlanders he always preſerved a perfect ſerenity and evenneſs of mind, which it did not ſeem in the power of the whole world to diſturb. St. Vincent was choſen by St. Francis of Sales director to his nuns of the Viſitation, at Paris. The robuſt conſtitution of the zealous ſervant of God was impaired by his conſtant fatigues and auſterities; and in the eightieth year of his age he was ſeized with a periodical fever, with violent night ſweats. After paſſing the night almoſt without ſleep, and in an agony of pain, he never failed to riſe at four in the morning, to ſpend three hours in prayer, to ſay maſs every day (except on the three firſt days of his annual retreat, according to the cuſtom he had eſtabliſhed) and to exert, as uſual, his indefatigable zeal in the exerciſes of charity and religion. He redoubled his diligence in giving his laſt inſtructions to his ſpiritual children, and recited every day after maſs the prayers of the Church for perſons in their agony, with the recommendation of the ſoul and other preparatory acts for his laſt hour. Having received the holy ſacraments and given his laſt advice, he

calmly expired in his chair, on the 2d of September, 1660, being four-ſcore and five years old. He was buried in the church of St. Lazarus in Paris, with an extraordinary concourſe and pomp. An account of ſeveral predictions of this ſervant of God, and ſome miraculous cures performed by him whilſt alive, may be read in his life written by Collet, with a great number of miracles wrought through his interceſſion after his death at Paris, Angiers, Sens, in Italy, &c. St Vincent was canonized in 1737, by pope Clement XII.

ST. JEROM EMILIANI, C.

ST. JEROM EMILIANI was born at Venice of a Patrician family, and from his childhood ſerved in the troops of that Republic. While he was governor of the new caſtle on the mountains of Tarviſo, he was taken priſoner, loaded with chains, and caſt into a frightful dungeon. His confinement he ſanctified by penance and prayer; and after he had been delivered by the miraculous protection of the Bleſſed Virgin, he hung up his chains before an altar conſecrated to God in her honor at Tarviſo. Thence he returned to Venice, and devoted himſelf entirely to the exerciſe of virtue. At that time a famine and contagious diſtemper raged in the city. Many families were reduced to the greateſt diſtreſs; and numbers of orphans wandered about the ſtreets without any proſpect of relief. The ſight of ſuch miſery fired the zeal of the ſaint, who with unbounded charity diſtributed alms to the neceſſitous, and aſſembled the orphans into his houſe, where he fed and clothed them at his own expence, and inſtructed them himſelf in the Chriſtian doctrine, and the practice of virtue. By the advice of St. Cajetan and others he paſſed to the continent, and erected hoſpitals for the ſame purpoſe at Breſcia, Bergamo and other places: he alſo built a houſe for the reception of penitent women. At Somaſcha on the frontiers of the Venetian dominions between Bergamo and Milan he founded an eſtabliſhment, in which thoſe who choſe to join him in his pious labors were to reſide. From this houſe his congregation was named of Somaſcha. During his life the brethren were all laymen; but as the inſtruction of youth and of young clergymen entered into the plan of the inſtitute, they are ſince become a congregation of regular clergy. At this houſe the ſaint chiefly reſided, and frequently mixed with the huſbandmen in the fields, explaining to them the myſteries

of the Chriſtian religion, and performing for them the meaneſt offices with the greateſt alacrity. He frequently retired into a cavern near Somaſcha, where he ſpent many days and nights in faſting, watching and the other exerciſes of penance At length he fell a victim to his charity, having contracted a contagious diſtemper while he was ſerving the ſick, and died at Somaſcha on the eighth of February 1537. He was beatified by Benedict XIV. and canonized by Clement XIII. Six years after his death his congregation was declared a religious order by Paul III. it is divided into three provinces, viz. of Lombardy, Venice and Rome; each of which elects the general in its turn.

ST. CESLAS, C.

See Touron, Vie de St. Dominique, p. 622, &c. &c.— A. D. 1242.

ST. CESLAS was deſcended from the Counts of Odrovans, and lived near Cracow in Poland. Having devoted himſelf to God in an Eccleſiaſtical ſtate, he became eminent for his piety, learning and virtue. His riches he employed in relieving the diſtreſſed, leading himſelf a moſt abſtemious and penitential life. Having accompanied his uncle, the Chancellor of Poland, into Italy, he received at Rome, together with St. Hyacinth, the habit of St. Dominic, from the hands of that holy founder in 1218. On his return he preached penance with wonderful zeal and ſucceſs. In 1222 he founded at Prague a numerous convent of Dominicans, in which Andrew, the biſhop of Prague, took the religious habit; having firſt, with the conſent of pope Honorius III. reſigned his ſee. The ſaint alſo built there a nunnery of the ſame order; in which, ſoon after his death, queen Margaret, daughter of Leopold archduke of Auſtria, and widow of Henry king of the Romans, profeſſed herſelf, through humility, a lay-ſiſter. The holy man ſent Adrian with twenty-ſix other religious of his order to preach the faith in Boſnia; where they all received the crown of martyrdom. He himſelf preached in Sileſia. He was endowed with the gifts of prophecy and miracles, and trained up in Chriſtian perfection many eminent ſervants of God.

In 1240, the Tartars marching from Aſia with an army of five hundred thouſand men, fell like a torrent on the weſt, and ſpread univerſal deſolation over Ruſſia, Bulgaria, Poland

and Hungary, to the very borders of Germany. They ſlew Henry II. ſurnamed the pious, duke of Sileſia, in a great battle at Wolfſtadt, and marched againſt Breſlaw his capital. The inhabitants burned or concealed their moſt precious effects, and abandoning the city to the enemy, retired into the citadel. St. Ceſlas bore them company to aſſiſt and comfort them, and never ceaſed with tears to implore in their favor the Divine protection. God was pleaſed to hear his prayers. When the Barbarians had made a breach, and were preparing for the aſſault, the ſaint, who had juſt offered up the ſacrifice of the maſs, appeared upon the walls; and at the ſame time a globe of fire fell from the heavens into the camp of the infidels, which it filled with confuſion and diſmay. In the mean time the Chriſtians made a ſally, and the numberleſs troops of the Barbarians, perceiving that heaven viſibly fought againſt them, and that many periſhed by the flames, betook themſelves to flight and abandoned the enterprize. Thus they who had overturned ſo many thrones, and trampled to the ground ſo many armies, ſaw themſelves tumbled down from the height of victory, by the prayer of one humble ſervant of God, and who renewed on this occaſion the miracles of Eliſeus and Elias. The circumſtances of this wonderful deliverance are authentically atteſted by ancient records, ſtill preſerved among the public archives of the city of Breſlaw. St. Ceſlas died in July the following year 1242. His relics are preſerved in a ſtately chapel at Breſlaw.

ST. MARY MAGDALEN.

THE illuſtrious penitent woman mentioned by St. Luke c. vii. has always been an encouraging example, and a perfect model of penitence to all ſincere converts. She is called the *Sinner* to expreſs her pre-eminence in guilt; and by her ſcandalous conduct ſhe had rendered her name infamous throughout the country. Naim, Tiberias, or ſome neighbouring place in Gallilee ſeems to have been the theatre of her diſorders.

Our bounteous Redeemer had reſolved that the converſion of this woman ſhould be a ſtriking example of his mercy and love to ſinners. He had long been a witneſs of her ſcandalous deportment, he had grieved at her ſpiritual miſeries, and at laſt he ſpread over her ſoul a beam of divine light, which clearly diſcovered to her the baſeneſs and folly of her conduct. She was alarmed at the idea of

her preſent miſery, of the happineſs which ſhe had loſt, and of the puniſhment which ſhe had deſerved. From theſe conſiderations ſhe raiſed her thoughts to others of a more noble and exalted nature, reflecting who it was that ſhe had ſo grievouſly offended, and how incomprehenſible was that goodneſs, which ſhe had ſo baſely inſulted. This motive of love, to which Chriſt afterwards aſcribed her converſion, drew from her eyes a flood of tears, and made her acknowledge with the prodigal ſon, in the deepeſt ſentiments of compunction, that ſhe had ſinned againſt heaven. Inſtantly ſhe reſolved to reform her conduct, and threw herſelf at the feet of her Saviour. She liſtened not to the ſuggeſtions of worldly prudence, which might ſeem to require ſome time for deliberation, for ſettling her concerns, or for taking proper meaſures about her converſion itſelf. The leaſt delay appeared to her a new crime, and a freſh aggravation of her miſery. She found all difficulties vaniſh in a moment, becauſe her converſion was ſincere and perfect; by one ſteady reſolution the work was done. Had ſhe dallied with grace, it would have been juſtly withdrawn; had ſhe compounded with her paſſions, they would again have enſlaved her more violently than ever; and in all probability ſhe would have died in her ſins.

Jeſus had juſt raiſed to life the ſon of the widow of Naim, and was invited to dinner by Simon a Phariſee, who ſeems to have lived in that town or in one of the neighbouring cities. Our Lord was pleaſed to accept of the invitation, in order to confound the pride of the Phariſees by diſplaying his tender mercy in the converſion of this abandoned ſinner. Magdalen was no ſooner informed where he was, than, regardleſs of what the world might think or ſay, ſhe entered the chamber, and made up to her Saviour and Phyſician. The inward confuſion which ſhe felt at the ſight of her ſins, made her overlook all the contempt which ſhe might receive from men. Attentive only on Chriſt from whom ſhe ſought her health and ſalvation, ſhe fell at his feet, and watered them with her tears, wiping them with the hair of her head, reſpectfully kiſſing them, and anointing them with rich perfumes, which ſhe had brought in an alabaſter box for that purpoſe. Thus ſhe conſecrated to penance whatever in her had been an inſtrument of ſin: and while ſhe ſilently bewailed

her guilt, her tears ſpoke more eloquently to the heart of Jeſus, than the moſt affecting language.

The Phariſee, who had invited Jeſus to his table, was ſhocked to ſee ſo infamous a ſinner admitted by our Lord to ſtand at his feet, and ſecretly ſaid within himſelf, that he could not be a prophet, otherwiſe he muſt have been acquainted with her character. Jeſus read his thoughts, and immediately acquainted him, that the woman, who in his eſtimation was a great ſinner, was already a ſaint in the eyes of God. *Many ſins are forgiven her, becauſe ſhe hath loved much.* The ardor with which ſhe now loved God, her lively ſorrow for the miſconduct of her paſt life, the reſolution with which ſhe purſued her converſion in defiance of the cenſure of the world, induced our Lord to take upon him her defence, and to declare himſelf her protector. Happy thoſe ſinners, who imitate the repentance of this true convert, and thus are authorized to hope one day to find an advocate in their judge!

It is the opinion of many ancient and modern writers, that this holy penitent was Mary Magdalen, whom St. Luke mentions in the following chapter. Our Divine Redeemer had caſt out of her ſeven devils. Her love of our Lord, and her gratitude for this favor were ſo great, that ſhe ever after attended him whenever ſhe could, to hearken to his inſtructions, and to contribute towards his ſupport. She attended him in his paſſion, and ſtood at the foot of his croſs when he expired. Nor did ſhe forſake him after death, but remained by his ſacred body, was preſent at it's interment, and left it only to obey the law of the Sabbath. The next morning, in company with other devout women, ſhe carried ſpices to embalm his body, and arrived at the ſepulchre at ſun-riſe. Finding the ſtone rolled away from the entrance, they looked in but diſcovered not the body. Magdalen immediately ran and informed Peter and John, who came with her to the ſepulchre. Theſe apoſtles being convinced that Jeſus was riſen, returned to carry the joyful news to their companions, but Magdalen could not be perſuaded to leave the place in which the body of her Lord had ſo long remained, and continued at the monument lamenting that ſhe could not ſee him either dead or alive. Looking into the ſepulchre again and again, ſhe beheld two angels ſitting, the one at the head, the other at the foot of the monument, who thus accoſted her: "Woman, why weepeſt thou?" She

replied, "becauſe they have taken away my Lord, and I know not where they have laid him." Then turning round ſhe ſaw Jeſus ſtanding by her, but thinking him to be the gardener, ſhe ſaid to him: "Sir, if thou haſt taken him hence, tell me where thou haſt laid him, and I will take him away." Jeſus pleaſed with her earneſtneſs and love, manifeſted himſelf to her, ſaying, with his ſweet and amiable voice: "Mary!" Inſtantly the holy penitent in a rapture of divine love cried out: "Rabboni;" that is, Maſter: and caſt herſelf at his feet to embrace them. But Jeſus ſaid to her: "Do not touch me, for I have not yet aſcended to my Father; but go to my brethren and tell them that I aſcend to my Father, and your Father, my God and your God." In obedience to his command ſhe immediately departed to acquaint the apoſtles with the joyful meſſage.

It is an ancient popular tradition in France, that St. Mary Magdalen, or perhaps Mary the ſiſter of Lazarus, St. Martha, St. Lazarus and other diſciples of our Lord, after his aſcenſion being expelled by the Jews, put to ſea and landed ſafely at Marſeilles; of which city St. Lazarus was the firſt biſhop. The relics of theſe ſaints were diſcovered in Provence in the thirteenth century, and were authentically proved to be genuine by many monuments found together with them. Both Latins and Greeks keep the feſtival of St. Mary Magdalen on the 22d of July: it is in ſome places a holiday of precept; and was formerly ſo in England, as appears from the council of Oxford, held in 1222.

ST. FRANCIS SOLANO, C.

See his Life by Didacus of Cordova, &c.—A. D. 1610.

THIS ſaint was born at Montilia in Andaluſia, in 1549, and in 1569 there made his religious profeſſion among the Franciſcans. An extraordinary humility and contempt of himſelf and of the world, with a train of other Chriſtian virtues formed his character. Whole nights he frequently paſſed without ſleep on the ſteps of the altar before the bleſſed ſacrament, in meditation and devout prayer, with wonderful interior delight and devotion. After he was promoted to the prieſthood he divided his time between retirement and the miniſtry of preaching. His ſermons, though deſtitute of the ornaments of ſtudied eloquence, powerfully withdrew men from vice, and kindled in their breaſts a lively flame of divine charity.

A peſtilence which raged at Granada, afforded him an opportunity of exerting his heroic virtue in attending the infected. But a more noble theatre of action was opened to him in America, whither he was ſent a miſſionary. Peru and Tecuman were the countries in which he reaped the principal harveſt. During the laſt five years of his life he preached chiefly at Lima; and he induced the inhabitants of that great city, by ſincere repentance, to appeaſe the Divine anger provoked againſt them. The reputation of his wonderful ſanctity was confirmed by many unqueſtionable miracles. Before his death he was purified by a lingering illneſs; and in his laſt moments he repeated with great joy thoſe words of the pſalmiſt: *I have rejoiced in thoſe things which have been ſaid to me: We ſhall go into the houſe of the Lord.* He departed this life on the 14th of June in 1610, the 62d year of his age. The viceroy of Peru, and the archbiſhop of Lima aſſiſted at his funeral with extraordinary devotion. The ſaint was beatified by Clement X. and canonized by Bendict XIII. in 1726; and the 24th of July was appointed for his feſtival.

ST. JOSEPH of Paleſtine, C.

See St. Epiphanius, hær. 30. *c.* 4, *Tillemont, T.* 7. *&c.*— *A. D.* 356.

THE Jews after the deſtruction of Jeruſalem erected two academies, one at Babylon, the other at Tiberias, a city on the lake of Geneſareth, which had been rebuilt by Herod in honor of the emperor Tiberias. Both theſe ſchools flouriſhed till the Saracens overran thoſe countries. Though the Jews then retained no ſort of juriſdiction or form of government, yet they choſe one of their chief doctors, to whom they gave the title of patriarch or prince of the captivity. The moſt celebrated perſon ever inveſted with this dignity was Hillel, whoſe name is ſtill held in veneration among the Jews, as the moſt learned of their doctors, and the founder and ornament of their academy. Hillel, convinced of the truth of the Chriſtian religion, a few days before his death ſent for a biſhop of the neighbourhood, who under the character of a phyſician ordered a bath to be prepared for the patriarch in his chamber, in which he was baptiſed. Joſeph, one of his aſſiſtants or *apoſtoli*, and a native of Tiberias, being preſent on this occaſion, had been commanded to quit the room. His curioſity induced him to look through a chink in the door, and thus he became

acquainted with the whole tranſaction. Hillel lived two or three days longer, during which he was frequently viſited by the biſhop, and received the holy myſteries.

After his death, Joſeph, who had been left tutor to his ſon, opened the patriarch's treaſury. But to his great ſurpriſe it contained only the goſpel of St. Matthew in the original Hebrew, and that of St. John, together with the acts of the apoſtles tranſlated from the Greek. The peruſal of theſe books, and the remembrance of Hillel's baptiſm, cauſed great anxiety in his mind. The young patriarch, who purſued a very diſſolute courſe of life, employed ſeveral magical charms to ſeduce a Chriſtian virgin; all which were rendered ineffectual by the *ſign of the croſs*. This prodigy made a ſtill deeper impreſſion on the heart of Joſeph; but he was yet far from his converſion. He ſeemed ſeveral times in his ſleep to ſee Chriſt; who ſaid to him: "I am Jeſus, whom thy fathers crucified; believe in me." Going into Cilicia to collect the tenths for the patriarch, he had another opportunity of peruſing the holy goſpels, and began to reliſh the Chriſtian doctrine more than ever. The Jews already diſſatisfied with his conduct, finding the book of the goſpels upon him, dragged him to their ſynagogue and cruelly ſcourged him. They were ready to proceed to greater extremities, when he was reſcued out of their hands. Joſeph having already begun to ſuffer for Chriſt, was ſoon diſpoſed to receive baptiſm.

Conſtantine the great became maſter of the Eaſt in 323. He conferred on Joſeph the rank and title of Count, with authority to build churches in Paleſtine wherever he thought proper. Joſeph began to raiſe one at Tiberias. The Jews employed various artifices to hinder the work, and by enchantments ſtopped his limekilns from burning: but he making *the ſign of the croſs* over a large veſſel of water, and invoking the name Jeſus, poured the water on the kilns; and the fire inſtantly burſt forth, and burned with great activity.

Joſeph diſplayed an equal zeal for the purity of the Catholic faith againſt the Arians, who conſpired with the Jews to perſecute him: but his dignity of Count, which gave him a ſuperior command and authority, protected him againſt their malice. However, when the Emperor Conſtantius perſecuted the Orthodox prelates, he was compelled to retire from Tiberias to the neighbouring city of Scythopolis; where in 355 he lodged St. Euſebius, who had been baniſhed from Vercelli by the Arians. His was the only Catholic houſe in

that town. He harboured many other illuſtrious ſervants of God, and among the reſt St. Epiphanius, who had all thoſe particulars from his mouth. Joſeph was then ſeventy years of age, and died ſoon after in 356. Both Greeks and Latins celebrate his name in their martyrologies.

ST. GERMANUS, Biſhop, C.

See his Life written by the prieſt Conſtantius: Alſo Bede, &c.— A. D. 448.

ST. GERMANUS was born at Auxerre about the year 380, of noble parents. Having firſt laid the foundation of ſound literature at home, he ſtudied eloquence and the civil law at Rome, and acquired a great reputation for oratory. He married a lady of great quality named Euſtachia, and was raiſed by the emperor Honorius to ſeveral honorable employments. At laſt he was created duke of his own province; which dignity gave him the command over all the troops in that country. Germanus was always careful to ſhun groſs vices; but his religion ſeemed confined to principles of integrity, and his virtues were merely human; for he was unacquainted with the true ſpirit of mortification, humility and prayer. The young Duke had a paſſion for hunting, and hung up the heads of the wild beaſts which he killed on a great tree in the middle of the city, as trophies of his diverſion. No one preſuming to ſhew him the folly of this trifling vanity, by which he ſeemed to authorize the ſuperſtitious cuſtom of the Pagans, who did the like to honor their falſe gods, St. Amator, the zealous biſhop of Auxerre, made him ſtrong remonſtrances againſt countenancing ſuch remains of idolatry; but without effect. At laſt, watching an opportunity, he cauſed this tree to be cut down in the abſence of Germanus, who upon hearing this news, grievouſly threatened the biſhop. St. Amator withdrew for a while to Autun, where he learned by a revelation, that Germanus was deſigned by God to be his ſucceſſor. He therefore procured privately the conſent of Julius, the prefect of Gaul, to give him the tonſure. After this he returned to Auxerre, and cauſing the church doors to be ſhut when Germanus was come in, he gave him the tonſure and ordained him deacon. Germanus durſt not make any oppoſition, for fear of reſiſting the will of God; and St. Amator dying ſoon after in 418, he was

unanimouſly choſen by the clergy and people to ſucceed him, and conſecrated by the biſhops of the province on the ſeventh of July, notwithſtanding his great reluctance.

Full of a deep ſenſe of the obligations of his new dignity, he became at once a new man. He renounced all the pomps and vanities of the world, lived with his wife no otherwiſe than if ſhe had been his ſiſter, diſtributed all his poſſeſſions to the poor and to the church, and embraced a life of poverty and auſterity. From the day of his ordination to his death, that is, for thirty years together, he never touched wheaten bread, wine, vinegar, oil, pulſe or ſalt. He began every meal by putting a few aſhes into his mouth to renew in his ſoul a ſpirit of penance, and took no other ſuſtenance than barley bread, which grain he had thraſhed and ground himſelf, that he might as a true penitent live by his own labor. He never eat but in the evening, ſometimes about the middle of the week, often only on the ſeventh day. His dreſs was mean, the ſame in winter and ſummer, and he always wore a hair-ſhirt next his ſkin. His bed was ſtrewed with aſhes, without a bolſter, and covered with ſackcloth and one blanket. He extended his liberality to all ſorts of perſons, waſhed the feet of the poor, and ſerved them with his own hands, while he himſelf faſted. He gave all his landed eſtates to the Church. Theſe conſiſted of ſeveral agreeable and ſpacious manors, lying all contiguous to one another. Several of theſe he gave to the cathedral church; three he ſettled on the monaſtery of SS. Coſmas and Damian which he himſelf had founded; and three others he beſtowed on the church erected by him in honor of St. Maurice, which ſince has borne the name of St. Germanus. By many like examples it appears, that the great endowments of ſeveral churches were originally owing to the liberality of their biſhops. The poiſon of the Pelagian hereſy, having infected our iſland, pope Celeſtine appointed St. Germanus of Auxerre to go thither in quality of his vicar in the year 429, and St. Lupus was entreated by the Gallican biſhops to accompany him. The ſervants of Chriſt embarking in the depth of winter, were overtaken with a furious ſtorm, which St. Germanus appeaſed by caſting ſome bleſſed oil, according to Conſtantius, but according to Bede, ſome holy water into the ſea, having firſt invoked the adorable Trinity. Being arrived in Britain, they were met by a great multitude of people; and the fame of their ſanctity, doctrine and miracles, ſoon filled the whole country. They every where confirmed the Catholics, and converted their adverſaries, preaching

often in the highways and fields where the churches were not large enough to contain the crowds that flocked to them. They invited the Pelagians to a conference; and the diſputation was held at Verulam, before an incredible number of people. The heretics who were attended with a great train, and magnificently apparelled, ſpoke firſt. When they had talked a long time, the biſhops anſwered them with great eloquence, and ſo clearly refuted them by the ſcriptures, that they were fairly reduced to ſilence. The people applauded their victory with joyful acclamations. Before the aſſembly broke up, a certain tribune and his wife preſented their little daughter, ten years of age, who was blind, to the two holy biſhops; and they bid them take her to the Pelagians. But the latter joined the parents in begging the ſaints to pray for her. The two biſhops made a ſhort prayer: then Germanus called upon the Bleſſed Trinity, and taking from his neck the little box of relics which he wore, laid it upon the eyes of the girl before the whole aſſembly; ſhe immediately recovered her ſight, to the great joy of her parents and of all the people. From that day no one oppoſed the doctrine of the holy biſhops.

The Saxons from Germany on one ſide, and on the other the Picts at that time haraſſed the Britons, who having aſſembled an army againſt theſe plunderers, invited the two holy biſhops into their camp, hoping to be protected by their prayers. The ſaints complied with their requeſt, but employed their time in bringing the idolaters to the faith, and the Chriſtians to a reformation of their manners. Many of the former demanded baptiſm; and the ſaints prepared them to receive it at Eaſter, for it was then Lent. They erected a church in the camp, of green boughs twiſted together, in which the catechumens received the ſacrament of regeneration, and the whole army celebrated the feſtival with great devotion. After Eaſter, St. Germanus on the enemy's approach, put himſelf at the head of the Britons with ſo much ſkill and addreſs as ſhewed he had not forgot his old profeſſion of a general. He led his little army into a vale between two high mountains, and when the Saxon pirates came near, he cried out thrice *Alleluiah*, which was repeated by the whole Britiſh army; and the ſound was re-echoed from the hills with as dreadful a noiſe as if the rocks had been rent aſunder. The barbarians in a ſudden fright flung down their arms, and ran away, leaving behind them their baggage, and a great booty. Many of them were drowned in croſſing a river, by

miſſing the fords. The place where this extraordinary victory was gained, retains to this day the name of Maes Garmon, or German's field, in Wiltſhire. The two holy biſhops after this returned to their reſpective dioceſes. St. Germanus finding his people loaded with exceſſive impoſts, undertook a journey to Arles to ſolicit the prefect of Gaul in their behalf. On the road the people every where met him in crowds, with the women and children to receive his bleſſing. When he drew near Arles, the prefect Auxiliaris himſelf, contrary to cuſtom, went out a great way to meet him, and conducted him to the capital. St. Germanus at his requeſt cured his wife who had been long ill of a quartan ague, and eaſily obtained a diſcharge from the taxes which he had aſked for his people. The ſaint being returned home diligently applied himſelf to reform the manners of his flock; but uſed to retire from time to time to his monaſtery of SS. Coſmas and Damian to renew in himſelf the ſpirit of fervor by ſolitude and holy prayer. In 446, he was called again into Britain, to aſſiſt that church againſt the Pelagian hereſy, which began a ſecond time to raiſe its head. St. Severus, formerly a diſciple of St. Lupus, but now archbiſhop of Triers, accompanied him. Theſe holy paſtors ſought out and converted thoſe who had been ſeduced by the heretics; and the obſtinate ſowers of thoſe errors found no longer any retreat in Britain, and quitted the iſland. A principal man of the country, called Elaphius, brought to St. Germanus his ſon in the flower of his age, who had one ham contracted, and his leg withered. St. Germanus cauſed him to ſit down, and laying his hands upon him, ſuddenly healed him in the preſence of many. The ſaint on his way back met a deputation from the inhabitants of Armorica or Britanny, who beſought him to be their protector. For, to puniſh them for a revolt, Aëtius, the Roman general, had ſent Eocarich, a Pagan and barbarous king of the Alemanni, to ſubdue them. St. Germanus boldly accoſted the barbarian, at the head of his army, ſtopping his horſe by the bridle. The German at firſt refuſed to hear him; but at length liſtened to his diſcourſe, and was ſo much ſoftened as to call off his troops, and agree not to ravage the province, on condition he ſhould obtain the emperor's pardon. In order to procure this the ſaint undertook a journey to Ravenna, where the emperor Valentinian III. then reſided.

He wrought ſeveral miracles on the way, and at Milan delivered a man poſſeſſed by the devil. He entered the city of Ravenna by night to avoid honors and pomp: but the people

being aware of his precaution, waited for him in crowds, and ſaluted him with acclamations. He was received with great joy by the biſhop St. Peter Chryſologus, by the young emperor Valentinian and his mother Placidia. She ſent to his houſe a great ſilver veſſel filled with dainties, without any fleſh, which ſhe knew he would never touch. The ſaint ſent her in return a barley loaf upon a wooden diſh. The empreſs received it graciouſly, ordered the diſh to be enchaſed with gold, and kept the loaf; by which ſeveral miraculous cures were performed. The emperor granted his requeſt: but the reſtleſs people by raiſing new diſturbances rendered his clemency of no effect. At Ravenna the holy biſhop wrought a great number of miracles. The ſon of Voluſian, ſecretary to the patrician Sigiſvultus, being dead and cold, the ſaint was called in. Having put all the company out of the chamber, he proſtrated himſelf near the corpſe, and prayed with tears. After ſome time the dead man began to ſtir, opened his eyes, and moved his fingers. St. Germanus raiſed him; and by degrees he was reſtored to perfect health. One day after matins, as the ſaint was talking with the biſhops who attended him of religious matters, he ſaid to them: "My brethren, I recommend my paſſage to your prayers. Methought I ſaw this night our Saviour, who gave me proviſion for a journey, and told me, it was to go into my native country, and to receive eternal reſt." A few days after he fell ſick. All the city was alarmed. The empreſs went to ſee him; and he deſired the favor of her to ſend back his corpſe to his own country: to which ſhe, though very unwillingly, aſſented. He died at Ravenna on the ſeventeenth day of his illneſs in 448, having held his ſee thirty years and twenty-five days. The empreſs Placidia took his reliquary, St. Peter Chryſologus his cowl and hair-ſhirt, and the other biſhops divided his clothes among them. The funeral pomp was moſt magnificent; the number of lights was ſo great, that the night ſhone as broad day. Every where as the ſacred corpſe paſſed, the people came to meet it. Some levelled the ways and repaired the bridges; others ſung pſalms, and all ſtrove to ſhew the greateſt honor to the deceaſed ſervant of God. The clergy of Auxerre went as far as the Alps to meet the ſolemn proceſſion: and the precious remains were interred on the firſt of October in the oratory of St. Maurice, which the ſaint had founded; where ſtands at preſent the famous abbey, which bears his name. His principal feſtival is kept on the 31ſt of this month, which was

the day of his death. St. Germanus was the titular ſaint of many churches in England; and from him the parliamentary borough of St. Germain's in Cornwall is called.

St. JAMES the great, Apoſtle.

St. JAMES the brother of St. John the evangeliſt, the ſon of Zebedee and Salome, and a near relation of Chriſt, was called the Great to diſtinguiſh him from the other Apoſtle of the ſame name, who was biſhop of Jeruſalem. He was born about twelve years before our Saviour, and was much older than his brother St. John. His mother Salome was either ſiſter or couſin-german to the Bleſſed Virgin. He was by birth a Gallilean, and by profeſſion a fiſherman. Jeſus, walking by the lake of Geneſareth ſaw St. Peter and St. Andrew fiſhing, and bad them come after him, promiſing to make them fiſhers of men. Proceeding a little farther, he ſaw two other brothers, St. James and St. John, with their father, mending their nets. Them alſo he called; and immediately they followed him. Probably by converſing with St. Peter, or by other means they had been already convinced that Jeſus was the promiſed Meſſiah: and no ſooner did they hear his invitation, and ſee the marks of his Divine will, than they quitted all things to comply with his ſummons. They held no conſultation, made no demur; their ſacrifice was perfect. Like Abraham they preferred obedience before all earthly conſiderations, and forſook whatever they poſſeſſed, and all their hopes and proſpects in the world, to become the diſciples of Jeſus. But though they followed Chriſt, and liſtened to his divine inſtructions, yet they returned from time to time to their trade, to obtain an honeſt maintenance. However when they ſaw the prodigious draught of fiſh, which Peter and Andrew took at the command of Jeſus, they were ſo aſtoniſhed at this manifeſtation of his power, that they quitted their buſineſs for good and all, and entirely attached themſelves to his perſon.

In the year 31 Jeſus formed the college of the Apoſtles, into which he adopted St. James and his brother St. John. He gave them the ſurname of Boanerges or Sons of Thunder, probably to denote the activity of their zeal. Chriſt diſtinguiſhed St. James with SS. Peter and John above the other Apoſtles. They alone were admitted to be ſpectators of the glory of his *tranſfiguration*, and to attend him during his agony in the garden. But the inſtructions and example of the Son

of God had not ſufficiently enlightened the underſtandings of the two brothers; and their virtue was ſtill imperfect, as appeared in the following inſtance. Mary Salome, their mother, imagining according to the notion of the carnal Jews, that the Meſſiah was to eſtabliſh a temporal kingdom upon earth, and relying on the merit of her ſons, and their near relationſhip to Chriſt, begged of him that they might ſit, the one on his right-hand, the other on his left, in his kingdom. Chriſt, who read the ſecrets of their hearts, inſtead of anſwering the mother, addreſſed his diſcourſe to the ſons, and told them, that they knew not what they aſked, and that in his kingdom preferments were not the reward of ambition, but of humility and perſeverance in virtue. He therefore aſked them, if they were able to drink the cup of his ſufferings. The two Apoſtles, underſtanding the condition which he propoſed, and glowing with ardor to ſuffer, without heſitation anſwered that they were. Our Lord then told them, that indeed they ſhould ſuffer; but that with reſpect to the honors of his kingdom, he could make no change in the decrees of his eternal Father; they were to be conferred in proportion to each perſon's charity and patience. How St. James was employed in preaching, and promoting the goſpel after Chriſt's aſcenſion, we have no account from the firſt writers of Chriſtianity. It appears that he left Judea ſome time after the perſecution raiſed on occaſion of St. Stephen's martyrdom, and returned again ten years after, when he himſelf ſuffered for the faith. It is alſo probable, that he preached the goſpel to the twelve tribes of the Jews in their diſperſion through the world. That Spain was alſo the theatre of his evangelical labors has always been the tradition of that church, and is confirmed by the writings of many ancient Fathers. St. Epiphanius ſays, that St James always lived a bachelor, in much temperance and mortification, without eating either fleſh or fiſh: that his converſation was moſt holy and edifying, and that he wore only one coat and a linen cloak. He was the firſt among the Apoſtles, who had the honor to ſuffer death for the name of Chriſt.

Agrippa, the grandſon of Herod, had been educated at Rome, and by flattering the paſſions of Caligula had obtained from him the tetrarchies of Philip and Lyſanias, as ſoon as they were vacant. To theſe dominions Claudius in the year 41 added Jeruſalem, Judæa, Samaria and all the provinces which had been poſſeſſed by his grandfather Herod. Agrip-

pa, wiſhing to gain the affections of the Jews, and knowing their hatred to the Chriſtians, began to perſecute the latter in the year 43; and St. James was the firſt who fell a victim to his cruelty. His accuſer, ſtruck with the courage and conſtancy which the Apoſtle diſplayed during his trial, repented of the injuſtice he had committed, profeſſed himſelf a Chriſtian, and was condemned to be beheaded together with him. As they were led to execution, he begged pardon of the Apoſtle for having been acceſſary to his death. St. James embracing him ſaid: *peace be with you.* They were both beheaded together in the year 43, about 14 years after the death of Chriſt. The body of the Apoſtle was interred at Jeruſalem, but not long after was conveyed by his diſciples into Spain, and depoſited at Iria Flavia upon the borders of Gallicia. The ſacred relics were diſcovered there in the beginning of the ninth century, and tranſlated thence to Compoſtella. In 1175 Ferdinand II. inſtituted a military order in honor of this Apoſtle.

ST. ANNE, Mother of the Bleſſed Virgin.

See Cuper the Bollandiſt, T. 6. Julii, p. 233.

THE Hebrew word Anne ſignifies *gracious.* St. Joachim and St. Anne, the parents of the Bleſſed Virgin Mary, are juſtly honored in the Church, and their virtue is highly extolled by St. John Damaſcene. God has been pleaſed by ſenſible effects, to teſtify how much he is honored by the devotion of the faithful to St. Anne, who was the great model of virtue to all engaged in the married ſtate, and charged with the education of children. It was a ſublime dignity and great honor for her to give to a loſt world the advocate of mercy, and to be parent of the mother of God. But it was a far greater happineſs to be, under God, the greateſt inſtrument of her virtue, and to be ſpiritually her mother by a holy education in perfect innocence and ſanctity. St. Anne being herſelf a veſſel of grace, not by name only, but by the poſſeſſion of that rich treaſure, was choſen by God to form his moſt beloved ſpouſe to perfect virtue: and her pious care of this illuſtrious daughter was the greateſt means of her own ſanctification, and her glory in the Church of God to the end of ages. It is a leſſon to all parents whoſe principal duty is the holy education of their children. By this they glorify their Creator; perpetuate his honor on earth to future ages,

and ſanctify their own ſouls. St. Paul ſays, that it is by the education of their children, that parents are to be ſaved, 2 *Tim.* ii. 5. Nor will he allow any one, who has had children, ever to be admitted to ſerve the altar, whoſe ſons do not by their holy conduct give proofs of a virtuous education. Nevertheleſs we ſee parents ſolicitous about the corporal qualifications of their children, and earneſt to procure them an eſtabliſhment in the world; yet ſupinely careleſs in purchaſing them virtue, in which alone conſiſts their true happineſs. This reflection drew tears from a famous Heathen philoſopher, who deſired to mount on the higheſt place in his city, and cry out with all his ſtrength: "Citizens, what is it you think of? you employ all your time in heaping up riches to leave to your children; yet take no care to cultivate their ſouls with virtue, as if an eſtate were more precious than themſelves." The feſtival of St. Anne was kept with ſolemnity at Conſtantinople in the ſixth century.

SS. NAZARIUS and CELSUS, MM.

See their two panegyrics; the one by St. Ennodius, the other perhaps by St. Gaudentius, &c. See alſo Tillemont, T. 2.— About the year 68.

ST. NAZARIUS's father was a heathen, and enjoyed a conſiderable poſt in the army. His mother Perpetua was a zealous Chriſtian, and was inſtructed by St. Peter or his diſciples, in the moſt perfect maxims of our holy faith. Nazarius embraced it with ſo much ardor, that he copied in his life all the great virtues he ſaw in his teachers; and out of zeal for the ſalvation of others left Rome, his native city, and preached the faith in many places with a fervor and diſintereſtedneſs becoming a diſciple of the Apoſtles. Arriving at Milan, he was there beheaded for the faith, together with Celſus, a youth who attended him in his travels. Theſe martyrs ſuffered ſoon after Nero had raiſed the firſt perſecution. Their bodies were buried ſeparately in a garden without the city, where they were diſcovered and taken up by St. Ambroſe in 395. In the tomb of St. Nazarius a vial of the ſaint's blood was found, as freſh and red as if it had been ſpilt that day. The faithful ſtained handkerchiefs with ſome drops; and alſo formed of it a kind of paſte: a portion of which St. Ambroſe ſent to St. Gaudentius, biſhop of Breſcia. The

bodies of the two martyrs were conveyed by St. Ambroſe into the new church of the Apoſtles, which he had juſt built. A woman was delivered from an evil ſpirit in their preſence: and St. Ambroſe ſent part of them as a pledge of his eſteem to St. Paulinus of Nola, who received them with great reſpect, and as a moſt valuable preſent; as he himſelf teſtifies; *Carm.* 24 and *ep.* 12.

SS. JUSTA and RUFINA, MM.

See their acts publiſhed by Maldonat; alſo Uſuard, Ado, &c.— A. D. 304.

THESE holy martyrs were two Chriſtian women of Seville in Spain, who maintained both themſelves and many poor perſons by ſelling earthen ware. A fervent ſoul finds in the moſt ordinary courſe of life occaſions of exerciſing many heroic acts of virtue, and makes every ordinary action a perfect holocauſt, by performing it with a moſt ardent deſire of pleaſing God. Such were the lives of theſe two ſervants of God in the world; and their virtue deſerved to be honored with the crown of martyrdom. Not to concur to idolatrous ſuperſtition, they refuſed to ſell veſſels for the uſe of heatheniſh ſacrifices. The pagans, offended at their religious ſcruple, when Diocleſian renewed the perſecution broke all the ware in their ſhop, and impeached them before the governor for their faith. The prefect, after they had boldly confeſſed Chriſt, commanded them to be ſtretched on the rack, and their ſides to be torn with iron hooks. An idol was placed near the rack with incenſe, that if they would offer ſacrifice, they might be that moment releaſed. But their fidelity was not to be ſhaken. Juſta expired on the rack: the judge then ordered Rufina to be ſtrangled, and their bodies to be burnt. They ſuffered in the year 304.

ST. MARTHA, Virgin.

ST. MARTHA was ſiſter to Mary and Lazarus, and lived with them at Bethania, a ſmall town two miles from Jeruſalem. Our Bleſſed Redeemer had made his reſidence uſually in Galilee, till in the third year of his public miniſtry he preached chiefly in Judea, during which interval he frequented the houſe of theſe three holy diſciples. Martha ſeems to

have been the eldeſt, and to have had the chief care and direction of the houſehold. It appears from the hiſtory of the reſurrection of Lazarus, that their family was of great note in the country. In a viſit, with which Jeſus honored them, St. Luke tells us, that St. Martha ſhewed great ſolicitude to entertain and ſerve him. She forgot the privilege of her rank and riches, and would not leave ſo great an honor to ſervants only, but was herſelf very buſy in preparing every thing for ſo great a gueſt and his holy company. Mary ſat all the while at our Saviour's feet, feeding her ſoul with his heavenly doctrine. In this ſhe found ſuch inexpreſſible ſweetneſs, and ſo great ſpiritual advantage, that ſhe would ſuffer nothing to draw her from her entertainment with her God, or make her loſe one of thoſe precious moments. At his ſacred diſcourſes her heart was inflamed, her pure ſoul ſeemed to melt in holy love, and in a total forgetfulneſs of all other things ſhe ſaid to herſelf, with the ſpouſe in the Canticles, *My beloved to me, and I to him*, who feedeth among the lilies; *Cant.* 11. that is, with chaſte ſouls, or among the flowers of virtues. St. Auguſtin obſerves, that this houſe repreſents to us the whole family of God upon earth. In it no one is idle; but his ſervants have their different employments, ſome in the contemplative life, as holy ſolitaries; others in the active, as firſt, thoſe who labor for the ſalvation of ſouls in the exterior functions of the paſtoral charge: ſecondly, thoſe who upon pure motives of charity ſerve the poor or the ſick; and laſtly, all who look upon their lawful profeſſion in the world as the place for which God has deſtined them, and who faithfully purſue its occupations with a view purely to accompliſh the Divine will, and acquit themſelves of every duty in the order in which God has placed them in this world. He is the greater ſaint whatever his ſtate of life may be, whoſe love of God and his neighbour is more pure, more ardent and more perfect; for charity is the ſoul and the form of chriſtian perfection.

It has been diſputed whether the contemplative or the active life be in itſelf the more perfect. St. Thomas proves from the example of Chriſt and his Apoſtles, that the mixed life, which is made up of both, is the moſt excellent. This is the *apoſtolic* life with the care of ſouls, if in it the external functions of inſtructing, aſſiſting and comforting others, which is the moſt noble object of charity, be ſupported by a conſtant perfect ſpirit of prayer and contemplation. The like interior ſpirit muſt animate, and ſome degree of aſſiduity in the like

exerciſes, as circumſtances will allow, muſt ſupport thoſe who are engaged in worldly employments.

Such was the love and fervor with which Martha waited on our Redeemer, that ſhe thought it unpardonable in her ſiſter not to be employed with her in providing for his entertainment. Therefore ſweetly complaining to him, ſhe deſired him to bid her ſiſter Mary riſe and help her. Our meek and loving Lord was well pleaſed with the ſolicitude and earneſtneſs wherewith Martha waited on him; yet he commended more the quiet repoſe with which Mary attended only to the ſpiritual improvement of her ſoul. *Martha, Martha*, ſaid he, *thou art careful and troubled about many things: but one thing is neceſſary.* If precipitation or too great eagerneſs had any ſhare in her ſervice, this would have been an imperfection; which nevertheleſs does not appear. Chriſt only puts Martha in mind, that ſpiritual functions, when put in competition with corporal duties, are to be preferred. Another inſtance which ſhews how dear this devout family was to our Divine Saviour, is the raiſing of Lazarus to life. When he fell ſick, the pious ſiſters ſent to inform Chriſt. They ſaid no more in their meſſage than this: "*He whom thou loveſt is ſick.*" They knew very well, that this was enough. Our dear Lord having received the meſſage, wanted no other prompter than that of his own compaſſion and affection. However he deferred ſetting out two or three days, that his glory might be the better manifeſted by the greater evidence of the miracle, and by the trial of the virtue and confidence of the two holy ſiſters. When he arrived at Bethania, Martha went out firſt to welcome him, and then called her ſiſter Mary. The preſence of Jeſus brings every bleſſing and comfort; and by it the ſiſters had the conſolation to ſee their brother again reſtored to life, after he had been four days in the grave.

Chriſt was again at Bethania, at the houſe of Simon the Leper, ſix days before his paſſion. Lazarus was one of the gueſts. Martha waited at table; and Mary poured a box of coſtly ointments on our Lord's feet which ſhe wiped with the hair of her head. This action was highly commended by our Lord, not for the value of the ointment, but on account of the love and devotion with which it was performed. St. Martha ſeems to have been one of thoſe holy women who attended Chriſt during his paſſion, and ſtood under his croſs. The ſame is to be preſumed of her ſiſter Mary. After our Saviour's aſcenſion they both went to Marſeilles, and ended their lives in Provence. The body of St. Martha was found

at Taraſcon ſoon after the diſcovery of that of St. Mary Magdalen. King Lewis XI. gave a rich buſt of gold; in which the head of the ſaint was kept, when the late revolution commenced.

ST. OPTATUS, Biſhop of Milevum, C.

From his own writings. See Tillem. Hiſt. des Donatiſtes, T. 6. p. 142. *Ceillier, T. 6. p.* 625, *&c. &c.—Fourth Age.*

THIS Father was an African, and an illuſtrious champion of the Church of Chriſt in the fourth age. He was educated an idolater; and St. Auguſtin names him with St. Cyprian and St. Hilary, among thoſe who had paſſed from the dark ſhades of paganiſm, to the light of faith, and carried into the Church the ſpoils of Egypt, that is, human ſcience and eloquence. In another place he ſtyles him a prelate of venerable memory, who was by his virtue an ornament to the Catholic Church. St. Fulgentius places him in the ſame rank with St. Auguſtin and St. Ambroſe. He was biſhop of Milevum in Numidia, and the firſt Catholic prelate who undertook by writing to repreſs the tide of the Donatiſt ſchiſm in Africa. Parmenian, the third biſhop of that ſect at Carthage, wrote five books in defence of his party, and proved againſt himſelf, that there can be but *one* Church and *one* baptiſm. He was a man of learning and abilities, well verſed in the art of ſophiſtry, and capable of covering the worſt cauſe with ſpecious gloſſes. Againſt this Goliath St. Optatus ſtepped forth, ſtripped him of the armour in which he truſted, and turned his weapons againſt himſelf. This he performed by his ſix books againſt Parmenian, to which ſeveral years after, in the time of pope Siricius, about the year 385, he added another. His firſt ſix books were written about the year 370. To ſet the ſtate of this controverſy in a clear light, it is neceſſary to take a ſhort view of the Donatiſt ſchiſm, which took its riſe from an incident in the perſecution of Diocleſian.

The Traditors, or Chriſtians, who for fear of torments and death, delivered the holy ſcriptures into the hands of the perſecutors to be burnt, were guilty of a crime which bordered upon apoſtaſy. Upon their repentance, according to the ſeverity of the eccleſiaſtical diſcipline they were to be enjoined a public auſtere courſe of penance, and if in holy orders, to be depoſed. But in this the biſhops had power to diſpenſe, or to grant a relaxation or indulgence, Menſurius primate of

Carthage, and many other Catholic biſhops admitted penitent prieſts and biſhops to their functions without inſiſting on this condition; alleging a neceſſity for ſuch an indulgence, and the danger of a ſchiſm if they ſeparated themſelves from the communion of all of that deſcription. Certain falſe Numidian zealots, blinded by jealouſy or pique, took offence at this mildneſs, and by their hypocriſy and pretended zeal and ſeverity drew many into ſchiſm. Donatus, biſhop of Caſæ Nigræ, began this breach, and refuſed to communicate with Menſurius and his deacon Cecilian, becauſe they held communion with penitent Traditors. By his clamors he engaged many others in his party; and by a notorious ſlander accuſed Menſurius himſelf of having given up the ſcriptures into the hands of the heathens. Menſurius dying in 311, Cecilian was choſen biſhop of Carthage: upon which certain factious ſpirits who attempted to oppoſe his election, broke out into a greater flame than ever. Among theſe no one was more active than a certain rich and powerful lady of Carthage named Lucilla, who bore Cecilian a grudge becauſe ſhe had formerly received from him a rebuke; and who was equally void of humility and diſcretion, without which the ſhew of piety is only a ſhadow and phariſaical hypocriſy, and eaſily degenerates into error and ſuperſtition. She was accuſtomed every morning before ſhe received the body and blood of our Lord, to kiſs a bone of an unknown dead man, whom ſhe pretended to have been a martyr, but who had not been acknowledged ſuch by the paſtors of the Church; for, in order to prevent abuſes and ſuperſtition, it was always a law in the church, that without the biſhop's approbation no private perſons ſhould be allowed to pay to relics the honor due to thoſe of martyrs. Cecilian thought it his duty to put the lady in mind of her fault. Her reſentment for this pretended affront ſeemed to have no bounds when ſhe ſaw him raiſed to the archiepiſcopal chair of Carthage; and ſhe protected and abetted the cabal formed againſt him with all her power. The faction had no other pretence in ſetting aſide his election, but the fooliſh plea that he admitted the penitent Traditors to his communion, and thereby defiled the ſanctity of the Catholic Church. Upon no better grounds Donatus, biſhop of Caſæ Nigræ, firſt erected altar againſt altar, and refuſed to communicate with Cecilian. The ſchiſmatics having gained over the keepers of the treaſury of the church of Carthage, got poſſeſſion of the gold and ſilver chalices, and other veſſels and rich ornaments which belonged to that church. St. Auguſtin on this occaſion

makes the following remark, that *all who disturb the peace of the Church, do this either blinded by pride, distracted with envy, or seduced by worldly covetousness, or by soft passions and lust*, l. 3. contr. Parmen. The faction being by these arts propagated, soon became numerous.

Seventy bishops, chiefly Numidians, espoused this party, and met at Cirta, with Secundus the primate of Numidia, Donatus of Mascula, Victor, Marinus, Purpurius, and the first author of the schism, at their head. Among these Donatus of Mascula, Victor and several others, were notoriously guilty of having delivered up the holy scriptures to the persecutors. But the crime was passed over in them; and by how much the more guilty the schismatics were themselves, so much the more vehemently did they accuse others; that their pretended zeal in falsely charging others might serve as a cloak to cover their own guilt, as St. Augustin and St. Optatus observe. Some of them however confessed their crime in this synod, and were absolved. Next, the schismatical council proceeded to a sentence of deposition against Cecilian, alleging that he was a Traditor, or at least that he communicated with such. Therefore they chose and ordained the domestic chaplain of Lucilla, by name Majorinus, the schismatical bishop of Carthage. The bishops of Italy and Gaul, and in particular pope Miltiades, in a council at Rome acquitted Cecilian, and condemned the schismatics; who thereupon forged many slanders against the pope. Schism frequently leads men into heresy; and this was the case of the Donatists. They pretended that Cecilian was no minister of Christ, nor those that adhered to him members of the true Church. Hence they usually called the Catholics Pagans, and rebaptised all who came over to them, pretending that baptism and holy orders cannot be validly conferred out of the Catholic Church. To condemn this their capital error the great council of Arles was assembled out of all the western provinces of the empire, in 314. But the schismatics were not less deaf to authority, than blind to the evidence of the Catholic truth.

About the year 347 a sect of fanatics called *Circumcellions* sprang up among the Donatists. These were chiefly wild and ignorant country peasants, who pretending to devote themselves to martyrdom, wandered about a long time, pampering themselves as victims fed for sacrifice; and at length cast themselves headlong from rocks or into rivers, or some other way laid violent hands upon themselves; which death they called

martyrdom. Many of them compelled ſtrangers whom they met on the high roads to murder them. Some Catholics who met them in this ſtrange frenzy, to ſave their own lives and not imbrue their hands in the blood of theſe wretches, inſiſted firſt upon binding them, and then beat them till they came to their ſenſes, and were contented to live; as Theodoret relates, *Hæret. fabul.* Such are the extravagances into which men are led, when they have once loſt the anchor of faith. Of this we have the moſt ſtriking inſtances in the deiſm, fanaticiſm and numberleſs wild chimeras and mad dreams, in which our own times have been ſo fruitful, among thoſe who wander in the endleſs mazes of error. The Donatiſts were very numerous in Africa for above one hundred years, till the zeal of St. Auguſtin, ſeconded by many other holy men, almoſt extinguiſhed that ſect. St. Optatus had before given this hydra a mortal blow by his books againſt Parmenian, who had ſucceeded Donatus, the famous ſchiſmatical biſhop of Carthage, after the death of Majorinus.

In this work St. Optatus applauds the principle laid down by Parmenian, that the church is but *one*: for Chriſt is only one, and he is the ſpouſe of one church, which is called his only dove, the garden ſhut up, and the ſealed fountain. He owns with him, that heretics are proſtitutes, and have no right to the juriſdiction or keys of the true Church; which Peter received, and which were not given to them. In theſe principles both Catholics and Donatiſts agreed. St. Optatus then proceeds to ſhew, that the latter cannot be the true Church; "for," ſays he, "in them where is the propriety of the Catholic name; .... cooped up as they are in one ſmall part of Africa, in one corner of a ſingle country? .... Whereas the Church is Catholic or *univerſal*, and is ſpread every where, *l.* 2. *n.* 1. *p.* 26. He adds as other marks, its unity, ſanctity, and the chair of Peter, "which," ſays he, "is ours; and by this it is plain, that we poſſeſs its other prerogatives." He adds: "Peter ſat firſt in this chair, and was ſucceeded by Linus." He names the biſhops of Rome from him down to Siricius, "at this day," ſays he, "united in our fraternity; in which the whole world agrees with us, joined in one communion, *l.* 3. *n.* 3. ..... To Peter Chriſt ſaid, *to thee will I give the keys of the kingdom of heaven, and the gates of hell ſhall not prevail againſt it.* Whence therefore do you claim the keys, who with a ſacrilegious preſumption and inſolence fight againſt the chair of Peter, *l.* 2. *n.* 5. and 2. .... You cannot deny that you know the epiſcopal chair was

firſt given to Peter in the city of Rome; in which firſt ſat the head of the apoſtles: which chair was *one*, that all others might preſerve unity by the union they had with it, and leſt the other apoſtles might erect and maintain chairs to themſelves: ſo that now He is a ſchiſmatic who ſets up another chair in oppoſition to this *one* chair." St. Optatus ſays, that the furious Donatiſt mob broke down the altars, which the Catholics had uſed: upon which he writes as follows: "What has Jeſus Chriſt done to you, that you ſhould deſtroy the altars on which at certain times he reſts? Why do you break the ſacred tables, where Jeſus Chriſt makes his abode? You have imitated the crime of the Jews; for as they put Jeſus Chriſt to death upon the croſs, ſo you have buffetted him upon theſe altars..... You have alſo redoubled your ſacrileges in breaking the chalices which carried the *blood* of Jeſus Chriſt. O enormous crime! O unheard of impiety!" The holy Euchariſt itſelf they threw to beaſts, "then which," ſays he, "what could be more impious? Your biſhops commanded the Euchariſt to be caſt to the dogs; but preſently viſible tokens of the Divine anger appeared; for the ſame dogs turned upon their maſters, and with their avenging teeth, bit and tore thoſe who were guilty of profaning the *holy body?*" From theſe and many other inſtances it is clear, that the holy Euchariſt was then kept in churches after the ſacrifice, no leſs than at preſent. The ſaint mentions that the altars were then uſually of wood, and for greater reſpect covered with a linen cloth, *l.* 6. *p.* 93. "St. Optatus teaches, that we are all born in ſin," ſays Dupin, "and that baptiſm is neceſſary to obtain the remiſſion of it. He mentions exorciſms as a neceſſary ceremony at baptiſm. He expreſſes himſelf in ſuch plain terms in regard of the real preſence of the body and blood of Chriſt in the Euchariſt, and the adoration due to this holy ſacrament, that nothing can be deſired more expreſs. He obſerves many ceremonies at the celebration of the Euchariſt, to which he gives the name of *ſacrifice*." The Donatiſts uſed and reverenced the holy oblation of the maſs, and all the ſacraments; but pretended thoſe adminiſtered by perſons who were not of their own ſect, to be void and null; and that they were holy only among themſelves, who were pure. St. Optatus writes, that the Church has judges, that ſhe puniſhes crimes, that ſhe exacts penances of thoſe that confeſs their ſins or are convicted of them. He obſerves, that a vow of virginity was ſolemnly made by thoſe

who dedicated themſelves to God. He teſtifies the reſpect in his time paid to the relics of the ſaints, when he ſpeaks of the ſepulchre of SS. Peter and Paul; and ſpeaking of Lucilla he blames thoſe who honored falſe relics, or ſuch as are not propoſed to the veneration of the faithful by the Church. St. Optatus ſurvived the year 384; but the time of his death is not known. His name occurs in the Roman martyrology on the fourth of June. He often repeats with St. Cyprian, that even martyrdom is not available to the ſalvation of a wilful heretic or ſchiſmatic. According to that of the Apoſtle, *Galatians* v. 19, 20, 21. *Now the works of the fleſh are manifeſt, which are fornication . . . diſſentions, ſects or* hereſies . . . . *Of the which I foretell you, as I have foretold to you, that they who do ſuch things ſhall not obtain the kingdom of God.* Hence the ancient Fathers are ſo ſolicitous in charging us not to make ſhipwreck of our faith, as we value our everlaſting ſalvation; and have ſo carefully pointed out to us the rocks upon which thouſands have ſplit, and the highway which Chriſt himſelf has chalked out; namely, that of his true Church.

ST. IGNATIUS of Loyola, C. Founder of the Society of Jeſus.

See his Life by F. Gonzales, the ſaint's confeſſor; alſo Ribadeneira, his intimate friend; &c.—A. D. 1556.

THE converſion of many barbarous nations, both in the moſt remote Eaſtern, and Weſtern hemiſpheres; the education of youth in learning and piety; the inſtruction of the ignorant; the improvement of all the ſciences, and the reformation of the manners of a great part of Chriſtendom, are the wonderful fruits of the zeal of this glorious ſaint. He was born in 1491 at the caſtle of Loyola, in Guipuſcoa, a part of Biſcay. His father Don Bertram was Lord of Ognez and Loyola, head of one of the moſt ancient and noble families of that country. His mother Mary Saeze de Balde was not leſs illuſtrious by her extraction. They had three daughters and eight ſons. The youngeſt of all theſe was Inigo or Ignatius. He was brought up in the court of Ferdinand V. in quality of page to the king. He behaved with great valor and conduct in the army, eſpecially at the taking of Najara, a ſmall town on the frontiers of Biſcay. He hated gaming as an offspring of avarice, and a ſource of quarrels and other evils; was dex-

trous in the management of affairs, and had an excellent talent in making up differences among the ſoldiers. He was generous even towards enemies, but full of the maxims of the world. Though he had no tincture of learning, he made tolerable good verſes in Spaniſh, having a natural genius for poetry. A poem which he compoſed in praiſe of St. Peter was much commended.

In 1521 the French laid ſiege to Pampeluna, the capital of Navarre. Ignatius had been left in that place by the viceroy to encourage the garriſon. The French having taken the city, and made a wide breach with their artillery in the wall of the citadel, attempted to enter the place by aſſault. Ignatius appeared upon the breach ſword in hand, at the head of the braveſt part of the garriſon. But in the heat of the combat a ſhot from a cannon broke from the wall a bit of ſtone, which ſtruck and bruiſed his left leg; and the ball itſelf in the rebound broke and ſhivered his right leg. The garriſon ſeeing him fall, ſurrendered at diſcretion. The French carried Ignatius to the general's quarters, and ſoon after ſent him in a litter to the caſtle of Loyola, which was not far from Pampeluna. The bones had been ill ſet; and he felt great pain. The ſurgeons therefore judged it neceſſary to break his leg again; which he ſuffered without any concern. But a violent fever followed the ſecond ſetting, and reduced him to extremity. He received the ſacraments on the eve of SS. Peter and Paul; and it was believed he could not hold out till the next morning. Ignatius always had a ſingular devotion to St. Peter, and implored his interceſſion in his preſent diſtreſs with great confidence. In the night he thought he ſaw that Apoſtle touch and cure him. When he awaked, he found himſelf out of danger; his pains left him, and his ſtrength began to return. Yet he ſtill retained the ſpirit of the world. After the ſecond ſetting of his leg, the end of a bone ſtuck out under his knee, which was a viſible deformity. This protuberance he cauſed to be cut off, merely that his boot and ſtockings might ſit handſomely. And becauſe his right leg remained ſhorter than the left, he would be for many days together ſtretched upon a kind of rack; and with an iron engine he violently drew out that leg: but all to little purpoſe; for he remained lame his whole life after.

During the cure of his knee he was confined to his bed; and finding the time tedious, he called for ſome book of Romances; inſtead of which a book of the Lives of our Saviour and the Saints was brought him. He read them at

firſt only to paſs away the time; but afterwards began to reliſh them, and to ſpend whole days in reading them. He remarked among the ſaints many perſons of quality who buried themſelves alive in caves and dens, pale with faſting and covered with hair-cloth; and with St. Auguſtin he ſaid to himſelf: "Theſe men were of the ſame frame as I am; why then ſhould not I do what they have done?" In the fervor of his good reſolutions he thought of viſiting the Holy Land, and becoming a hermit. But he had many a ſtruggle with his paſſions and the world before he determined to imitate the ſaints in their heroic practice of virtue; after which he began to treat his body with all the rigor it was able to bear, roſe at midnight, and ſpent his retired hours in weeping for his ſins. One night, proſtrate on the ground, he with extraordinary fervor conſecrated himſelf to the ſervice of his Redeemer under the patronage of the Bleſſed Virgin, and vowed an inviolable fidelity. When he had ended his prayer, he heard a great noiſe; the houſe ſhook, the windows of his chamber were broken, and a rent was made in the wall, "which remains to this day," ſays the lateſt writer of his life. God might by this ſign teſtify his acceptance of his ſacrifice; or this might be an effect of the rage of the devil. Another night Ignatius ſaw the mother of God environed with light, holding in her arms the infant Jeſus. This viſion repleniſhed his ſoul with ſpiritual delight, and made all ſenſual pleaſure and worldly objects inſipid to him ever after. Being cured of his wounds, concealing his intention he took a ride out to Navarret. Here he diſmiſſed his ſervants, and haſtened to the monaſtery of Montſerrat. He addreſſed himſelf to an experienced director, made a general confeſſion of his whole life with the deepeſt ſentiments of compunction, and communicated to him a plan of the auſterities he propoſed to practice. After being confirmed by him in his good reſolutions, he received the Bleſſed Euchariſt early in the morning of the Annunciation of our Lady in 1522, and the ſame day left Montſerrat for fear of being diſcovered; giving his horſe to the monaſtery, and hanging up his ſword on a pillar near the altar, in teſtimony of his renouncing the warfare of the world, and entering himſelf in that of Chriſt. He travelled in a mean garment; having beſtowed his rich clothes on a beggar at his coming out of Montſerrat. He faſted on bread and water the whole week; but on Sundays he added a few boiled herbs ſprinkled over with aſhes. He wore an iron girdle and a hair-ſhirt, ſlept little, and lay on the ground.

Too nice a worldly prudence may condemn the voluntary humiliations, which this ſaint ſometimes made choice of. But the wiſdom of God is above that of the world; and the Holy Ghoſt ſometimes inſpires certain heroic ſouls to ſeek to die to themſelves by extraordinary mortifications and practices of penance, which would not be adviſable or profitable to others. St. Ignatius at firſt propoſed to himſelf his own ſanctification only; but afterwards, burning with an ardent deſire of contributing to the ſalvation of others, he ſaid to himſelf: "It is not enough that I ſerve the Lord: all hearts ought to love him, and all tongues ought to praiſe him." With this view, in order to be admitted more freely to converſe with perſons in the world, he choſe a more decent dreſs than he at firſt wore, and mitigated his auſterities. He then began to exhort many to the love of virtue, and wrote his Spiritual Exerciſes in Italy before he viſited the Holy Land, and afterwards publiſhed them at Rome in 1548. Though he was entirely void of all human literature when he wrote this book, yet it is full of excellent maxims and inſtructions in the higheſt points of a ſpiritual life. In 1523 he ſailed from Venice on board the admiral-veſſel, and arrived at Cyprus, after being in great danger of periſhing through the malice of the crew, whom he had reprimanded for their unchriſtian behaviour. Finding a ſhip full of pilgrims juſt ready to ſet ſail, he embarked along with them, and landed at Joppe on the laſt day of Auguſt, 1523. He went on foot from thence to Jeruſalem in four days. The ſight of the holy places filled his ſoul with joy, and the moſt tender devotion; and he deſired to ſtay there to labor in the converſion of the Mahometans; but was obliged to relinquiſh that deſign in obedience to his ſuperiors, and return to Europe. This he performed in the depth of winter in extreme cold weather, and poorly clad. Deſiring to qualify himſelf for the functions of the altar and the ſervice of his neighbour, he began at Barcelona to ſtudy grammar; and it is incredible what difficulties, humiliations, croſſes and affronts he had to undergo during the courſe of his literary career. After two years ſtudy at Barcelona, he went to the univerſity of Alcala, and thence to Paris in 1528. Here, having been robbed of his money, he was obliged to maintain himſelf by begging; and in the vacation time he went into Flanders, and once into England to procure charities from the Spaniſh merchants ſettled there. After his return to Paris he ſtudied his philoſophy three years and a half in the college of St. Barbara, and

then commenced a courſe of divinity at the Dominicans. Being joined by nine learned and pious men of the univerſity, among whom was St. Francis Xavier, he made with them a vow to renounce the world, to go to preach the goſpel in Paleſtine, or if that could not be done to offer themſelves to his Holineſs to be employed in the ſervice of God in what manner he ſhould judge beſt. Arriving at Venice with an intent to purſue their expedition into Paleſtine, they ſoon after found this deſign rendered impracticable by the commencement of hoſtilities between the Venetians and the Turks, and proceeded to Rome. Here they were favorably entertained by his Holineſs Paul III. agreeably to a promiſe which Ignatius had received in a viſion from Jeſus Chriſt in perſon. This viſion the ſaint diſcloſed to F. Laynez, when he came out of the chapel where he had been praying; and F. Laynez, when he was general, related it to all the Fathers in Rome in a domeſtic conference, at which F. Ribadeneira who records it, was preſent. The ſame was atteſted by others, to whom the ſaint had diſcovered this ſignal favor. The holy man, with a view to perpetuate the work of God, propoſed to all his companions aſſembled at Rome, his deſign and motives of forming them into a religious order. After recommending the matter to God by faſting and prayer, all agreed in the propoſal, and reſolved firſt, beſides the vows of poverty and chaſtity already made, to add a third, of perpetual obedience, the more perfectly to conform themſelves to the Son of God, who was *obedient even unto death*. St. Ignatius likewiſe determined to preſcribe a fourth vow, of going wherever the pope ſhould ſend them for the ſalvation of ſouls, and even without money if it ſhould ſo pleaſe him: alſo that the profeſſed Jeſuits ſhould poſſeſs no real eſtates or revenues, either in common or in particular; but that colleges might enjoy revenues and rents for the maintenance of ſtudents of the Order. Paul III. approved this new Order under the title of "The Society of Jeſus," by a bull dated the twenty-ſeventh of September, 1540. Ignatius was choſen the firſt General, but acquieſced with the utmoſt reluctance. He had no ſooner taken upon him this charge, than he went into the kitchen, and ſerved as a ſcullion under the cook. His zealous ſermons produced many wonderful converſions. Indeed the heart of this bleſſed man ſo burned with charity, that he was continually thinking and ſpeaking of what might beſt promote the Divine honor and the ſanctification of ſouls; and he did wonders by the holy Fathers of his Society in all

parts of the globe. He often met with violent perſecutions; but overcame them by meekneſs and patience. The prudence and charity of his conduct towards his religious won him all their hearts. His commands ſeemed rather entreaties; and the ſweetneſs with which he tempered his reproofs gained the affections whilſt he corrected any fault. It is not to be believed how many and how great affairs the ſervant of God was able to go through, and with what courage he bore ſo much fatigue with ſuch a weakly conſtitution and infirm body. But he was aſſiſted by the powerful hand of our Lord, who furniſhed him with ſtrength for all his labors: ſo that he then appeared moſt vigorous and courageous, when he was weary, ſickly, and unprovided of human and natural helps. He was favored with an extraordinary grace of devotion, which out of humility he thought God had given him through compaſſion for his weakneſs and miſery; which, he ſaid, was greater than that of any other. At the holy maſs, and in reciting the divine office, the abundance of heavenly delights which God poured into his ſoul, was often ſo great, and made ſuch ſhowers of tears ſtream from his eyes, that he was obliged to ſtop almoſt at every word, and to make frequently a conſiderable pauſe in order to give vent to them. He had God always and in all things preſent to his mind. Every object ſerved him for a book wherein he read the Divine perfections, and by that means raiſed his heart to his Creator. This manner of prayer he recommended to every one, eſpecially to thoſe who are employed in the miniſtry for the help of their neighbour. After maſs he ſpent two hours in private prayer; during which time no one was admitted to ſpeak to him except on ſome preſſing neceſſity. F. Lewis Gonzales, who for ſome time governed his college at Rome under him, ſays: "As often as I went to him at that time, which neceſſity frequently obliged me to do, I always ſaw his face ſhining with an air ſo bright and heavenly, that quite forgetting myſelf, I ſtood aſtoniſhed in contemplating him. Nor was his countenance like that of many devout men, in whom I have admired a wonderful ſerenity at their prayers; but it breathed ſomething quite unuſual, and as it were divine." On other occaſions alſo the like was remarked in him. St. Philip Neri, who often viſited St. Ignatius, uſed to aſſure his friends, that he had ſeen his face ſhining with bright rays of light: of which Cardinal Taruſius, archbiſhop of Sienna, publiſhed an authentic certificate. The ſaint was often favored amidſt the tears and fervor of his devotion with wonderful raptures,

viſions and revelations, as we are aſſured from authentic monuments.

St. Ignatius was General of the Society fifteen years, three months and nine days. He was in the end ſo worn out with infirmities, that he procured an aſſiſtant in that office to be granted him. After this the ſaint reſerved to himſelf only the care of the ſick, and ſpent his time in continual prayer and in preparing himſelf for death. By way of his laſt will and teſtament he dictated certain holy maxims concerning the obligation and conditions of religious obedience; which he bequeathed to his brethren of the Society. On the day before he died he charged F. Polancus to beg his Holineſs's bleſſing for him, as at the article of death; though others at that time did not think it ſo near. The next morning having lifted up his eyes and hands to heaven, and pronouncing both with his tongue and heart the ſweet name of Jeſus, with a ſerene countenance he calmly gave up his happy ſoul into the hands of his Creator on the laſt day of July, in the year 1556, the ſixty-fifth of his age. The people eſteemed him a ſaint both living and after his death; and the opinion of his ſanctity was confirmed by many inconteſtable miracles. He ſaw his Society in a very few years divided into twelve provinces, with above a hundred colleges; and ſpread over almoſt the whole world. He was beatified by Paul V. in 1609, and canonized by Gregory XV. in 1622; though the bull was publiſhed only the year following by Urban VIII.

AUGUST 1.

ST. FAITH or FIDES, &c. Martyrs.

See the genuine Acts of the Saint: alſo the Bollandiſts 6. Oct. T. 3. p. 263.

AMONG thoſe Chriſtians, whoſe invincible conſtancy triumphed over the malice of Dacian, prefect of Gaul under Diocleſian and Maximian, none was more illuſtrious than St. Faith. She was born at Agen in Aquitain, and though of exquiſite beauty, was inſenſible to all the allurements of the world. When ſhe was apprehended and brought before Dacian, making *the ſign of the croſs* on different parts of her body, ſhe uttered this prayer: "Lord Jeſus who art always ready to aſſiſt thy ſervants, fortify me at this hour, and enable me to anſwer in a manner worthy of thee." The tyrant

aſſuming an air of mildneſs aſked her: "What is your name?" "My name," ſaid ſhe "is Faith; and I endeavour to ſupport in reality what that name ſignifies." Dacian. "What is your religion? Faith. "I have from my infancy ſerved Chriſt, and to him I have conſecrated my whole ſoul." Dacian. "Come child, have ſome regard for your youth and beauty; renounce the religion you profeſs, and ſacrifice to Diana, who is a divinity of your own ſex, and who will beſtow on you the moſt precious gifts." Faith. "The divinities of the Gentiles are devils. How then can you adviſe me to ſacrifice to them." Dacian. "What; do you preſume to call our gods devils? You muſt reſolve inſtantly to offer ſacrifice or to expire under torments." The ſaint, calling to mind the courage of the martyrs, and the glorious crown promiſed to thoſe who perſevere to the end, far from being terrified at the menaces of the tyrant, feels herſelf inflamed with a new deſire of dying for her Lord. "No," cried ſhe; "I not only am prepared to ſuffer every torment for the ſake of Chriſt, but I burn with impatience to die for him." Dacian more enraged than ever, ordered a brazen bed to be brought forth, and the ſaint to be bound on it with iron chains. A great fire was kindled under it; the heat of which was rendered ſtill more intolerable by the addition of oil and other inflammable matter. The ſpectators moved with pity and ſtruck with horror, exclaimed: "How can the tyrant thus torment an innocent young virgin only for worſhiping God?" Hereupon Dacian cauſed numbers of them to be apprehended; and as they refuſed to ſacrifice, they were beheaded together with St. Faith. The longer acts of the ſaint given by Labbe and Surius are interpolated, and contain an account of miracles not ſufficiently warranted. See the commentaries of F. Gheſquier. An arm of this holy virgin and martyr was formerly kept at Glaſtenbury. She was patroneſs of the priory of Horſam, in the county of Norfolk, founded by Robert Fitzwalter and his wife Sybila, and endowed with great privileges by Henry I. The ſubterraneous chapel of St. Faith, built under St. Paul's in London, was alſo very famous, as Dugdale remarks in his hiſtory of this church.

The Roman martyrology mentions on this day the three holy ſiſters, SS. Faith, Hope, and Charity, who alſo ſuffered many torments and a cruel death for the faith at Rome, in the reign of Adrian. St. Sophia their mother gave them theſe names out of devotion, and her love of the theological virtues.

The names of theſe ſaints have always been famous both in the eaſtern and weſtern churches.

Good example is one of the ſtrongeſt incentives to virtue. Wo to us if we hearden our hearts againſt the ſalutary impreſſions, which the heroic virtue and examples of ſo many ſaints ought to make upon us. The companions of the martyrdom of St. Faith, fired by ſeeing the glorious conflict and trophies of the holy virgin, arrive themſelves at the like crown. And can we read the lives of ſo many illuſtrious ſaints, without reproaching ourſelves for our ingratitude to God and repeated abuſe of divine grace, and without aſpiring to an imitation of their zeal, their humility, and their fervent charity?

ST. PELAGIA, Penitent.

See her life by James, an eye-witneſs of her converſion and penance, ap. Roſweide, Vit. Patr. p. 374, *&c.—Fifth age.*

THIS ſaint had been a comedian, even while ſhe was a catechumen; but afterwards renounced that profeſſion, and became a true penitent. The manner of her converſion is thus related in the Greek Menæa, publiſhed by the emperor Baſil. The patriarch of Antioch having aſſembled a council of biſhops in that city, St. Nonnus, one of the number, was commiſſioned to announce the word of God to the people. Accordingly he preached before the church of St. Julian, in the preſence of the other biſhops. During the ſermon Pelagia paſſed that way, richly adorned with jewels; and her beauty, heightened with all the elegance of dreſs, drew on her the attention of the whole aſſembly except the biſhops, who turned away their eyes from ſo ſcandalous an object. But Nonnus, looking earneſtly at Pelagia, cried out in the middle of his diſcourſe: "The Almighty in his infinite goodneſs will ſhew mercy even to this woman, the work of his hands." At theſe words ſhe ſuddenly ſtopped, and joining the audience, was ſo touched with remorſe for her criminal life, that ſhe ſhed abundance of tears. Immediately after the ſermon ſhe addreſsed herſelf to Nonnus, entreating him to inſtruct her how to expiate her ſins, and to prepare her for the grace of baptiſm. The holy penitent diſtributed all her goods among the poor, changed her name from Margaret to Pelagia, and reſolved to ſpend the remainder of her life in the exerciſe of prayer, and the auſterities of penance. After her baptiſm, which ſhe received at the hands of Nonnus, ſhe retired to Jeruſalem, and having taken

the religious veil, ſhut herſelf up in a grotto on Mount Olivet. St. Pelagia is mentioned on the eighth of October in the Roman martyrology.

The Invention of ST. STEPHEN, or the diſcovery of his relics.

From the authentic relation of Lucian, and from St. Auguſtin, Evodius, &c.—See Tillemont, T. 2. p. 9. &c.

THIS ſecond feſtival in honor of the holy protomartyr St. Stephen, was inſtituted by the church on occaſion of the diſcovery of his relics. The very remembrance of the place of his burial had been blotted out of the minds of men, and his remains lay covered under the ruins of an old tomb in a place called Caphargamala, that is, borough of Gamaliel, twenty miles from Jeruſalem, where ſtood a church, ſerved by a venerable prieſt named Lucian. In the year 415, on Friday the 3d of December, about nine o'clock at night, Lucian was in bed in the baptiſtery, where he commonly lay in order to guard the ſacred veſſels of the church. Being half awake, he ſaw a tall comely old man of a venerable aſpect with a long white beard, clothed in a white garment edged with ſmall plates of gold, marked with croſſes, and holding a golden wand in his hand. This perſon approached Lucian, and calling him thrice by his name, bad him go to Jeruſalem and tell biſhop John to come and open the tombs, in which his remains, and thoſe of certain other ſervants of Chriſt lay; that through their means God might open to many the gates of his clemency. Lucian aſked his name. "I am," ſaid he, "Gamaliel, who inſtructed Paul the Apoſtle in the law; and on the Eaſt ſide of the monument lieth Stephen, who was ſtoned to death by the Jews without the North gate. His body was expoſed there one day and one night; but it was not touched by birds or beaſts. I exhorted the faithful to carry it off in the night-time; which when they had done, I cauſed it to be carried ſecretly to my houſe in the country, and then cauſed his body to be laid in my own tomb to the eaſtward. Nicodemus who came to Jeſus by night, lieth there in another coffin. He was excommunicated by the Jews for following Chriſt, and baniſhed out of Jeruſalem. Whereupon I received him into my houſe in the country, and there maintained him to the end of his life; after his death I buried him honorably near Stephen. I likewiſe buried there my ſon Abibas, who died before me at the

age of twenty years. His body is in the third coffin which ſtands higher up, where I myſelf was alſo interred after my death. My wife Ethna and my eldeſt ſon Semelias, who were not willing to embrace the faith of Chriſt, were buried in another ground, called Capharſemalia." Lucian fearing to paſs for an impoſtor ſhould he be too credulous, prayed that if the viſion was from God, he might be favored with it a ſecond and a third time; and he continued to faſt on bread and water. On the Friday following Gamaliel appeared again to him in the ſame form as before, and commanded him to obey. He ſhewed Lucian four baſkets; three of gold and one of ſilver. The golden baſkets were full of roſes: the ſilver baſket was full of ſaffron of a moſt delicious ſmell. Lucian aſked what theſe were. "The red roſes," anſwered Gamaliel, "repreſent Stephen, who lieth at the entrance of the ſepulchre: the ſecond baſket, Nicodemus, who is near the door: the ſilver baſket repreſents my ſon Abibas, who departed this life without ſtain: his baſket is contiguous to mine." Having ſaid this he diſappeared. Lucian then awakened, gave God thanks, and continued his faſts. In the third week, on the ſame day and at the ſame hour, Gamaliel appeared again to him, and with threats upbraided him with his neglect, adding that the drought which then afflicted the world, would be removed only by his obedience and the diſcovery of their relics. Lucian being now terrified, promiſed no longer to delay.

He repaired to Jeruſalem, and laid the whole affair before biſhop John; who bad him go and ſearch for the relics, which he concluded would be found under a heap of ſmall ſtones, in a field near his church. Lucian was of the ſame opinion; and returning to his borough, ſummoned the inhabitants to meet the next morning, in order to ſearch under the heap of ſtones. As Lucian was going the morning following to ſee the place dug up, he was met by Migetius, a monk of a pure and holy life; who told him, that Gamaliel had appeared to him, and bad him inform Lucian, that they labored in vain in that place. "We were laid there," ſaid he, "at the time of our funeral obſequies, and that heap of ſtones was a mark of the mourning of our friends. Search elſewhere in a place called Debatalia." "In effect," ſaid Migetius, continuing the relation of his viſion, "I found myſelf on a ſudden in the ſame field; where I ſaw a neglected ruinous tomb, and in it three beds adorned with gold: in one of them more elevated than the others, lay two perſons, an old man and a young one; and one in each of the other beds." Lucian having heard

Migetius's report, praiſed God for giving him another witneſs of his revelation, and having removed to no purpoſe the heap of ſtones, went to the other place. In digging up the earth they found three coffins or cheſts as above-mentioned, whereon were engraved theſe words in very large characters: *Cheliel, Naſuam, Gamaliel, Abibas.* The two firſt are the Syriac names of Stephen, or *Crowned*, and Nicodemus, or *Victory of the People.* Lucian ſent immediately to acquaint biſhop John. He was then at the council of Dioſpolis; and taking with him Eutonius, biſhop of Sebaſte, and Eleutherius, biſhop of Jericho, he came to the place. Upon the opening of St. Stephen's coffin the earth ſhook; and there came out of the coffin ſuch an agreeable ſmell, that no one remembered ever to have ſmelt any thing like it. There was a vaſt multitude of people aſſembled, among whom were many perſons afflicted with divers diſtempers: of whom ſeventy-three recovered their health upon the ſpot. Some were freed from evil ſpirits, others cured of fevers, the falling ſickneſs, head-achs, pains in the bowels and other diſeaſes. They kiſſed the holy relics, and then ſhut them up. The biſhop claimed thoſe of St. Stephen for the church of Jeruſalem, of which he had been deacon; the reſt were left at Caphargamala. The protomartyr's body was reduced to duſt, excepting the bones which were whole, and in their natural ſituation. The biſhop conſented to leave a ſmall portion of them at Caphargamala: the reſt were carried in the coffin, with ſinging of pſalms and hymns, to the church of Sion at Jeruſalem. At the time of this tranſlation there fell a great deal of rain, which refreſhed the country after a long drought. The tranſlation was performed on the 26th of December, on which day the Church hath ever ſince honored the memory of St. Stephen, commemorating the diſcovery of his relics on the third of Auguſt, probably on account of the dedication of ſome church in his honor, perhaps that of Ancona. The hiſtory of this miraculous diſcovery and tranſlation, written by Lucian himſelf, and done into Latin by Avitus, a Spaniſh prieſt then living at Jeruſalem, and an intimate friend of St. Jerom, is publiſhed in the appendix to the ſeventh tome of the works of St. Auguſtin, *Ed. Ben.* This account is alſo atteſted by Chryſippus, an eminent and holy prieſt of the church of Jeruſalem; by Idatius and Marcellinus in their chronicles; by Baſil, biſhop of Seleucia, St. Auguſtin, St. Bede, &c. It is mentioned by moſt of the hiſtorians, and in the ſermons of the principal Fathers of that age. St. Auguſtin, ſpeaking of the miracles of St. Stephen, to ſeveral of which he himſelf was eye-wit-

neſs, addreſſes his flock as follows: "Let us ſo deſire temporal bleſſings through his *interceſſion*, that we may merit by imitating him, thoſe which are eternal."

The zealous biſhop Evodius, the intimate friend of St. Auguſtin, approved and publiſhed two books on the Miracles of St. Stephen; which were written by his order, and are uſually quoted under his name. He mentions *l.* 2. *c.* 4. *n.* 2. that before the oratory of the relics of St. Stephen at Uzalis, brought thither from Paleſtine on this occaſion, was placed a veil, on which the ſaint was painted carrying the croſs upon his ſhoulders. Among the miracles wrought at Uzalis, mention is made of ſome perſons reſtored to life: one of which is alſo related by St. Auguſtin almoſt in the ſame terms, *Serm.* 323 *and* 324; as follows: "A child yet at the breaſt died without baptiſm. The mother ſeeing him irrecoverably loſt, ran to the oratory of St. Stephen, and ſaid: "Holy martyr you ſee I have loſt my only comfort. Reſtore me my child that I may meet him before Him, who hath crowned you." She continued thus to pray a great while; and at laſt the child came to life again, and was heard to cry. She went forthwith to the prieſts: he was baptiſed and received the unction, the impoſition of hands, and the ſacrament of the holy Euchariſt; for then Confirmation and the Euchariſt always followed baptiſm, when given in a ſolemn manner. But God took him to himſelf ſoon after; and his mother carried him to the grave with the ſame confidence as if ſhe had carried him to St. Stephen's boſom." Theſe are the words of St. Auguſtin, who ſpeaks again in another place of the miracles wrought at Uzalis, *l.* 22. *de Civ. Dei*, *c.* 8. *n.* 20, 21. This town was ſituated near Utica, in the proconſular Africa. The many other ſtupendous miracles wrought through the interceſſion of St. Stephen in different parts of Africa, and atteſted by St. Auguſtin and other holy prelates of that age in the moſt full and ſatisfactory manner, we muſt beg leave, though with regret, to paſs over.

ST. DOMINIC, Founder of the Dominicans.

From his five Lives, all written by grave cotemporary authors. See alſo that by F. Touron, &c.—A. D. 1221.

THIS great ſaint was born in 1170, at Calaroga, in Old Caſtille, in the dioceſe of Oſma. He was of the family of the Guzmans; though a Chriſtian derives his true nobility from his ſpiritual regeneration, and it is the chief glory of the ſaints,

that they deſpiſed all worldly advantages for Chriſt. St. Dominic was the third of ſeveral brothers: the eldeſt was a prieſt; the ſecond embraced our ſaint's order, and followed him in his miſſions; and he himſelf was happily taught to turn the firſt dawning of his reaſon towards his Creator, and often roſe in the night to pray. His uncle, a holy prieſt, was his firſt preceptor: but at fourteen years of age he was ſent to the public ſchools of Palentia, where he became a great proficient in rhetoric, philoſophy and divinity. Inſtructed by the Holy Ghoſt that the ſpirit of the Lord reſts only on chaſte ſouls, he watched with the utmoſt attention over his heart, and kept his ſenſes in ſubjection by mortification. Boards or the floor were the only bed on which he took his reſt. To aſſiſt the poor during a famine, he in the twenty-firſt year of his age not only gave all his money and goods, but ſold even his books and his own writings. So heroic a charity touched the hearts of all ranks of people; and every one bountifully relieved the neceſſitous according to his abilities. As ſoon as Dominic had finiſhed his ſtudies and taken his degrees, he explained the holy ſcriptures in the ſchools, and preached the word of God to the people at Palentia with wonderful ſucceſs. Azebedo, a zealous paſtor, being made biſhop of Oſma in 1198, invited St. Dominic to accept a canonry. The ſaint had no ſooner taken poſſeſſion of his prebend, than he began to ſhine as a bright ſtar in the church of Oſma. He practiſed all the auſterities of the ancient Fathers of the deſert; but ſtudied to conceal them from the eyes of men. Conſumed with an ardent zeal for the ſalvation of infidels and ſinners, he often ſpent whole nights in the church at prayer, watering the ſteps of the altar with his tears, and begging the grace to gain ſome of thoſe unhappy ſouls to Chriſt. He aſſiſted his prelate in the government and reformation of the whole dioceſe, and preached in it aſſiduouſly with incredible zeal and fruit during five years. Alphonſus IX. king of Caſtille, ſent the biſhop of Oſma upon an embaſſy to the earl of La Marche; and the biſhop took Dominic with him. In their way they paſſed through Languedoc, then filled with the abominations of the hereſy of the Albigenſes. He in whoſe houſe they lodged at Toulouſe, was tainted with it. St. Dominic, pierced to the heart with compaſſion for his ſoul, in that one night made him a perfect convert. The two holy men having diſcharged their commiſſions, went to Rome to aſk of Pope Innocent III. leave, either to ſtay in Languedoc to

labor among the Albigenſes, or to go preach the goſpel to the infidels in the North. His Holineſs exhorted them to chooſe the neighbouring harveſt; but would not allow the biſhop to reſign his epiſcopal ſee in Spain, only giving him leave to ſtay two years in Languedoc. At Montpellier, towards the end of the year 1205, they met ſeveral Ciſtercian abbots, who were commiſſioned by the pope to oppoſe the reigning hereſies. The biſhop and St. Dominic propoſed to employ perſuaſion and example rather than terror; and that their preachers ſhould imitate the poverty of Chriſt and the apoſtles. The abbots readily came into the propoſal, and ſent away their horſes and ſervants. The heretics not content to fill their own country with deſolation, overran ſeveral other provinces, pillaging the countries, maſſacring the prieſts, and plundering the churches. King Philip Auguſtus cut in pieces ten thouſand of theſe banditti in the province of Berri. St. Dominic and his companions undertook to ſtem the torrent with their feeble voice; and by the preaching and conferences of the miſſionaries ſeveral remarkable converſions were wrought in the neighbourhood of Montpellier, Beziers, Carcaſſone and Montreal. St. Dominic drew up in writing a ſhort expoſition of the Catholic faith, with proofs of each article from the New Teſtament. This writing was preſented to the miniſters and the chiefs of the Albigenſes, who after much altercation agreed to throw it into the fire; ſaying, that if it burnt, they would eſteem the doctrine it contained, as falſe. This was repeated thrice at Montreal and thrice at Fanjaux; and the writing was as often taken out of the fire without being damaged. This public miracle only wrought the converſion of an officer, at Montreal; but was attended with that of numbers of both ſexes, at Fanjaux. To cut off the ſource of corrupted morals, and a decay of faith ariſing from a neglected education of youth, St. Dominic founded the nunnery of our Lady of Prouille, near Fanjaux, in 1206; which he put under the rule of St. Auſtin, adding certain conſtitutions approved by Gregory IX. The holy biſhop of Oſma, whom the heretics themſelves called one of the *predeſtinate*, returning to his dioceſe at the expiration of his term, died ſoon after; and St. Dominic was appointed ſuperior of the miſſion in Languedoc, with the approbation of Innocent III. in 1207. The ſaint eſtabliſhed wholeſome regulations, to be obſerved by the zealous preachers who labored with him. St. Dominic had no ſhare in the ſeverities made uſe of againſt the murderers of the pope's legate, Peter of Caſtelnau, and againſt

the authors of other outrages. He ſtudied to procure all the good in his power to thoſe who hated, perſecuted and even attempted to aſſaſſinate him; and his ambition was to die for Chriſt. In the cruſade which Simon Montfort headed againſt the Albigenſes in order to repreſs the violences of this impious ſect, St. Dominic uſed no other arms than thoſe of inſtruction, patience, penance, faſting, watching, prayer and tears for their converſion; as the original hiſtorians aſſure us. Once indeed when Simon's army had abandoned him, and his whole force conſiſted of no more than twelve hundred men, the ſaint foretold him a glorious victory over his enemies, who were beſieging him at Muret with an army of above a hundred thouſand. Accordingly Simon with his handful of troops ſallied out, routed the enemy, and ſlew the king of Arragon with ſixteen thouſand men upon the ſpot. This miraculous victory was gained on the 12th of September, 1213. During this great battle St. Dominic was in the church within the fortreſs at his prayers, notwithſtanding the miſtakes of ſome moderns who pretend he was in the field. The ſervant of God while at prayer in a church, during the time of his miſſion at Caſtres, was once ſeen raiſed in an ecſtaſy ſeveral cubits above the ground, and without motion; till coming to himſelf after a conſiderable time, he gently fell to the ground. St. Dominic during his apoſtolical labors in Languedoc inſtituted the devotion of the Roſary, conſiſting of fifteen Our Fathers and a hundred and fifty Hail Marys, in honor of the fifteen principal myſteries of the life and ſufferings of our Bleſſed Saviour, and of his Holy Mother. The ignorance of many, and the blaſphemies of others among the Albigenſes, with regard to theſe ſacred myſteries, moved the zealous ſervant of God to teach the people to honor them, by a method equally adapted to perſons of all capacities. The divine and moſt excellent prayer which our Redeemer has drawn up, contains an exerciſe of every ſublime virtue, and a petition of all good things. In the Angelical Salutation are compriſed our praiſes and thanks to God for the great myſteries of the incarnation, and of our redemption, the ſource of all our good; and theſe praiſes are expreſſed in words, of which the Holy Ghoſt himſelf was the author; which though addreſſed to the Virgin Mary, contain much more the praiſes of her Divine Son, whom we acknowledge the cauſe of all her and our happineſs. The ſaint, after having founded his nunnery of Prouille, eſtabliſhed an inſtitute afterwards called his third Order. Some perſons of

this Order live in monaſteries, and are properly nuns: others live in their own houſes, and endeavour to ſanctify the duties of a civil life by certain regular and devout exerciſes, and by works of mercy, eſpecially ſerving the poor in hoſpitals and priſons. No extraordinary auſterities are preſcribed in this Order. St. Dominic had ſpent ten years in preaching in Languedoc, when in 1215 he founded his religious Order of Preaching Friars. The principal aim of the ſaint in this inſtitution was, to multiply in the Church zealous preachers, whoſe ſpirit and example might be the means to ſpread wider the light of faith and the fire of divine charity, and to aſſiſt the paſtors in healing the wounds which the Church had received by the inundation of hereſy and vice. The biſhops of Languedoc and Provence all applauded the project, and judged him worthy to be the father of preachers, who was their perfect model. Sixteen of his fellow-miſſionaries came readily into his plan; and Peter Cellani, one of this number, gave ſome houſes in Toulouſe; in which they formed themſelves into a regular community, under the protection of the biſhop. This was the firſt convent of the Order. Soon after that, the ſaint going to Rome, pope Innocent III. approved the new Order by word of mouth, bidding the founder draw up the conſtitutions, and lay them before him. St. Dominic was preſent at the fourth council of Lateran, (ſo called from the Lateran church at Rome where it was held) which, having condemned the errors of the Albigenſes and other heretics, framed ſeveral canons for the reformation of manners. The twenty-firſt is the famous canon which enjoins annual confeſſion and Eaſter communion. Honorius III. ſucceeding Innocent III. in 1216, after ſome demur confirmed the ſaint's Order and its conſtitutions by two bulls, both dated on the 26th of December, the ſame year. The pope detained St. Dominic ſeveral months at Rome to preach in that city; and by his advice created the office of *Maſter of the ſacred Palace*, who by his place is the pope's domeſtic theologian: which charge St. Dominic was compelled to take upon himſelf; and it has been ever ſince committed to one of his Order. When not employed in public functions or neceſſary duties, he was always to be found in the church, or in retirement. His diſcourſe was uſually only on God, and always ſeaſoned with ſo much ſweetneſs and prudence, that worldlings never thought it importunate, and pious perſons ſought it with eagerneſs. With the conſent of his Holineſs he returned to Toulouſe in May, and ſpent ſome time in forming his religious brethren in

the practice of the most perfect maxims of an interior life, the most necessary qualification in preachers of the Divine word. The reputation of St. Dominic and his preaching Friars drew many learned doctors and other eminent men into this new Order; and the saint settled convents at Lyons, Montpellier, Bayonne, &c. St. Dominic went again to Rome in 1217; and the pope desiring that his Order should have a house in that city, gave him the church of St. Sixtus; and a convent was there built for him. But the pope having desired St. Dominic to undertake the reformation of the nuns at Rome, and to persuade them to keep enclosure which was not then a necessary part of that state, he offered them his own monastery of St. Sixtus, and undertook to build for his brethren a new convent at St. Sabina; to which the pope agreed. These nuns after some reluctance begged the saint would be their director, and would give them his own rule. The many illustrious miracles by which God honored the ministry of St. Dominic in Rome, procured him the name of the Thaumaturgus of that age. Among other miracles he raised three persons to life in the convent of St. Sixtus. The first was a little child: the second was a mason, who had been crushed to death by the fall of a vault in building that convent; him St. Dominic raised whole and sound: the third was the young lord of Napoleon, who was thrown from his horse much bruised, and killed by the fall. This last miracle was wrought in presence of three cardinals with their attendants, the abbess with her nuns, the Dominican friars and a great concourse of people. The saint first celebrated the divine mysteries, during which he shed a flood of tears; and while he elevated the body of Christ in his pure hands, was himself in an ecstacy lifted up a whole cubit from the ground, in the sight and to the amazement of all that were present. The sacrifice being ended, the blessed man went to the bruised corpse, and lifting up his hands in prayer, he himself was by the power of God raised from the ground, and while suspended in the air he cried out with a loud voice: "Napoleon, I say to thee in the name of our Lord Jesus Christ, arise." That instant, in the sight of the whole multitude the young man arose sound and whole. The pope, the sacred college, and the whole city returned solemn thanks to the Almighty who had wrought such wonders. In 1218, he took a journey from Rome through Languedoc into Spain, and founded a convent at Segovia, and another at Madrid. He returned to Toulouse in April 1219, and from thence went to Paris, where he settled in good order

his great convent, erected in the ſtreet of St. James; whence the Dominican friars are uſually called in France Jacobins. After this he left Paris, and having founded convents on his road, at Avignon, Aſti and Bergamo, arrived at Bologna about the end of ſummer, in 1219; which city he made from that time his ordinary reſidence to the end of his life. In 1220 Honorius III. commanded him to be ſtyled *general*; and the ſaint held at Bologna a chapter of all the ſuperiors in his Order at Whitſuntide, the ſame year. Wherever the ſervant of God travelled, he frequently preached, even on the road; and always with that incredible ſucceſs, which can only be the fruit of continual prayer, animated with the moſt ardent charity. The greateſt part of the night he often ſpent in churches at the foot of the altars. The fatigues of his apoſtolic life were no motive with him to abate his continual faſts and other auſterities; and when by walking barefoot in the rougheſt roads his feet were bruiſed or ſore, he chearfully called it a part of his penance. He was a ſincere lover of holy poverty, and took all precautions to prevent riches ever becoming the bane of his order. St. Dominic ſtill made frequent miſſionary excurſions, founded new convents, and viſited thoſe he had already eſtabliſhed. He ſent ſome of his religious into Morocco, Sweden, Norway and Ireland; and brother Gilbert with twelve others into England, who eſtabliſhed monaſteries of this order in Canterbury, London and Oxford. At the diſſolution there were in England forty-three houſes of theſe religious, called from their black cloak and hood, Black Friars.

The holy patriarch in his ſecond general chapter, held at Bologna in 1221, divided his order into eight provinces, and ſent ſome of his religious into Hungary, Greece, Paleſtine and other countries. Among theſe miſſionaries F. Paul of Hungary labored with wonderful ſucceſs in the converſion of idolaters in Croatia, Sclavonia, Tranſilvania, Valachia, Moldavia, Boſnia, Servia and Cumania; and ſuffered a glorious martyrdom with ninety religious of his order, diſperſed in thoſe parts, in 1242. St. Dominic had a foreſight of his approaching diſſolution. Setting out on a journey from Bologna to Milan, he ſaid to his friends: "You now ſee me well in health; but before the glorious Aſſumption of the Virgin Mother, I ſhall depart to the Lord." On his return to Bologna he was ſeized with a burning fever, which was judged mortal. Yet he paſſed a great part of the night in the church at prayer. Growing weaker he aſſembled his

religious brethren, and in a moving diſcourſe which he called his laſt teſtament, he exhorted them to conſtant humility, poverty, fervor and watchfulneſs. After receiving the laſt ſacraments he continued in ſecret prayer till he calmly expired on the 6th of Auguſt, 1221. An account of a great number of miracles wrought through his interceſſion, and atteſted by eye-witneſſes, may be read in the Bollandiſts. St. Dominic was canonized by Gregory IX. in 1234. His numerous order before the late Revolution in France and other countries was divided into forty-five provinces, beſides twelve particular congregations or reforms, governed by ſo many general vicars.

ST. OSWALD, King and Martyr.

See the Saxon Chronicle ad An. 655. *Bede, Hiſt. Angl. l.* 3. *c.* 1, 2, 3, 6, *&c. Alcuin, Poem. de Pontif. &c. publiſhed by Gale, T.* 2.—*A. D.* 642.

THE Engliſh-Saxon kingdom of the Northumbers was founded by Ida, in 547. After his death the northern part called Bernicia, was preſerved by his children: but Deira was occupied by Alla; after whoſe death it was recovered by Ethelfrid, grandſon of Ida, who [redacted] the whole kingdom of the Northumbers twenty-four ye[redacted] being ſlain in battle by Redwald, king of the Eaſt-A[redacted] in 617, his ſons Eanfrid, Oſwald and Oſwi took refuge among the Scots; where they were inſtructed in the Chriſtian faith, and received the ſacrament of regeneration. In the mean time Edwin, ſon of Alla, reigned ſeventeen years over both kingdoms; but in 633 was killed fighting againſt the united forces of Penda the Mercian, and Cadwalla, king of the Britons or Welch. Upon this revolution the three ſons of Ethelfrid returned from Scotland; and Eanfrid, the eldeſt, obtained the kingdom of Bernicia, whilſt Oſric, couſin-german to Edwin, was choſen king of Deira. Both theſe princes apoſtatized from the faith, and were both ſlain the ſame year by Cadwalla. Hereupon Oſwald, Eanfrid's brother, was called to the crown both of Bernicia and Deira. He was the ſon of Acca, Edwin's ſiſter. This prince had embraced the faith with his whole heart; and far from forſaking Chriſt to court the favor of his ſubjects, he had no other view than to bring them to the ſpiritual kingdom of divine grace, and to labor with them to ſecure the crown of eternal glory. At that time Cadwalla, a Chriſtian by profeſſion, but in manners a barbarian, ravaged

all the Northumbrian provinces, laying every thing waſte with fire and ſword, at the head of a vaſt army which he boaſted nothing could reſiſt. Oſwald aſſembled what troops he was able, and being fortified by his confidence in Chriſt, marched with a ſmall force againſt this mighty enemy, who had proceeded as far as the Picts' wall. Oſwald gave him battle at a place called by Bede Denis-Burn, that is, the brook Denis, now Erringburn, adjoining to the Picts' wall on the North ſide. Being come near the enemy, the king cauſed a wooden croſs to be erected, and held it up himſelf while the foot was faſtened in the ground. Then he cried out to his army: "Let us kneel down and jointly pray to the Almighty and only true God, that he would mercifully defend us from our proud enemy; for he knows we fight in a juſt war in defence of our lives and country." The ſoldiers did as he commanded. The place where this croſs was ſet up, was before that time called Hevenfelth, that is, Heaven's field; a happy preſage of things to come; for before that time no church or altar was known to have been raiſed in the whole kingdom of the Bernicians. This croſs of St. Oſwald remained afterwards very famous. Bede tells us, that to his time many cut off little chips, which they ſteeped in water; and by drinking which, or by being ſprinkled with it, many ſick recovered their health. He adds, that after the death of king Oſwald, the monks of Hexham uſed to come to the place on the day before the anniverſary of his death, there to watch the night in prayer, reciting the office with many pſalms for his ſoul; and the next morning to offer the victim of holy oblation. A church was built on the ſpot ſome time before Bede wrote; who mentions that one of the monks of Hexham named Bothelm, then living, having broken his arm by a fall on the ice, and having ſuffered a long time much anguiſh from the hurt, was perfectly cured in one night by applying a little of the moſs which was taken off from this croſs, and brought him. The learned Alcuin gives an account of ſeveral other miracles wrought down to his time, in 780, by the relics of St. Oſwald, and at this croſs, or by chips cut from it infuſed in water. So great was the veneration of the people for this croſs, that the abbey of Durham uſed for its ſeal, during ſeveral ages, the figure of the croſs on one ſide, and on the reverſe St. Oſwald's head.

Almighty God was pleaſed to bleſs the king's faith and devotion, by granting him and his ſmall army a complete victory over Cadwalla, who was killed in the battle. St. Oſwald after giving thanks to God, immediately ſet himſelf

to reſtore good order throughout his dominions, and to plant in them the faith of Chriſt. By his ambaſſadors he entreated the king and biſhops in Scotland to ſend him a biſhop and aſſiſtants, by whoſe preaching the people whom he governed might be grounded in the Chriſtian religion, and receive baptiſm. Aidan, a native of Ireland, and a monk of the celebrated monaſtery of Hij, was choſen for the arduous undertaking. The king beſtowed on him the iſle of Lindisfarne for his epiſcopal ſeat; and till the holy biſhop learned the Engliſh language, he himſelf ſerved as his interpreter, and explained his ſermons and inſtructions to the people. Oſwald filled his dominions with churches and monaſteries; roſe at midnight to matins with the monks, and often continued in prayer till day-light. From his frequent cuſtom of praying, it is ſaid wherever he was ſitting he would have his hands on his knees turned towards heaven. Bede ſays he reigned over Britons, Picts, Scots and Engliſh; and ſo great was his power, that all the kings of the Heptarchy acknowledged a certain dependence. Yet wonderful was the humility, affability and charity of this great king. One Eaſter-day, whilſt he was ſitting down to dinner, an officer, whoſe buſineſs it was to take care of the poor, came in and told him that there was a great multitude of poor people at his gate deſiring alms. Whereupon the king ſent them a large ſilver diſh full of meat from his own table, and ordered the diſh to be broken into ſmall pieces, and diſtributed among them. Upon this St. Aidan, who happened to be at table, taking him by the right hand, ſaid: "Let this hand never corrupt." Bede adds, that this arm being cut off from his body after he was ſlain, remained uncorrupt till his time, and was then kept with honor at Bebbaborough, (ſo called from Bebba, a former queen) now Bamborough in Northumberland. When St. Oſwald had reigned eight years in great proſperity, Penda, the barbarous Pagan king of Mercia, who had ſlain the pious king Edwin, invaded the dominions of our holy king. St. Oſwald met him with an inferior force, and was killed in the battle fought between them.

When he ſaw himſelf ſurrounded with the arms of his enemies, he offered his prayer for the ſouls of his ſoldiers. Whence the proverb, "O God be merciful to their ſouls, ſaid Oſwald when he fell." He was ſlain in the thirty-eighth year of his age, of our Lord 642, on the 5th of Auguſt, in a place called Maſerfelth, probably at Winwick in Lanca-

ſhire. The tyrant cauſed the ſaint's head and arms to be cut off, and fixed on poles. But St. Oſwald's brother and ſucceſſor Oſwi took them away the year following, and carried the arms to his royal palace; the head he ſent to Lindisfarne: it was afterwards put into the ſame ſhrine with the body of St. Cuthbert, and with it was tranſlated to Durham.

ST. XYSTUS, or SIXTUS II. Pope and Martyr.

See Berti Diſſ. 1. *in Sæc.* 3. *p.* 172.—*A. D.* 258.

ST. XYSTUS was a Grecian by birth, deacon of the Roman church, under St. Stephen, and upon his demiſe in 257, was choſen pope, being the twenty-fifth from St. Peter. St. Dionyſius of Alexandria conſulted him by three letters on certain difficulties, and recommended to him to bear a little while with the Africans, and ſome among the Aſiatics, with regard to their error concerning the validity of baptiſm conferred by heretics. Accordingly this pope contented himſelf with ſtrongly recommending them to the truth, as his predeceſſor St. Stephen had done, and his ſucceſſors purſued the ſame conduct, till that error was condemned in the *plenary* council often mentioned by St. Auguſtin. St. Xyſtus is ſtyled by St. Cyprian, a peaceable and excellent prelate.

Gallus, the ſucceſſor of Decius in the empire, and a perſecutor of the Chriſtians, being deſpiſed for his cowardice was ſlain with his ſon and colleague Voluſius in 253. Æmilius then aſſumed the title of emperor, but was killed after a reign of four months; and Valerianus, a perſon of a noble family and great reputation, was acknowledged emperor. He was at firſt more favorable to the Chriſtians than any of his predeceſſors; and his palace was full of religious perſons. During three years and a half the church enjoyed peace; and many councils were held in this interval. But in 257 Valerian raiſed the eighth, or according to Sulpicius Severus, the ninth general perſecution, which continued three years and a half, till he was taken priſoner by the Perſians. The change wrought in this emperor is aſcribed by Euſebius to a motive of ſuperſtition, and to the artifices and perſuaſion of one Macrianus, a famous magician. He publiſhed his firſt edict againſt the Chriſtian religion in April 257: it was followed by the martyrdom of pope Stephen and many others.

The perſecution grew much more fierce the year following, when Valerian marching into the Eaſt againſt the Perſians ſent

a new reſcript to the ſenate to be paſſed into a law; the tenor and effect of which St. Cyprian notified to his fellow-biſhops in Africa, as follows: "Valerian has ſent an order to the ſenate, importing that biſhops, prieſts and deacons, ſhall forthwith ſuffer," (even though they be willing to conform) "but that ſenators, perſons of quality and Roman knights ſhall forfeit their honors and eſtates, and if they ſtill refuſe to ſacrifice, ſhall loſe their heads; that matrons ſhall have their goods ſeized and be ſent into baniſhment; and that any of Cæſar's officers or domeſtics who have already confeſſed the Chriſtian faith, or ſhall now confeſs it, ſhall forfeit their eſtates to the exchequer, and ſhall be ſent in chains to work on Cæſar's farms. To this order the emperor ſubjoined a copy of the letters, which he has diſpatched to the preſidents of the ſeveral provinces, concerning us; which, I expect and hope, will ſoon be brought hither. .... You are to underſtand that Xyſtus, (biſhop of Rome) ſuffered in a cemetery upon the 6th day of Auguſt, and with him Quartus. The officers of Rome are very intent upon this perſecution; and the perſons brought before them are ſure to ſuffer, and to forfeit their eſtates to the exchequer. Pray notify theſe particulars to my colleagues, that ſo our brethren may every where be prepared for their great conflict, that we may all think rather of immortality than death, and derive more joy than fear or terror from this confeſſion, in which we know the ſoldiers of Chriſt are not ſo properly killed as crowned."

St. Xyſtus ſuffered in a cemetery or vault; for the Chriſtians in the times of perſecution reſorted to thoſe ſubterraneous caverns to celebrate the divine myſteries. Here they met; though Valerian had forbidden them to hold aſſemblies. But they choſe rather to obey the commands of God, than thoſe of men. Quartus muſt have been a prieſt or deacon; otherwiſe he would not have ſuffered upon the ſpot. Some think this name Quartus a ſlip of the copiers, and read this paſſage as follows: "with four deacons;" for about that time four deacons ſuffered at Rome, Prætextatus, Feliciſſimus and Agapitus, with their biſhop, as the Liberian and other ancient calendars teſtify; and Laurence who ſuffered ſoon after him. This laſt was his archdeacon; who ſeeing him upon the point of ſuffering for the faith, expoſtulated with him, lamenting to be left behind. St. Xyſtus replied, "that he ſhould follow him in three days, by a more glorious triumph; himſelf being ſpared on account of his old age." St. Ambros. Offic. l. 1.

c. 41. Thoſe who ſay that St. Xyſtus was crucified are miſtaken; for the Liberian calendar aſſures us, that he was beheaded in the cemetery of Calixtus; and the expreſſion which St. Cyprian uſes, ſignifies the ſame. St. Cyprian ſuffered in September following; and all the provinces of the the empire were watered with the blood of innumerable martyrs. For though Valerian's firſt edicts regarded chiefly the clergy, they were ſoon extended to the whole body of Chriſtians: old and young, men, women and children, rich and poor, ſoldiers, huſbandmen and ſlaves, were put to cruel deaths, as Euſebius, St. Cyprian and the ancient martyrologies teſtify. As to Valerian himſelf, he fell into hands of the Perſians, and king Sapor I. made uſe of him for a footſtool or horſeblock, as long as he lived; making him ſtoop, and ſetting his foot upon his neck whenever he mounted on horſeback. He led him every where in triumph, loaded with chains, and clad in purple and the other imperial ornaments. Agathias ſays, that Sapor at length cauſed him to be flayed alive, and rubbed over with ſalt: but this ſeems to have been done only after his death, when the Perſian had his ſkin pickled, dyed red and hung up in a temple to be afterwards ſhewn to the Roman ambaſſadors, whenever they ſhould come into Perſia. Such was the end of this bloody perſecutor of the church of Chriſt.

ST. CAJETAN, of Thienna, C.

See his Life by Antonio Caraccioli, Pr. of his Order; alſo that by Del. Tufa, biſhop of Acerra, &c.—A. D. 1547.

ST. CAJETAN was ſon of Gaſpar, lord of Thienna, and Mary Porta, perſons of the firſt rank in the territory of Vicenza in Lombardy, and eminent for their piety. The ſaint was born in 1480. His mother earneſtly recommended him from his birth to the patronage of the Bleſſed Virgin, and as he grew capable of inſtruction, never ceaſed ſetting before his eyes the example of our Divine Redeemer's humility, meekneſs, purity and all other virtues. Such was his docility to her leſſons, that from his infancy he was ſtyled the Saint. The perfect ſubjection of his paſſions from the cradle, made an unalterable ſweetneſs of temper ſeem natural to him. No diſcourſe ſeemed agreeable or intereſting to him unleſs it tended to raiſe the mind to God. His affections were entirely weaned from the world, and he directed all his aims to the life to come. His tender charity towards all men, particularly

his compaſſion for the poor and all under affliction, was moſt admirable. The long exerciſes of devotion which he daily practiſed, were no hinderance to his ſtudies; but rather by purifying the eye of his underſtanding, enabled him the better to judge of truth. He diſtinguiſhed himſelf in the ſtudy of divinity, alſo in the civil and canon laws, in which faculty he took the degree of doctor with great applauſe at Padua.

To devote himſelf perfectly to the Divine ſervice, he embraced an eccleſiaſtical ſtate, and out of his own patrimony built and founded a parochial chapel at Rampazzo, for the inſtruction and benefit of many who lived at a conſiderable diſtance from the pariſh church. After this he went to Rome, not in queſt of preferment, or to live at Court; but hoping to lie concealed in that great city, and to lead an obſcure and hidden life; which it was impoſſible for him to do in his own country. Nevertheleſs pope Julius II. compelled him to accept the office of protonotary in his court, and by that means drew him out of his beloved ſolitude; though the ſaint had the art to join interior recollection with public employments, and to live retired in courts. Being much delighted with the end propoſed by the confraternity in Rome called *Of the Love of God*, which was an aſſociation of zealous and devout perſons, who devoted themſelves by certain pious exerciſes and regulations to labor with all their power to promote the Divine honor, he enrolled himſelf in it. Upon the death of Julius II. he reſigned his public employment, and returned to Vicenza. There he entered himſelf in the confraternity of St. Jerom, which was inſtituted upon the plan of that *Of the Love of God* in Rome, but which, in that place, was compoſed only of men of the loweſt ſtations of life. This circumſtance was highly pleaſing to St. Cajetan; but gave great offence to his worldly friends, who thought it a blemiſh on the honor of his family. He perſiſted in his reſolution, and exerted his zeal with wonderful fruit in the moſt humbling practices of charity. He ſought out the moſt diſtreſſed objects among the ſick and the poor, and ſerved them with his own hands in the hoſpital of the Incurables; the revenues of which he conſiderably augmented. In obedience to the advice of his confeſſor John of Cremona, a man of great prudence, learning and piety, the ſaint removed to Venice; and taking up his lodgings in the new hoſpital of that city, there purſued his former manner of life. His benefactions to that houſe cauſed him to be regarded as its principal founder; but his chief care was to provide the ſick with every *ſpiritual* ſuccour

poſſible. Such was his zeal and wonderful fervor, that it was the common ſaying both at Rome, Vicenza and Venice, that Cajetan was a Seraph at the altar, and an Apoſtle in the pulpit.

By the advice of the ſame director, Cajetan returned to Rome, in order to aſſociate himſelf again to the confraternity *Of the Love of God*, among the principal members of which, many were no leſs eminent for their learning and prudence, than for their extraordinary piety. He deliberated with them on ſome effectual means for the reformation of manners among Chriſtians, grieving that the ſanctity of this Divine religion ſhould be ſo little known and practiſed, by the greateſt part of thoſe who profeſs it. The aſſociates firſt reſolved to inſtitute an Order of regular clergy upon the perfect model of the lives of the Apoſtles. The chief authors of this deſign were, St. Cajetan, John Peter Caraffa, afterwards pope under the name of Paul IV. but at that time archbiſhop of Theate, now Chieti, a town in Abruzzo; Paul Conſigliari, of the moſt noble family of Ghiſleri, and Boniface de Colle, a gentleman of Milan. Thoſe among them who were poſſeſſed of eccleſiaſtical livings, addreſſed themſelves to pope Clement VII. for leave to reſign them. His Holineſs made great difficulties with regard to the archbiſhop; but at length gave his conſent. The plan of the new inſtitute was drawn up, laid before the pope, and examined in a conſiſtory of cardinals, in 1524. One of the conſtitutions forbad, though not under any vow or obligation, the begging or even aſking for even neceſſary ſubſiſtence, to cut off all occaſions of avarice in its members, and to teach them an entire confidence in Providence. The cardinals objected a long time to this rule, as inconſiſtent with the ordinary laws of prudence. But their oppoſition was at length overcome by the founders, who urged that Chriſt and his Apoſtles having obſerved this life, the ſame might be copied by thoſe who were their ſucceſſors in the miniſtry of the altar, and of the Divine word. But this clauſe was added to the rule, that if a community ſhould be reduced to extreme neceſſity, they ſhould give notice of their diſtreſs by the toll of a bell. The order being approved by Clement VII. in 1524, Caraffa was choſen the firſt general. As he ſtill retained the title of archbiſhop of Theate, theſe regular clerks were from him called *Theatins*. The principal ends which they propoſed to themſelves were to preach to the people, aſſiſt the ſick, oppoſe errors in faith, reſtore among the laity the devout and frequent uſe of the ſacraments, and

re-eſtabliſh in the clergy diſintereſtedneſs, regularity, a perfect ſpirit of devotion, zeal and unwearied application to the duties of their miniſtry.

Rome and all Italy ſoon perceived the happy effects of the zeal of theſe holy men, and the odour of their ſanctity drew many to their community. But the year following the army of Charles V. having taken that city by ſtorm, filled the place with diſorder and bloodſhed; and the late eſtabliſhed Order was nearly ſtifled in its birth. St. Cajetan was barbarouſly ſcourged and tortured, to extort from him a treaſure which he had not; but being at length diſcharged, though in a weak and maimed condition, he and his companions repaired to Venice, where they were kindly received and ſettled in the convent of St. Nicholas of Tolentino. Caraffa's term for diſcharging the office of general expiring after three years, in 1530, Cajetan was ſubſtituted in his place, and ſoon drew the eſteem of the whole world upon his Order. The fruits of his charity were moſt conſpicuous during a raging plague at Venice, followed by a dreadful famine. In 1530 Jerom Emiliani, a noble Venetian, excited by the ſaint's example, founded another Congregation of Regular Clerks called Somaſches, to breed up orphans and ſuch children as were deſtitute of the means of a ſuitable education.

At the expiration of St. Cajetan's office, Caraffa was made general a ſecond time. The biſhop of Verona endeavouring to introduce a reformation of manners amongſt his flock, was tumultuouſly oppoſed both by the clergy and people; till the zeal of St. Cajetan, ſent thither for that purpoſe, extorted their conſent, and reſtored a calm. Shortly after he founded a convent of his Order at Naples; but conſtantly refuſed an eſtate in lands, which the count of Oppido preſſed him to accept. A general reformation of morals at Naples was the fruit of his example and indefatigable labors. His occupations, however, did not make him forego the comfort of his daily long exerciſes of prayer, which he ſometimes continued for ſix or ſeven hours together, and in which he was often favored with extraordinary raptures. In 1534, Caraffa was created Cardinal by Paul III. and after the death of Marcellus II. in 1555, was raiſed to the papacy. St. Cajetan was then gone to receive the reward of his labors. Being made general a ſecond time, he went back to Venice; but after his three years were expired he returned to Naples, and governed the houſe of his Order in that city till his happy death. In his laſt ſickneſs, when his phyſicians adviſed him not to lie on the

hard boards, his anſwer was: "My Saviour died on a croſs; ſuffer me at leaſt to die on aſhes." His importunity prevailing, he was laid on ſackcloth ſpread on the floor and ſtrewed with aſhes; and in that penitential poſture he received the laſt ſacraments, and calmly expired on the ſeventh of Auguſt, 1547. Many authentic miracles were wrought by his interceſſion. See Pinius the Bollandiſt. St. Cajetan was canonized by Clement X. in 1671, after the ſtricteſt ſcrutiny of his miracles.

SS. AFRA and Companions, MM.

See her genuine acts copied from the public regiſter, in Surius; Ruinart, p. 455, &c.—A. D. 304.

THE perſecution of Diocleſian was carried on with great cruelty by his colleague Maximian Herculeus, in Africa, Italy, Rhetia, Vindelicia, Noricum and Upper Pannonia; the government of which provinces fell to his ſhare in the diviſion of the empire. At Auſburg in Rhetia the apparitors apprehended a woman called Afra, known to have been formerly a common proſtitute. The judge, by name Gaius, ſaid to her: "Sacrifice to the gods: it is better to live than to die in torments." Afra replied: "I was a great ſinner before I knew God; but I will not add new crimes, nor do what you command me." Gaius. "Go to the capitol and ſacrifice." Afra. "My capitol is Jeſus Chriſt, whom I have always before my eyes. I every day confeſs my ſins: and becauſe I am unworthy to offer him any ſacrifice (for ſinners under canonical penance were not allowed to aſſiſt at the divine myſteries, but prayed without the church door during maſs,) I deſire to ſacrifice myſelf for his name, that this body in which I have ſinned may be purified and ſanctified to him by torments." "I am informed," ſaid Gaius, "that you are a proſtitute. Sacrifice therefore, ſince you are a ſtranger to the God of the Chriſtians, and cannot be accepted by him." Afra. "Our Lord Jeſus Chriſt hath ſaid, that he came down from heaven to ſave ſinners. The goſpels teſtify, that an abandoned woman waſhed his feet with her tears, and obtained pardon, and that he never rejected the publicans, but permitted them to eat with him." Gaius. "Sacrifice, that your gallants may follow you and enrich you." Afra. "I will have no more of that execrable gain. What I had of it I have thrown away as ſo much filth. Even our poor brethren would not accept it,

till I had overcome their reluctance by my entreaties; that they might pray for my ſins." Gaius. "Jeſus Chriſt will have nothing to do with you. It is in vain for you to acknowledge him for your God: a common proſtitute can never be called a Chriſtian." Afra. "It is true I am unworthy to bear the name of a Chriſtian; but Chriſt hath admitted me to be one." Gaius. "Sacrifice to the gods; and they will ſave you." The martyr replied: "My Saviour is Jeſus Chriſt, who upon the croſs promiſed paradiſe to the thief that confeſſed him. Judge. "Sacrifice, leſt I order you to be whipped in the preſence of your lovers." Afra. "The only ſubject of my confuſion and grief is my ſins." Gaius: "Sacrifice: I am aſhamed to have diſputed ſo long with you. If you do not comply, you ſhall die." Afra. "That is what I deſire, if I am not unworthy to find reſt by this confeſſion." Gaius. "Sacrifice; or I will order you to be tormented, and afterwards to be burnt alive." Afra. "Let that body which hath ſinned, undergo torments. But as for my ſoul I will not taint it by ſacrificing to demons." Then the judge paſſed ſentence upon her as follows: "We condemn Afra, a proſtitute, who hath declared herſelf a Chriſtian, to to be burnt alive; becauſe ſhe hath refuſed to offer ſacrifice to the gods." The executioners carried her into an iſland in the river Lech, upon which Auſburg ſtands, and tied her to a ſtake. She lifted up her eyes to heaven, and prayed with tears, ſaying: "O Lord Jeſus Chriſt, omnipotent God, who cameſt to call, not the righteous, but ſinners to repentance, accept now the penance of my ſufferings, and by this temporal fire deliver me from the everlaſting fire, which torments both body and ſoul." While the executioners were heaping a pile of vine branches about her, and ſetting fire to them, ſhe was heard to ſay: "I return thee thanks, O Lord Jeſus Chriſt, for the honor thou haſt done me in receiving me a holocauſt for thy name's ſake: Thou who haſt vouchſafed to offer Thyſelf upon the altar of the croſs a ſacrifice for the ſins of the whole world, the Juſt for the unjuſt and for ſinners. I offer myſelf a victim to Thee, O my God, who liveſt and reigneſt with the Father and the Holy Ghoſt world without end. Amen. Having ſpoken theſe words, ſhe gave up the ghoſt, being ſuffocated by the ſmoke.

Three maids of the martyr, Digna, Eunomia and Eutropia, who had been ſinners as well as their miſtreſs, but were converted and baptized at the ſame time with her by the holy

biſhop Narciſſus, ſtood all the while on the banks of the river, and beheld her glorious triumph. After the execution they went into the iſland, and found the body of Afra entire. Hilaria, the martyr's mother came in the night with ſome holy prieſts, and took away the body, which ſhe interred in her own family-ſepulchre, two miles from the town. Whilſt Hilaria and her attendants were ſtill there, Gaius was informed of what they had done, and diſpatched ſoldiers thither with an order to perſuade the whole company to offer ſacrifice, and if they refuſed, to burn them alive without any other formality. The ſoldiers, finding them not to be intimidated, filled the vault of the ſepulchre with dry thorns and vine-branches, ſhut the door upon them, and having ſet fire to the ſticks, went away. Thus St. Afra, her mother, and three ſervants, were honored with the crown of martyrdom on the ſame day, which was the ſeventh of Auguſt, in the year 304. St. Afra is honored as chief patroneſs at Auſburg on the fifth of Auguſt. In her we admire the perfect ſentiments of a true penitent. At every word and in every thought ſhe has her ſins always before her eyes. O how acceptable to God would our penance be, if influenced by the like contrite and humble ſpirit!

ST. LAURENCE, M.

From St. Ambroſe, De Offic. l. 1. *c.* 41. *l.* 2. *c.* 28; *the four panegyrics of St. Auguſtin, Serm.* 302, 303, 304, 305. *St. Leo, Serm.* 83, *&c. &c.—A. D.* 258.

THERE are few martyrs in the Church, whoſe names are ſo famous as that of the glorious St. Laurence, in whoſe praiſes the moſt illuſtrious among the Latin Fathers have exerted their eloquence, and whoſe triumph the whole Church joins in a body to honor with univerſal joy and devotion. His extraordinary virtue in his youth recommended him to St. Xyſtus, then archdeacon of Rome, who would be himſelf his inſtructor in the ſtudy of the holy ſcriptures, and in the maxims of Chriſtian perfection. St. Xyſtus being raiſed to the popedom in 257, he ordained Laurence deacon; and, though he was yet young, appointed him the firſt among the ſeven deacons who ſerved in the Roman church: hence by ſeveral Fathers he is called the pope's archdeacon. This was a charge of great truſt; to which was annexed the care of the

treaſury and riches of the church, and the diſtribution of its revenues among the poor.

The emperor Valerian publiſhed his bloody edicts in 257, vainly imagining he could deſtroy the work of the Almighty. He commanded all biſhops, prieſts and deacons to be put to death without delay. The holy pope St. Xyſtus II. was apprehended the year following. As he was led to execution, his deacon St. Laurence followed him weeping; and cried out: "Father, where are you going without your ſon? Whither are you going, O holy prieſt, without your deacon? You were never wont to offer ſacrifice without me your miniſter. Try me now, and ſee whether you have made choice of an unfit miniſter for diſpenſing the *blood* of the Lord." He could not without a holy envy behold his biſhop go to martyrdom, and himſelf left behind; and being inflamed with a deſire to die for Chriſt, he burſt into this tender complaint. The holy pope, at the ſight of his grief was moved to compaſſion; and comforting him, he anſwered: "I do not abandon you, my ſon: but a greater trial and more glorious victory are reſerved for you, who are ſtout and in the vigor of youth. We are ſpared on account of our weakneſs and old age. You ſhall follow me in three days." He added a charge to diſtribute immediately among the poor the treaſures of the church, committed to his care, leſt the poor ſhould be robbed of their patrimony. Laurence, full of joy to hear that he ſhould be ſo ſoon called to God, ſet out immediately to ſeek all the poor widows and orphans, and gave among them all the money which he had in his hands; he even ſold the ſacred veſſels to encreaſe the ſum, employing it all in the like manner.

The prefect of Rome being informed that the Chriſtian churches were very rich, and imagining that conſiderable treaſures had been hid, was extremely deſirous to ſecure them; for he was no leſs a worſhipper of gold and ſilver than of Jupiter and Mars. With this view he ſent for St. Laurence, to whoſe care theſe treaſures were committed, and commanded him to bring to light thoſe treaſures of gold and ſilver, which he had heard were entruſted to him. St. Laurence replied, without ſhewing any concern: "The Church is indeed rich; nor hath the emperor any treaſure equal to what it poſſeſſeth. I will ſhew you a valuable part: but allow me a little time to ſet every thing in order, and to make an inventory." The prefect did not underſtand of what treaſure Laurence ſpoke, but imagining himſelf already poſſeſſed of hidden wealth, was

ſatisfied with this anſwer, and granted him three days reſpite. During this interval Laurence went all over the city, ſeeking out in every ſtreet the poor who were ſupported by the Church, and with whom no other was ſo well acquainted. On the third day he gathered together a great number of them before the church, and placed them in rows; the decrepit, the blind, the lame, the virgins, widows and orphans: then he went to the prefect, invited him to come and ſee the treaſure of the Church, and conducted him to the place. The prefect upon ſeeing ſuch a multitude of miſerable objects, turned to the holy deacon with looks full of diſorder and rage, and aſked him what all this meant, and where the treaſures were, which he had promiſed to ſhew him. St. Laurence anſwered: "What are you diſpleaſed at? The gold which you ſo eagerly deſire is a vile metal and ſerves to incite men to all manner of crimes. The light of heaven is the true gold, which theſe poor objects enjoy. Their bodily weakneſs and ſufferings are the ſubject of their patience, and the higheſt advantages: vices and paſſions are real diſeaſes, by which the great ones of the world are often moſt truly miſerable and deſpicable. Behold in theſe poor perſons the treaſures, which I promiſed to ſhew you: to which I will add pearls and precious ſtones, thoſe widows and conſecrated virgins, which are the Church's crown: it hath no other riches: make uſe of them then for the advantage of Rome, of the emperor and of yourſelf." Thus he exhorted him, as Daniel did Nebuchadnezzar, to redeem his ſins by ſincere repentance and almſdeeds, and ſhewed him where the Church placed its treaſure. The earthly-minded man far from forming ſo noble an idea of an object, the ſight of which offended his carnal eyes, cried out in a tranſport of rage: "Do you thus mock me? I know you deſire to die: this is your phrenzy and vanity. But you ſhall not die immediately, as you imagine. I will protract your tortures, that your death may be the more bitter as it ſhall be ſlower. You ſhall die by inches." The holy martyr after having undergone other grievous torments, was at length extended and bound with chains upon a large gridiron, which the tyrant had cauſed to be made ready for that purpoſe, and live coals almoſt extinguiſhed were thrown under it, that the ſervant of God might be burnt by degrees. Thus his fleſh was broiled by little and little, and the fire penetrated his very bowels. His face appeared to the Chriſtians ſurrounded with an extraordinary light, and his broiled body ſeemed to exhale a ſweet and agreeable ſmell. The martyr felt not the tor-

ments of the perſecutor, ſays St. Auguſtin; ſo vehement was his deſire of poſſeſſing Chriſt. And St. Ambroſe obſerves, that whilſt his body broiled in material flames, the fire of Divine love, which was far more active within his breaſt, made him regardleſs of the pain: having the law of God before his eyes, he eſteemed his torments a refreſhment and a comfort. After having ſuffered a long time, he turned to the judge and ſaid to him with a chearful and ſmiling countenance: "Let my body be now turned: one ſide is broiled enough!" When the executioners, by the prefect's orders, had turned him, a while after he again ſaid: "It is now dreſſed enough; you may eat." The prefect inſulted him; but the martyr continued in earneſt prayer, imploring the Divine mercy with his laſt breath for the converſion of the city of Rome. Having finiſhed his prayer, and completed his holocauſt, lifting up his eyes towards heaven, he gave up the ghoſt.

St. Prudentius heſitates not to aſcribe to his prayer the entire converſion of Rome, and ſays God began to grant his requeſt at the very time he made it; for ſeveral ſenators who were preſent at his death, were ſo powerfully moved by his heroic fortitude and piety, that they became Chriſtians upon the ſpot. Theſe noblemen took up the martyr's body on their ſhoulders, and gave it an honorable burial in the Veran field, near the road to Tibur, on the tenth of Auguſt, 258. "His death," ſays Prudentius, "was the death of idolatry in Rome, which from that time began more ſenſibly to decline: and now," adds the ſame Father, "the ſenate itſelf venerates the tombs of the Apoſtles and martyrs. St. Auguſtin aſſures us, that God wrought in Rome an incredible number of miracles through the interceſſion of St. Laurence. In the reign of Conſtantine the Great, a church was built over his tomb, which is called St. Laurence's *without the walls*: it is one of the five patriarchal churches in Rome. Seven other famous churches in that city bear the name of this glorious ſaint.

How powerful is the grace of Jeſus Chriſt, which is able to ſweeten whatever is bitter and harſh to fleſh and blood! If we had the reſolution and fervor of St. Laurence in the practice of devotion, we ſhould find all ſeeming difficulties, which diſcourage our puſillanimity, to be mere ſhadows and phantoms, and the ſharpeſt torments in the cauſe of God the moſt agreeable refreſhments.

SS. TIBURTIUS, M. and CHROMATIUS, C.

Abridged from the acts of St. Sebaſtian, &c. A. D. 286.

AGRESTIUS CHROMATIUS was vicar to the prefect of Rome, and had condemned ſeveral martyrs to die in the reign of Carinus, and during the firſt years of Diocleſian. St. Tranquillinus being brought before him, aſſured him, that having been afflicted with the gout, he had recovered a perfect ſtate of health by being baptiſed. Chromatius was troubled with the ſame diſtemper, and being convinced by this miracle of the truth of the goſpel, ſent for Polycarp, the prieſt who had baptized Tranquillinus, and receiving the ſacrament of baptiſm, was himſelf freed from that corporal infirmity; by which miracle God was pleaſed to give him a ſenſible emblem of the ſpiritual health, which that holy laver conferred on his ſoul. From that time he harboured many Chriſtians in his houſe, ſheltered them from the perſecution, and reſigned his dignity. He was ſucceeded by one Fabian. Chromatius's ſon Tiburtius was ordained ſubdeacon, and was ſoon after betrayed to the perſecutors, condemned by Fabian to many torments, and at length beheaded on the Lavican road, three miles from Romè; where a church was afterwards built. He is mentioned in ſeveral ancient martyrologies with his father Chromatius, who retiring into the country, lived there concealed, in the fervent practice of all chriſtian virtues.

ST. SUSANNA, V. M.

Third Age.

ST. SUSANNA was nobly born in Rome, and is ſaid to have been niece to pope Caius. Having made a vow of virginity, ſhe refuſed to marry: on which account ſhe was impeached as a Chriſtian, and ſuffered with heroic conſtancy a cruel martyrdom. No authentic acts of her life are now extant; but ſhe is commemorated in many ancient martyrologies as a glorious ſaint, and the famous church at Rome, till the late diſturbances ſerved by Ciſtercian monks, has borne her name ever ſince the fifth century, when it was one of the *titles* or pariſhes of Rome. St. Suſanna ſuffered towards the beginning of Diocleſian's reign, about the year 295.

ST. CASSIAN, M.—This ſaint was a Chriſtian ſchoolmaſter, and taught children to read and write at Imola, a city

twenty-ſeven miles from Ravenna in Italy. A violent perſecution being raiſed againſt the Church, probably that of Decius or Valerian, or according to ſome that of Julian, he was taken up and interrogated by the governor of the province. As he conſtantly refuſed to ſacrifice to the idols, the barbarous judge, having informed himſelf of what profeſſion he was, commanded that his own ſcholars ſhould ſtab him to death with their iron writing-pencils, called ſtyles. For at that time it was the cuſtom for ſcholars to write upon wax ſpread on a board, on which they formed the letters with an iron ſtyle or pencil, ſharp at one end, but blunt and ſmooth at the other, to eraſe what was to be effaced or corrected. The ſmaller the inſtruments were, and the weaker the executioners, the more lingering and cruel was the martyr's death. He was expoſed naked in the midſt of two hundred boys; among whom ſome threw their tablets, pencils and penknives at his face and head, and often broke them upon his body: others cut his fleſh or ſtabbed him with their penknives, others pierced him with their pencils, ſometimes only tearing the ſkin and fleſh, and ſometimes raking in his very bowels. Some made it their barbarous ſport to cut part of their writing-taſk in his tender ſkin. Thus covered with his own blood, and wounded in every part of his body, he cheerfully bad his executioners not to be afraid; but to ſtrike him with greater force; not meaning to encourage them in their ſin, but to expreſs his ardent deſire to die for Chriſt. He was interred by the Chriſtians at Imola, where afterwards his relics were honored with a rich mauſolœum. St. Prudentius tells us, that in his journey to Rome, he viſited this holy martyr's tomb, and proſtrate before it implored the Divine mercy for the pardon of his ſins with many tears. He mentions a moving picture of the ſaint's martyrdom hanging over the altar, repreſenting his cruel death in the manner he has recorded it. He exhorts all others with him to commend their petitions to this holy martyr's patronage, who "fails not to hear pious ſupplications." See Prudentius de Cor. hym. 9. de S. Caſsiano, p. 203. His ſacred remains are venerated in a rich ſhrine in the cathedral at Imola. See Boſch the Bollandiſt, T. 3, Aug. p. 16, &c.

St. CLARE, Virgin and Abbeſs.

From her authentic Life, written by order of Alexander IV. ſoon after her death. See alſo the learned Wading's annals of the Franciſcan Order, &c.—A. D. 1253.

St. CLARE was born in 1193, and was a model of piety and devotion from her infancy. She was the eldeſt of three daughters, the pious offspring of a virtuous ſtock. Her parents, who were of the firſt rank at Aſſiſium, began to talk to her very early of marriage, which gave her great affliction; for it was her moſt ardent deſire to have no other ſpouſe but Jeſus Chriſt. In theſe ſentiments ſhe was conducted by a pious matron to St. Francis, and begged his inſtruction and advice. He ſpoke to her on the contempt of the world, the ſhortneſs of life, and the love of God and heavenly things, in ſuch a manner, that on the ſpot ſhe formed a reſolution of quitting all to follow Chriſt. On the evening of Palm-Sunday, the 18th of March, 1212, ſhe made her eſcape from home, and went to the Portiuncula, the reſidence of St. Francis and his little community. She put off her fine clothes before the altar of their church; and St. Francis cut off her hair, and gave her his penitential habit; which was no other than a piece of ſackcloth, tied about her with a cord. The holy father placed her for the preſent in the Benedictine nunnery of St. Paul. She was then eighteen years of age. The Poor Clares date from this epoch the foundation of their order. This action of the holy virgin was condemned by the world; and her friends and relations came in a body to draw her out of her retreat; reproaching her, that by embracing ſo poor and mean a life ſhe diſgraced her family; but ſhe bore their reproaches with patience, and God triumphed in her. St. Francis ſoon after removed her to another nunnery, which was alſo of St. Bennet's Order. There her ſiſter Agnes joined her in her undertaking. This drew on them both a freſh perſecution. But their conſtancy proved at laſt victorious; and St. Francis gave Agnes alſo the habit, though ſhe was only fourteen years of age. He placed them in a new houſe contiguous to the church of St. Damian, and appointed Clare the ſuperior. She was ſoon after joined by her mother Hortulana and ſeveral ladies of her kindred, and others to the number of ſixteen. Many noble princeſſes held the ſackcloth and poverty of St. Clare in greater eſteem than the eſtates, delights and riches, which they poſſeſſed, and became humble diſciples of this holy

virgin. St. Clare founded within a few years many monaſteries in Italy and Germany. Agnes, daughter of the king of Bohemia, founded a nunnery of her Order in Prague, and took herſelf the habit.

St. Clare and her community practiſed auſterities of which people in the world have hardly any conception. They wore neither ſtockings nor ſhoes, lay on the ground, obſerved a perpetual abſtinence, and never ſpoke but when obliged by neceſſity or charity. The foundreſs in her rule extremely recommends this holy ſilence, as the means to preſerve the mind always recollected in God, and free from the diſſipation of the world, which without this guard penetrates even the walls of cloiſters. Not content with the four Lents and the other general mortifications of her rule, ſhe always wore next her ſkin a rough ſhift of horſe-hair, or of hog's briſtles cut ſhort; ſhe faſted church vigils, and all Lent on bread and water, and from the 11th of November to Chriſtmas-day; and during theſe times on Mondays, Wedneſdays and Fridays ſhe eat nothing at all. She ſometimes ſtrewed the ground on which ſhe lay, with twigs, having a block for her bolſter. Her watchings and other auſterities were incredible, eſpecially in a perſon of ſo tender a conſtitution. Being reduced to a great weakneſs and a ſickly ſtate of health, St. Francis and the biſhop of Aſſiſium obliged her to lie upon a little chaff, and never paſs one day without taking at leaſt ſome bread for nouriſhment. Under her greateſt corporal auſterities her countenance was always cheerful; demonſtrating, that true love makes penance ſweet and eaſy. Her eſteem of holy poverty was moſt admirable. She looked upon it as the retrenchment of the moſt dangerous objects of the paſſions and ſelf-love, and as the great ſchool of patience and mortification, by the perpetual inconveniencies and ſufferings which it lays perſons under, and which the ſpirit of Chriſt crucified teaches us to bear with alacrity and joy. St. Clare poſſeſſed the ſpirit of St. Francis in ſuch perfection, that when her large fortune fell to her by the death of her father, after her profeſſion, ſhe gave the whole to the poor, without reſerving one ſingle farthing for the monaſtery. She preſented her humble requeſt to pope Innocent IV. that he would confirm to her Order the ſingular privilege of holy poverty, without any rents even *in common*; which he did in 1251, by a bull written with his own hand, and watered with his tears. The humble ſaint, though ſuperior, would never allow herſelf any privilege or diſtinction.

It was her higheſt ambition to be always beneath all; ſerving at table, attending the ſick, and performing the meaneſt offices. When ſhe prayed for the ſick ſhe recommended them to her other ſiſters, that their miraculous recovery might not be imputed to her prayers. She was ſo true a daughter of obedience, that ſhe had always wings to fly wherever St. Francis directed her: and was ſo crucified to her own will, as to ſeem entirely diveſted of it. Prayer was her ſpiritual comfort and ſtrength; and ſhe ſeemed ſcarce ever to interrupt that holy exerciſe. She often proſtrated herſelf on the ground, kiſſed it, and watered it with many tears. Whilſt her ſiſters took their reſt ſhe watched long in prayer, and was always the firſt to riſe, ring the bell in the choir, and light the candles. She came from prayer with her face ſo bright and inflamed, that it often dazzled the eyes of thoſe that beheld her; and ſhe then ſpoke with ſuch a fervor, that her voice diffuſed into the ſouls of her hearers a great eſteem of ſpiritual things. She communicated very often, and had a wonderful devotion towards the Bleſſed Sacrament. In prayer ſhe was often ſo abſorpt in Divine love, as to forget herſelf and her corporal neceſſities; and on many occaſions ſhe experienced the wonderful efficacy of her ſupplications. When the impious emperor Frederic II. with his barbarous banditti of Saracens and other infidels, came to plunder Aſſiſium, and aſſaulted St. Clare's convent which ſtood without the walls of the city; the ſaint, though very ſick, cauſed herſelf to be carried and ſeated at the gate of the monaſtery, and the Bleſſed Sacrament to be placed there in a pix in ſight of the enemies; and proſtrating herſelf before it, prayed with many tears that God would preſerve her and her community, and ſeemed to hear a voice which ſweetly ſaid: "I will always protect you." At the ſame time a ſudden terror ſeized the aſſailants, and they all fled with ſuch precipitation that ſeveral were hurt, though no enemy purſued them. Like St. Francis, St. Clare was affected with a ſingular devotion and tenderneſs towards the myſtery of Chriſt's nativity, and received many ſpecial favors from God on that feſtival: nor could ſhe call to mind the hiſtory of his paſſion without ſtreams of tears; particularly in ſickneſs, the ſufferings of Chriſt were her conſtant entertainment. She was afflicted with continual diſeaſes and pains for eight and twenty years; yet was always joyful, allowing herſelf no other indulgence than a little ſtraw to lie on. When the ſaint drew near her end, ſeeing her ſpiritual children weep, ſhe comforted them, and tenderly exhorted

them to be conſtant lovers and faithful obſervers of holy poverty, and then gave them her bleſſing. The paſſion of Chriſt at her requeſt was read to her in her agony, and ſhe ſweetly expired amidſt the prayers and tears of her community, on the 11th of Auguſt 1253. She was buried on the day following; on which the church keeps her feſtival. Alexander IV. canonized her at Anagnia in 1255. Her body was firſt buried at St. Damian's; but afterwards was tranſlated to the church of St. George within the walls, where it now lies under the high altar, in a church ſince erected under her invocation.

St. CHRISTOPHER, Martyr.

See Pinius the Bollandiſt, T. 6. p. 125.

THIS ſaint ſuffered martyrdom under Decius, in Lycia, and is honored on the 25th of July in the martyrology which bears the name of St. Jerom, and in other Weſtern calendars. He ſeems to have taken the name of Chriſtopher upon the like motive which St. Ignatius had in aſſuming that of Theophorus, to expreſs his ardent love of his Redeemer by which he always carried him in his breaſt, as his great and only good, his ineſtimable treaſure, and the object of all his affections and deſires. There ſeem to be no other grounds than this name for the vulgar notion of his great ſtature: the origin of which appears to have been merely allegorical. The enormous ſtatues of St. Chriſtopher, ſtill to be ſeen in many Gothic cathedrals, expreſſed his allegorical wading through the ſea of tribulation, by which the faithful meant to ſignify the many ſufferings through which he arrived at eternal life. They are monuments of the devotion of our anceſtors to this ſaint, whoſe interceſſion they implored, eſpecially againſt peſtilential diſtempers.

We all meet with trials, though not, like the martyrs, to the ſhedding of our blood. We have each of us our cup of ſufferings, at leaſt in an ordinary degree: and can we fear or heſitate to drink this chalice preſented to us by the hand of God, which our Lord and Captain by free choice and out of pure love was pleaſed himſelf to drink for our ſake, even to the very dregs? He aſks us like the martyrs whether we are able to drink of his cup; he encourages us by ſetting before our eyes the glory of heaven, and he invites us by his own divine example. Let us humbly implore his grace, and receive

with joy this cup of ſalvation at his Divine hand. Its taſte is bitter; but it brings unfading health and refreſhment to the ſoul.

ST. EUSEBIUS, Prieſt, M.

From his genuine acts publiſhed by Dom. Martenne, Theſaur. Anecdot. T. 3. p. 1649.—About the end of the third century.

IN the reign of Diocleſian and Maximian, before they had publiſhed any new edicts againſt the Chriſtians, Euſebius, a holy prieſt eminently endowed with the ſpirit of prayer and all apoſtolical virtues, ſuffered death for the faith, probably in Paleſtine. The emperor Maximian happening to be in that country, an information was lodged with Maxentius, preſident of the province, againſt Euſebius, that he diſtinguiſhed himſelf by his zeal in invoking and preaching Chriſt; and the holy man was apprehended and brought before him. Maxentius, whom the people ſtirred up by furious clamors againſt the ſervant of Chriſt, ſaid to him: "Sacrifice to the gods freely; or you ſhall be made to do it againſt your will." The martyr replied: "There is a greater law which ſays: *Thou ſhalt adore the Lord thy God, and Him alone ſhalt thou ſerve.*" Maxentius. "Chooſe either to offer ſacrifice, or to ſuffer the moſt rigorous torments." Euſebius. "It is not conſiſtent with reaſon for a perſon to adore ſtones, than which nothing is more vile." Maxentius. "Theſe Chriſtians are a hardened race of men, to whom it ſeems deſirable to die rather than live." Euſebius. "It is impious to deſpiſe the light for the ſake of darkneſs." Maxentius. "You grow more obſtinate by lenity and entreaties. I therefore lay them aſide, and frankly tell you, that unleſs you ſacrifice, you ſhall be burnt alive." Euſebius. "As to that, I am in no pain. The more ſevere or cruel the torments are, the greater will be the crown." Upon this, Maxentius ordered that he ſhould be ſtretched on the rack, and his ſides rent with iron hooks. Euſebius repeated under his torments this prayer: "Lord Jeſus preſerve me. Whether we live or die we are yours." The preſident was amazed at his conſtancy and fortitude, and after ſome time commanded him to be taken off the rack. Then he ſaid to him: "Do you know the decree of the ſenate, which commands all to ſacrifice to the gods?" Euſebius anſwered: "The command of God is to take place before that of man." The preſident ordered that he ſhould

be led to the fire, as if he were to be burnt alive. Euſebius walked out with a conſtancy and joy painted on his countenance, which ſtruck the prefect and the by-ſtanders with amazement; and the prefect called after him: "You run to an unneceſſary death: your obſtinacy aſtoniſhes me. Change your mind." The martyr ſaid: "If the emperor commands me to adore dumb metal in contempt of the true God, let me appear before him." This he ſaid becauſe he was impeached upon old laws, the preſent emperors not having yet made any new ones againſt the Chriſtians. Maxentius therefore ſaid to his guards: "Let him be confined till to-morrow." And forthwith going in to the prince, he ſaid: "Great emperor, I have found a ſeditious man who is diſobedient to the laws, and even denies to my face that the gods have any power, and refuſes to ſacrifice or to adore your name." The emperor anſwered: "Let him be brought before me." A perſon preſent, who had ſeen him at the prefect's tribunal, ſaid: "If you ſee him, you will be moved by his ſpeech." "Is he ſuch a man," replied the emperor, "that he can ever change me?" "He will change not only you," ſaid the prefect, "but the minds of all the people. If you once behold his countenance, you will feel yourſelf ſtrangely moved to follow his inclinations." The emperor, however, ordered that he ſhould be brought in. As he entered, every one was ſtruck with the dazzling brightneſs which appeared in his countenance, and the gracefulneſs of his whole mien, which in his venerable old age ſeemed to breathe an air of virtue above what is human. The emperor fixed his eyes ſteadfaſtly upon him, as if he beheld in him ſomething divine, and ſpoke thus: "Old man, why are you come before me? Speak and be not afraid." Seeing him ſtill ſilent, he ſaid: "Speak freely; anſwer my queſtions. I deſire that you be ſaved." Euſebius anſwered: "If I hope to be ſaved by men, I can no longer expect ſalvation from God. Though you excell in dignity and power, we are nevertheleſs, all mortal alike; nor will I be afraid to repeat before you what I have already declared. I am a Chriſtian: nor can I adore wood and ſtones. But I moſt readily obey the true God whom I know, and whoſe goodneſs I have experienced." The emperor ſaid to the preſident: "What harm is it if this man adores the God of whom he ſpeaks, as above all others?" "Be not deceived, moſt invincible emperor," ſaid Maxentius; "he does not call what you imagine, God, but I know not what Jeſus, whom our nation or anceſtors never knew." The em-

peror anſwered: "Go you, and judge him according to juſtice and the laws. I will not be judge in ſuch an affair."

The emperor was one of the rougheſt and moſt ſavage of men; yet the undaunted and modeſt virtue of this ſtranger ſtruck him with awe. He deſired to ſave the ſervant of Chriſt; but like Pilate would not give himſelf any trouble, or hazard incurring the diſpleaſure of thoſe, whom on all other occaſions he deſpiſed: ſo unaccountably faint-hearted are worldly and wicked men in the practice of virtue, who in vice are unbridled and daring. Maxentius going out, aſcended his tribunal, and ſternly commanded Euſebius to ſacrifice to the idols. He anſwered: "I will never ſacrifice to things which can neither ſee nor hear." Maxentius. "Sacrifice, or torments and flames muſt be your portion. He whom you fear is not able to deliver you from them." Euſebius. "Neither fire nor ſword will work any change in me. Tear this weak body to pieces with the utmoſt cruelty; treat it in what manner you pleaſe; my ſoul which belongs to God, cannot be hurt by your torments. I perſevere firm in the holy law to which I have adhered from my cradle." The preſident upon this condemned him to be beheaded. Euſebius hearing the ſentence pronounced, ſaid aloud: "I thank your goodneſs, and praiſe your power, O Lord Jeſus Chriſt, that by calling me to the trial of my fidelity, you have treated me as one of your's." He at that inſtant heard a voice from heaven, ſaying to him: "If you had not been found worthy to ſuffer, you could not be admitted into the court of Chriſt, or to the ſeats of the juſt." Being come to the place of execution, he knelt down, and cheerfully received the ſtroke of death.

ST. MAMAS, Martyr.

From the panegyrics compoſed in his honor by St. Baſil, Hom. 26. and St. Gregory Nazianzen, Or. 43.—About the year 275.

ST. MAMAS is ranked by the Greeks among the Great martyrs. His martyrdom is placed under Aurelian, who raiſed the ninth perſecution againſt the Church of Chriſt, but was himſelf cut off by a conſpiracy in Thrace, as he was marching at the head of his army againſt the Perſians, in 275, the ſame year in which he had publiſhed his bloody edicts. Lactantius, *(De Morte Perſec. c. 6.)* ſays, that by his perſe-

cution he drew down the Divine diſpleaſure upon himſelf: and he lived not long enough to execute what he had deſigned; ending his days in the beginning of his rage. Nevertheleſs St. Auguſtin and others mention his bloody perſecution; and the calendars teſtify that many ſuffered in it. Among theſe none is more famous than St. Mamas. St. Baſil and St. Gregory Nazianzen inform us, that he was a poor ſhepherd's boy at Cæſarea in Cappadocia, who ſeeking from his infancy the kingdom of God with his whole heart, diſtinguiſhed himſelf by his extraordinary fervor in the Divine ſervice. Being apprehended by the perſecutors about the year 275, he ſuffered the moſt cruel torments with a holy joy, and attained in his youth a glorious crown of martyrdom. Sozomen and St. Gregory Nazianzen tell us, that Julian the Apoſtate and his brother Gallus, being educated at Cæſarea, diverted themſelves when children in building churches in honor of the martyrs, particularly one in honor of St. Mamas.

ST. HYACINTH, C.

From his life by Alberti, and the Poliſh hiſtorians. See Touron, vie de S. Domin. l. 6.—A. D. 1257.

ST. HYACINTH, whom the Church hiſtorians call the Apoſtle of the North, and the Thaumaturgus of his age, was of the ancient houſe of the counts of Oldrovans, one of the moſt illuſtrious of Sileſia. This province was at that time united to Poland, but at preſent to Bohemia or Germany. His grandfather, the great general againſt the Tartars, left two ſons: Yvo the younger was chancellor of Poland, and biſhop of Cracow: Euſtachius the elder was count of Konſki; the firſt fruit of whoſe virtuous marriage was St. Hyacinth, born in 1185. His parents diligently cultivated his happy natural diſpoſitions to virtue; and he preſerved an unſpotted innocence of manners through the ſlippery paths of youth, during his ſtudies at Cracow, Prague and Bologna. In this laſt univerſity he took the degrees of doctor of laws and divinity. Returning to the biſhop of Cracow, predeceſſor to Yvo of Konſki, that pious prelate gave him a prebend in his cathedral, and made great uſe of his extraordinary prudence, capacity and zeal, in the adminiſtration of his dioceſe. Hyacinth in this ſtation practiſed uncommon mortifications, and was aſſiduous in aſſiſting at all the parts of the divine office, and in

viſiting and ſerving the ſick in the hoſpitals. All his eccleſiaſtical revenue he beſtowed in alms. Vincent his biſhop abdicating his dignity with the view of preparing himſelf for death in holy ſolitude, Yvo of Konſki, chancellor of Poland, was placed in that ſee, and having occaſion to go to Rome, took with him his two nephews, Hyacinth and Ceſlas. St. Dominic was then at Rome. Yvo and the biſhop of Prague, charmed with the ſanctity of his life, and being eye-witneſſes to his miracles, begged ſome of his preachers for their dioceſes. The holy founder was obliged to excuſe himſelf, having ſent away ſo many, that he was not able to ſupply them. But four of the domeſtic attendants of the biſhop of Cracow deſired to embrace his auſtere inſtitute; namely, the biſhop's two nephews, Hyacinth and Ceſlas; and two German gentlemen, Herman and Henry. They received the habit at the hands of St. Dominic in his convent of St. Sabina in 1218. Hyacinth, then thirty-three years old, was appointed ſuperior of their miſſion. Yvo of Konſki ſet out for Poland with a ſuitable equipage. The miſſionaries took another road, that they might travel on foot and without proviſions, according to the ſpirit of their inſtitute. The archbiſhop of Saltzburg received them with all poſſible reſpect; and the apoſtolic men paſſed through Stiria, Auſtria, Moravia and Sileſia; announcing every where the word of God. In Poland they were received by all ranks with extraordinary marks of eſteem. At Cracow the firſt ſermons of St. Hyacinth were attended with incredible ſucceſs; and in a ſhort time the infamous public vices which reigned in that capital, were baniſhed; the ſpirit of prayer and charity, the holy and frequent uſe of the ſacraments, watching and mortification, were revived, as they had been practiſed in the primitive ages. The great ones, by their converſions, ſet the people an example of the moſt edifying docility. The zealous preaching of this Apoſtle, joined with the example of his holy life, and ſupported by his wonderful miracles, was irreſiſtible. The bull of his canonization mentions the following extraordinary miracle, atteſted by above four hundred witneſſes. St. Hyacinth came with three companions to the banks of the Viſtula, going to preach at Wiſgrade: but the flood was ſo high that none of the boats durſt venture. Wherefore the diſciple of Chriſt having made the *ſign of the croſs*, walked upon the waters of that deep and rapid river as if it had been firm land, in the ſight of a great multitude of people waiting for him on the oppoſite bank.

We may eaſily imagine with what docility and reſpect he was heard by thoſe, who had been ſpectators of this prodigy.

Having preached through the principal cities of Poland, he undertook to carry the Goſpel into the vaſt and ſavage countries of the North. The length of his journies over rocks, precipices and vaſt deſerts, was not able to diſcourage his heroic ſoul, which delighted in labors and dangers, and could think nothing difficult which was undertaken for the honor of God, and the ſalvation of poor infidels. He every where baniſhed ſuperſtition, idolatry and vice; and to perpetuate the advantages of his preaching, he built convents of his inſtitute in Pruſſia, Pomerania and other countries lying near the Baltic. In the Peninſula of Gedan, then a wilderneſs, he foretold, a great city would be built: and in the ſame age, in 1295, Primiſlas, king of Poland, laid there the foundation of the famous city of Dantzic, capital of Regal Pruſſia: and though the Lutheran hereſy in the ſixteenth age deſtroyed or profaned all the other churches, that founded by St. Hyacinth, ſtill remains in the hands of the Catholics, is their pariſh church, and is ſerved by the religious of his Order. The ſaint left Pruſſia and Pomerania to preach in Denmark, Swedeland, Gothia and Norway: in all which countries there ſtill remained many idolaters. Notwithſtanding his fatigues and hardſhips amidſt barbarous nations in exceſſive cold climates, far from allowing himſelf any diſpenſation in the perpetual abſtinence and other ſeverities of his Rule, he was always adding to them new auſterities. His faſts were almoſt continual, and on all Fridays and vigils on bread and water: the bare ground was his bed; and ſometimes he paſſed the night in the open fields: neither hunger, thirſt, wearineſs, rains, extreme cold, or dangers could ever abate his ardor to gain a ſoul to Chriſt. He abhorred even the ſhadow of ſin; was humble, charitable and compaſſionate; bearing the bowels of a father towards all: he wept at the ſight of diſtreſs; and he comforted and encouraged all that groaned under the burden of any affliction. After the aboveſaid miſſions he went into the Leſſer, or Red Ruſſia, where he made a long ſtay, and induced the prince and great multitudes of people to abjure the Greek ſchiſm, and unite themſelves to the Catholic Church. From thence he penetrated as far as the Black-Sea, and into the iſles of the Archipelago. Returning again towards the North, he entered the great dukedom of Muſcovy, called alſo Great Ruſſia or Black Ruſſia, where he attacked a hundred-headed hydra of idola-

ters, Mahometans and Greek ſchiſmatics. The few Catholics remaining there had not ſo much as one church wherein to aſſemble. He found the duke Voldimir obſtinate in his errors; but obtained of him permiſſion to preach to the Catholics. No ſooner did he begin to announce the goſpel, confirming his doctrine with miracles, but Mahometans, Heathens and ſchiſmatics, flocked to hear him, and in great multitudes became obedient to the truth. St. Hyacinth ſeeing one day an aſſembly of idolaters on their knees before a great tree in an iſland in the river Boriſthenes, commonly called the Nieper, walked over the water to them, and eaſily prevailed with them after the ſight of ſuch a miracle, to deſtroy their idols, fell the great oak, and embrace the faith. All theſe converſions gave no ſmall uneaſineſs to the duke, who hereupon began by threats and by overt acts to perſecute the Catholics; by which he drew down the vengeance of heaven. For the Tartars, after a moſt bloody and obſtinate ſiege, took Kiow, then the capital of both Ruſſias, by aſſault, and reduced it to a heap of aſhes, about the year 1231. St. Hyacinth, while the ſtreets ran in ſtreams of blood, and many parts of the city were on fire, carrying the holy Ciborium in one hand, and an image of our Lady in the other, paſſed unhurt through the flames and over the river Nieper.

The ſaint being then fifty-ſix years old returned to Cracow, and enjoyed ſome repoſe in the houſe of the Holy Trinity the two following years, ſtill continuing to preach and inſtruct both in the city and country. After this he made the painful viſitation of his converts and communities among the Danes, Swedes, Pruſſians, Muſcovites and other nations; and penetrated among the Tartars. To preach in Cumania, a country inhabited by the Jazyges, on the Danube, had been the object of the zealous deſires of St. Dominic; this being regarded as the moſt barbarous and obſtinate of all infidel nations. Some Dominican preachers had entered that province in the year 1228. St. Hyacinth came into their ungrateful vineyard; and ſeveral thouſands of theſe barbarians were by him converted to the faith. Among them was a prince of the Tartars, who went with ſeveral lords of his nation to the firſt general council of Lateran in 1245. Though great Tartary be a vaſt wild tract of land, St. Hyacinth travelled quite through it, every where announcing Chriſt; and penetrated into Thibet, near the Eaſt Indies, and into Catay, which is the moſt Northern province of China. The miſſionaries who in the laſt age viſited theſe parts, found in them many veſti-

ges of Christianity once planted there. St. Hyacinth on his return into Poland entered again Red Russia, and there converted many from the schism, particularly prince Caloman and his wife Salome, who both embraced a state of continency and perfection. The inhabitants of Podolia, Volhinia and Lithuania, were also exceedingly animated by his zealous sermons to the practice of penance, and a change of manners. After having travelled above four thousand leagues, the saint arrived at Cracow in the year 1257, which was the seventy-second and last of his life. Primislava, a noble lady, having sent her son to invite the holy man to come and preach to her tenants, the young nobleman was drowned on his return in crossing a great river. The afflicted mother caused the corps to be laid at the feet of the servant of God, who after a fervent prayer restored him to life, and delivered him to the disconsolate lady. This is the last miracle recorded in his life. In his last sickness he was forewarned by God on the 14th of August, that he should leave this world on the next day, the feast of the Assumption of our Lady, his great patroness. He made a moving exhortation to his religious brethren, recommending to them especially meekness and humility of heart, and to have great care always to preserve mutual love and charity. The next morning he assisted at matins and mass, after which he received the Viaticum of the body and blood of Christ, together with extreme unction, at the steps of the altar, and expired a few hours after in fervent prayer, on the feast of the assumption of the Blessed Virgin, being seventy-two years old. His glory was manifested by a revelation to Pandrotta, the bishop of Cracow, and attested by innumerable miracles related at large by the Bollandists. He was canonized by Clement VIII. in 1594.

All Christians are not called to the functions of the ministry; but every one is bound to preach to his neighbour by the modesty of his deportment; by a sincere spirit of meekness, humility, patience, charity and religion; by an exact fidelity in all duties; by fervor and zeal in the divine service; by temperance and the mortification of all his passions. He who is nice, fretful, hard to please, full of himself or a slave to sensuality, easily communicates his malady even to those who see and condemn it in him. But no sermon is usually more powerful than the edifying example of a man of prayer, and of a mortified Christian spirit. This qualification every one owes to God and his neighbour; and it is within the reach of every condition of life.

St. HELEN, Empreſs.

From Euſebius's Life of Conſtantine, Baronius, Alford's Annals, &c. See alſo Pinius, T. 3. Aug. p. 548.—A. D. 328.

WE are aſſured by the unanimous tradition of our Engliſh hiſtorians, that this holy empreſs was a native of our iſland. Leland ſays, (l. de Script. Britan. p. 24.) that ſhe was the only daughter of king Coilus, founder of Colcheſter. That town has for ſeveral ages boaſted that it gave birth to this great empreſs, though Mr. Drake rather thinks ſhe was born at York. Conſtantius, at that time only a private officer in the army, married her, and had by her Conſtantine his eldeſt ſon.

The Roman emperors Diocleſian and Maximian ſurnamed Herculeus, the better to ſecure themſelves and carry on their wars, in 293 choſe two other emperors of an inferior rank, under the name of Cæſars; Galerius Maximian, a native of Dacia, one of the moſt furious and profligate of men; and Conſtantius Chlorus, a prince never charged with any vice, a good ſoldier, and nobly born, being deſcended from the emperors Claudius II. and Veſpaſian, from whom his family bore the prænomen Flavius. Conſtantius had the countries on this ſide the Alps, namely, Gaul and Britain. Galerius had Illyricum and the places adjacent to the Euxine ſea; and Diocleſian the Eaſt. Herculeus had for his ſhare the rich provinces of Italy, Spain and Africa. The Chriſtians enjoyed a kind of peace; except that in the Weſt ſome martyrs ſuffered, chiefly in the army, or by the natural cruelty of Maximian, who delighted in blood. But in the beginning of the year 302, Galerius at Nicomedia, prevailed upon Diocleſian to form a project utterly to extirpate the Chriſtian name. The bloody edicts were ſent from the Eaſt to Maximian and Conſtantius in the Weſt. The former willingly obeyed them: but Conſtantius put no man to death himſelf on that account; though many ſuffered in Britain by the obſequiouſneſs of governors, till he put a check to their fury. Having many Chriſtians among his officers and in his houſehold, he told them he gave them their choice either to ſacrifice or to loſe their poſts and his favor. Many preferred their temporal intereſts, and ſacrificed. Theſe apoſtates Conſtantius from that moment deſpiſed and diſcharged from his ſervice, ſaying, that perſons ſo ſelfiſh and ſo treacherous to their God, would never be faithful to him. On the contrary, thoſe who continued ſteadfaſt in their

faith he kept near him, declaring them worthy to be entruſted with the care of his perſon and of the empire. His ſon Conſtantine, from his firſt acceſſion to the throne, forbad the Chriſtians to be moleſted on account of their religion. Fluctuating what deity to invoke before his battle with Maxentius, he was at length inſpired to addreſs himſelf to the true God, and encouraged by miraculous viſions, and the apparition of a luminous croſs in the heavens, ſeen by the whole army, and ſimilar to thoſe which afterwards appeared at Jeruſalem while St. Cyril was biſhop. See his life, March 18th. From that time he publiſhed frequent edicts in favor of the Chriſtian faith, built ſtately churches, munificently adorned altars, and delighted much in the converſation of biſhops, whom he often admitted to his table, notwithſtanding the meanneſs of their outward appearance. We may judge of this emperor's liberality to the biſhops for the uſe of the Church and the poor, from his letter to Cæcilian, biſhop of Carthage, in which he ſent him an order to receive from his chief treaſurer of Africa three thouſand Roman purſes; which amounted to above twenty thouſand pounds ſterling: adding, that if he found any thing more wanting, he ſhould without difficulty demand it of his treaſurer, who had from him an order to give him without delay whatever ſum he ſhould require. He diſtributed alms abundantly among the poor of all denominations, even among the Pagans; he was particularly careful of widows and orphans, and gave portions to virgins.

It appears from Euſebius, that St. Helen was not converted to the faith with her ſon till after his miraculous victory; but ſo perfect was her converſion, that ſhe embraced all the heroic practices of Chriſtian perfection in an eminent degree, eſpecially the virtues of piety and almſdeeds; and God prolonged her life yet many years to edify by her example the Church, which her ſon labored to exalt by his authority. Forgetting her dignity of empreſs of the world, ſhe aſſiſted in the churches amidſt the people in modeſt and plain attire, and to attend at the divine office was her greateſt delight. She diſtributed her charities with profuſion wherever ſhe came, and was the common mother of the indigent and diſtreſſed. She built churches, and enriched them with precious veſſels and ornaments. Her ſon Conſtantine being by the defeat of Licinius become maſter of the Eaſt, concurred in aſſembling the council of Nice in 325, and in 326 wrote to Macarius, biſhop of Jeruſalem, concerning the building of a moſt magnificent church upon Mount Calvary. St. Helen, though

fourſcore years of age, took the charge on herſelf to ſee this pious work executed; deſiring at the ſame time to diſcover the ſacred croſs, on which our dear Redeemer expired. Upon her arrival at Jeruſalem ſhe cauſed diligent ſearch to be made for it on Mount Golgotha. Having ſucceeded according to her wiſh, ſhe was perplexed how to diſtinguiſh the croſs of Chriſt among the three that were found; for the nails found with it were no ſufficient proof. The title which lay near it, and doubtleſs the marks of the nails appeared almoſt evident indications of the true croſs; but to remove the poſſibility of a miſtake, the holy prudent biſhop Macarius, one of the prelates who the year before had condemned the impiety of Arius at Nice, ſuggeſted that a miraculous proof ſhould be aſked of God. The pious empreſs therefore, attended by the biſhop and others, went to the houſe of a lady of quality who lay very ſick in the city; and a prayer being addreſſed to Almighty God, the biſhop applied the croſſes, and the ſick perſon was inſtantly healed by the touch of the true croſs, after the others had been applied without effect. St. Helen having diſcovered the holy croſs, *adored not the wood but the King; Him who hung upon the wood. She burned with an earneſt deſire of touching the Remedy of Immortality.* Theſe are the words of St. Ambroſe. Part of the croſs ſhe recommended to the care of the biſhop Macarius, and covered it with a rich ſilver caſe, of which the biſhop of Jeruſalem was the guardian, and "which he every year expoſed to the *adoration* of the people," ſays St. Paulinus; which muſt be underſtood in the ſenſe of St. Ambroſe, and that of the Catholic church. She built a moſt ſumptuous church to receive this precious relic. The other part of the croſs ſhe ſent to her ſon, the emperor, at Conſtantinople; where it was covered and expoſed to the veneration of the people with the greateſt ſolemnity. Of the nails, one ſhe put in a bridle, another in a diadem for her ſon, ſays St. Ambroſe. A third ſhe threw into the Adriatic gulf to quell a ſtorm. St. Helen was affable, kind and charitable towards all ranks, but eſpecially to religious perſons. "To theſe," ſays Rufin, l. 10. c. 7. "ſhe ſhewed ſuch reſpect, as to ſerve them at table, and to preſent them water to waſh their hands; and though empreſs of the world, and miſtreſs of the empire, ſhe looked upon herſelf as ſervant to the handmaids of Chriſt." She built a convent for holy virgins at Jeruſalem. Being returned to Rome and perceiving her laſt hour to approach, this pious princeſs gave her ſon excellent inſtructions how to govern his empire according

to the holy law of God. Then bidding him and her grandchildren a moving farewell, ſhe expired in their preſence, Auguſt, 328, or according to ſome 326. She was interred with the utmoſt pomp and ſolemnity, and is mentioned in the Roman martyrology, Auguſt 18th.

ST. SEBBI, King, C.

See Bede Hiſt. l. 3. *c.* 30. *l.* 4. *c.* 11. *&c.—A. D.* 697.

ST. SEBBI, or SEBBA, was ſon of Seward; and in the year 664 remarkable for a grievous peſtilence, he began to reign over the Eaſt-Saxons; being the ſixth king from Sebert, the firſt Chriſtian king; who had founded St. Paul's church and Thorney abbey, about the year 604. Sebbi was by his wiſe and pious government the father of his people, and a perfect model of all virtues, and on the throne ſanctified his ſoul by the moſt heroic exerciſes of auſtere penance, profuſe almſdeeds and aſſiduous prayer. When he had reigned happily during thirty years, he reſigned his crown to his two ſons, Sigeard and Senfrid, as he had long before deſired to do, in order to be more at liberty to prepare himſelf for his laſt hour. His queen took the religious veil about the ſame time. St. Sebba received the monaſtic habit from the hands of Waldhere, ſucceſſor of St. Erconwald in the biſhopric of London, whom he charged with the diſtribution of all his perſonal eſtate among the poor. After two years ſpent in great fervor in monaſtic retirement, he died in London about the year 697, having been forewarned by God of his laſt hour three days before. Bede aſſures us, that his death was accompanied with many miracles. His body was interred in St. Paul's church, and his tomb was to be ſeen there, adjoining to the North wall, till the great fire in 1666.

ST. AIDAN, Biſhop, C.

See Bede; Leland Collect. T. 1. *p.* 512. *alias* 366.—*A. D.* 651.

WHEN the holy king Oſwald deſired the biſhops of Scotland to ſend him a perſon honored with the epiſcopal character, to preach the faith to his Anglo-Saxon ſubjects, the firſt perſon who came was of an auſtere temper, and therefore could do little good, and being ſoon forced to return home, he laid the fault on the indocile diſpoſitions of the Engliſh. Hereupon

the Scottiſh clergy called a ſynod to deliberate what was beſt to be done. Aidan, who was preſent, judged the prelate had been too ſevere to an ignorant people, who ought firſt to be fed with the milk of milder doctrine, till they ſhould be able to digeſt more ſolid food. At this diſcourſe the whole aſſembly turned their eyes upon him, as one endued with great prudence and other virtues; and he was appointed to the great and arduous miſſion. Aidan was a native of Ireland, (then called Scotland) and a monk of Hij, the great monaſtery which his countryman St. Columba had founded. He was moſt graciouſly received by king Oſwald, who beſtowed on him for his epiſcopal ſeat the iſle of Lindisfarne, now called Holy Iſland. Of his humility and piety Bede gives an edifying account, and propoſes him as an excellent pattern for ſucceeding biſhops and clergymen to follow. He obliged all thoſe who travelled with him, to beſtow their time either in reading the ſcriptures, or in learning the pſalms by heart. By his actions he ſhewed that he neither ſought nor loved the good things of this world; the preſents that were made him by the king, or by other great men, he diſtributed among the poor, or expended in redeeming captives. He rarely would go to the king's table, and never without taking with him one or two of the clergy, and always after a ſhort repaſt made haſte away to read or pray in the church, or in his cell. From his example even the laity took the cuſtom of faſting till None, that is till three in the afternoon, on all Wedneſdays and Fridays, except during the fifty days of the Eaſter time. Our venerable hiſtorian admires his apoſtolic liberty in reproving the proud and the great, his love of peace, charity, continence, humility and all other virtues, which he not only practiſed himſelf, but by his ſpirit and example communicated to a barbarous nation, which he imbued with the meekneſs of the croſs. Aidan fixed his ſee at Lindisfarne, and founded a monaſtery there in the year of our Lord 635, the 188th after the coming of the Engliſh-Saxons into Britain, the 39th after the arrival of St. Auguſtin, and the 2d of the reign of king Oſwald. From this monaſtery all the churches of Bernicia had their beginning: as had ſome alſo of thoſe of the Deiri. The ſee of York had been vacant thirty years, ever ſince St. Paulinus had left it; ſo that St. Aidan governed all the churches of the Northumbers for ſeventeen years, till his happy death, which happened on the 31ſt of Auguſt, in 651, in the royal villa Bebbord, not far from Bamborow. He was firſt buried in the cemetery in Lindisfarne; but when the new

church of St. Peter was built there, his body was tranſlated into it, and depoſited on the right hand of the altar. Colman carried part of his bones to St. Columb's, or Hij. He is named on the thirty-firſt of Auguſt in the Roman martyrology.

ST. BERNARD, Abbot.

From his original Life in five books; alſo thoſe by Mabillon and Le Nain.—A. D. 1153.

ST. BERNARD, the prodigy and ornament of the eleventh age, was born of moſt noble parentage at Fontaines, a caſtle near Dijon, and a lordſhip belonging to his father. His mother not content to offer him to God as ſoon as he was born, as ſhe did all her ſeven children, afterwards conſecrated him to his ſervice in the church, as Anne did Samuel; and from that day conſidered him as not belonging to her, but to God: and ſhe took a ſpecial care of his education, in hopes that he would one day be worthy to ſerve the altar. Accordingly Bernard was ſent to Chatillon on the Seine, to purſue a compleat courſe of ſtudies in a college of ſecular prieſts, who were canons of that church. His progreſs in learning far exceeded the utmoſt expectations of his friends; but his advancement in virtue was ſtill more rapid. After the death of his pious mother he became his own maſter; for his father was employed at a diſtance about his buſineſs, and in the army. Bernard affrighted at the ſnares and dangers of a treacherous world, which now began to ſmile and fawn upon him, ſeriouſly thought of forſaking it, and retiring to Citeaux, where God was ſerved with great fervor. One day going to ſee his brothers, who were then with the Duke of Burgundy at the ſiege of the caſtle Grancei, in great anxiety he ſtepped into a church on the road, and prayed with many tears that God would direct him to diſcover and follow his holy will. He aroſe ſteadily fixed in the reſolution of embracing the ſevere Ciſtercian inſtitute. His brothers and friends endeavoured to diſſuade him: but he ſo pleaded his cauſe, as to draw them all over to join him in his courageous undertaking. On the day appointed for the execution of their deſign, Bernard and his brothers went to Fontaines to take their laſt farewell of their father, and to beg his bleſſing. They had left Nivard, their youngeſt brother, to be a comfort to him in his old age. Going out they ſaw him at play with other children of his age;

and Guy the eldeſt ſaid to him: "Adieu, Nivard; you will have all our eſtates and lands to yourſelf." The boy anſwered: "What! do you then take heaven for your portion, and leave me only the earth?" They went away; but ſoon after Nivard followed them: ſo that of the whole family, (in number nine) there only remained in the world the old father, and with him his daughter St. Humbeline. St. Bernard and his companions, conſiſting of thirty noblemen and gentlemen, including his brothers, arrived at Citeaux in 1113, and proſtrating themſelves before the gate, begged to be admitted to join the monks in their penitential lives. The holy abbot St. Stephen Harding ſeeing their fervor, received them with open arms and gave them the habit. St. Bernard often repeated to himſelf this ſaying of the great Arſenius: "Bernard, Bernard, why cameſt thou hither?" He practiſed himſelf what he afterwards uſed to ſay to poſtulants, who deſired to be admitted into his monaſtery at Clairvaux: "If you deſire to live in this houſe, you muſt leave your body behind you: only ſpirits muſt enter here;" that is, perſons who live according to the ſpirit.

After the year of his noviciate was expired, he made his profeſſion together with his companions, and continually advanced with gigantic ſtrides in the way of perfection. At his work his ſoul was always occupied on God; and he uſed afterwards to ſay, that he never had any other maſter in his ſtudies of the holy ſcriptures but the oaks and beeches of the foreſt. For that ſpiritual learning, in which he became ſo great an oracle, was a gift of the Holy Ghoſt, obtained by his extraordinary purity of heart and conſtant meditation and prayer. His chief ſuſtenance was coarſe bread ſoftened in warm water, and his ſtomach through a habit of exceſſive faſting was ſcarce ever able to bear any ſolid food. He almoſt always labored under ſome corporal infirmity; but never ſpoke of his diſtempers or uſed any indulgence under them, unleſs compelled by thoſe who took notice of them. All the time which he ſpent in contemplation, to him ſeemed ſhort; and he found every place *convenient* for that exerciſe. St. Bernard was ordered by his holy abbot to conduct a colony of twelve monks to a deſert ſpot of ground, called *The Valley of Wormwood*, encompaſſed by a wild foreſt, which then afforded a retreat for abundance of robbers, and which Hugh, earl of Troyes, had offered for the purpoſe of building a monaſtery there. Theſe thirteen monks grubbed up a ſufficient ſpot, and with the aſſiſtance of the biſhop of Chalons, and the people of the country, built them-

ſelves little cells. They were ſeveral times reduced to extreme neceſſity, and were as often relieved in ſome ſudden unexpected manner: which wonderful effects of kind providence St. Bernard made uſe of to excite their confidence in God. Animated by the example of their abbot, they ſeemed to find nothing hard or difficult in their extreme poverty and auſterity. Their bread was uſually made of coarſe barley, and ſometimes chiefly of vetches or cockle; and boiled beech-tree leaves were ſometimes ſerved up inſtead of herbs. Bernard at firſt was ſo ſevere upon the ſmalleſt diſtractions and leaſt imperfections of his brethren, that they began to fall into dejection; which made the abbot ſenſible of his fault. He thereupon condemned himſelf to a long ſilence. At length being admoniſhed in a viſion, he reſumed his office of preaching with extraordinary unction and fruit, as William of St. Thierry relates. The reputation of this houſe, and of the ſanctity of the abbot, in a ſhort time became ſo great, that the number of monks in it amounted to one hundred and thirty; and the country gave this valley the name of *Clara-vallis* or *Clarval*. It is now called Clairvaux or Clervaux; and is ſituated eleven leagues from Langres. This monaſtery was founded in 1115. After ſome time St. Bernard's aged father Teſcelin followed him, received the habit at his hands, and died happily ſoon after at Clairvaux. In 1118 St. Bernard founded the abbey of Three Fountains in the dioceſe of Chalons; that of Fontenay in the dioceſe of Autun, and that of Tarouca in Portugal. About this time he reſtored to his ſenſes, by ſinging maſs for him, a certain lord, his relation, called Joſbert de la Ferté, that he might confeſs his ſins; though he died three days after. When the ſaint had confidently promiſed this miraculous reſtoration of Joſbert, his uncle Balderic and his brother Gerard, fearing for the event, were for correcting his words: but St. Bernard reproving their diffidence, repeated the ſame aſſurance in ſtronger terms; for the ſaints feel a ſecret ſupernatural inſtinct when for the Divine honor they undertake to work a miracle. Other ſick perſons were cured inſtantaneouſly by the ſaint's forming the *ſign of the croſs* upon them, as was atteſted by eye-witneſſes of dignity and unexceptionable veracity. Several German noblemen and gentlemen who called to ſee the monaſtery at Clairvaux, were ſo ſtrongly affected with the edifying example of the monks, that after they were gone a little way, diſcourſing together upon what they had heard from the ſaint's mouth, and obſerved in

his holy community, they agreed to return, hung up their ſwords, and all took the habit. Their converſion appeared the more wonderful, as till that day they had lived full of worldly vanity, and paſſionately addicted to combats of chivalry, and the fooliſh pride of tilts and tournaments. In 1120, St. Bernard was for a long time confined to his cell by a dangerous fit of ſickneſs; and in the year 1125, in which, during a grievous famine, he had often exhauſted the proviſions of his monaſtery to ſupply the poor with bread, he was brought to the very gates of death. Appearing to be in his agony, the monks aſſembled round him, and he fell into a trance, in which he ſeemed to himſelf to behold the devil grievouſly accuſing him before God. To every part of the charge he made only this anſwer: "I confeſs myſelf moſt unworthy of the glory of heaven, and that I can never obtain it by my own merits. But my Lord poſſeſſes it upon a double title; that of natural inheritance, by being the only begotten Son of his eternal Father; and that of purchaſe, he having bought it with his precious blood. This ſecond title he has transferred on me, and upon this right I hope with an aſſured confidence to obtain it through his adorable paſſion and mercy." By this plea the perverſe accuſer was confounded and diſappeared; and the ſervant of God returned to himſelf, and ſhortly after recovered his former ſtate of health. Moſt affecting are the ſentiments of profound humility, holy fear and compunction, which this great ſaint diſcovers. He tells us, that he embraced God by his two *feet*, that of his mercy, and that of his juſtice; to exclude, by the latter, ſloth and preſumption, and by the former, anxiety and deſpair. He declares often in the moſt moving terms, how much he was penetrated with the ſaving fear of the Divine judgments always before his eyes. "I am ſeized all over," ſays he (Serm. 23. in Cant.) "with horror, dread and trembling, whenever I repeat within myſelf that ſentence: *Man knoweth not whether he be worthy of love or hatred.*

Notwithſtanding St. Bernard's love of retirement, obedience and zeal for the Divine honor, frequently drew him from his beloved cell. And ſo great was the reputation of his learning and piety, that all potentates deſired to have their differences determined by him; and biſhops regarded his deciſions as oracles, and referred to him the moſt important affairs of their churches. The popes looked upon his advice as the greateſt ſupport of the holy ſee, and all ranks of people had a profound reſpect and an extraordinary veneration for his per-

ſon and ſanctity. It may be ſaid of him, that even in his ſolitude he governed all the churches of the Weſt. But he knew how to join the love of ſilence, and interior recollection of ſoul with ſo many occupations and employments, and ſincere humility with ſo great elevation.

The remarkable converſions of innumerable great princes and prelates, wrought by St. Bernard, are too long to be inſerted. Among the reſt, that of William, the powerful and haughty duke of Guienne, who violently perſecuted thoſe that adhered to the true pope Honorius II. in the ſchiſm cauſed by the uncanonical election of cardinal Peter, was very extraordinary. This prince was of high birth, immenſe wealth, a gigantic ſtature and ſtrength of body, and great abilities in worldly affairs: but was in his youth impious, haughty and impatient of the leaſt controul. He ſeemed not to be able to live out of war, and was ſhamefully abandoned to his paſſions and luſts. Nevertheleſs he liſtened to St. Bernard with great reſpect during ſeven days, and appeared to be much affected by his diſcourſes on the laſt things and on the fear of God. But he was not yet converted. St. Bernard who had learned never to deſpair even of the moſt obſtinate ſinners, redoubled his prayers, tears and pious endeavours, and at length by ſeveral conferences brought him over to the obedience of the rightful pope; but could not prevail with him to reſtore the two biſhops of Poitiers and Limoges, whom he had unjuſtly deprived of their ſees. He therefore had recourſe to more powerful arms. He went to ſay maſs; the Duke and other ſchiſmatics ſtaying without the door, as being excommunicated. After the conſecration, and the giving of the peace before the communion, the holy abbot put the hoſt upon the paten, and carrying it out with his eyes ſparkling with zeal, charity and devotion, and his countenance all on fire, ſpoke to the duke as follows: "Hitherto we have entreated and conjured you; and you have always ſlighted us. Several ſervants of God have joined their entreaties with ours; and you have diſregarded them. Now therefore the ſon of the Virgin, the Lord and Head of that Church which you perſecute, comes in perſon to ſee if you will repent. He is your judge, at whoſe name every knee bends, both in heaven, earth and hell. He is the juſt avenger of your crimes. Will you deſpiſe Him? Will you be able to ſlight Him as you have done his ſervants? Will you?"—Here the duke fell down in a ſwoon. St. Bernard lifted him up, and bad him ſalute the biſhop of Poitiers, who was preſent. The prince was not

able to ſpeak, but went to the biſhop and led him by the hand to his ſeat in the church; expreſſing by that action, that he renounced the ſchiſm, and reſtored the biſhop to his ſee. After this the ſaint returned to the altar, and finiſhed the ſacrifice. This is one of thoſe actions which we admire in the ſaints, but which are not calculated for our imitation. Not long after that prince again relapſed into his his former ill habits; and St. Bernard wrote him a ſtrong remonſtrance, which through the Divine grace wrought his entire converſion. From that time he became quite a new man; and reſolving to devote himſelf entirely to a penitential life, he made his will in preſence of the biſhop of Poitiers; wherein he declared that: "In honor of our Saviour and all the ſaints, and being penetrated with ſorrow for his innumerable ſins, and with the fear of the laſt judgment; likewiſe conſidering that all the good which we ſeem to poſſeſs, vaniſhes in our hands like ſmoke, and leaves only bitterneſs, anguiſh and pain, he was reſolved to forſake all things in order to follow God, and to obtain more perfectly his holy love." After this he entered upon an auſtere courſe of life, and perſevered till death in the ſentiments and the exerciſes of a ſincere penitent.

St. Bernard before his death founded one hundred and ſixty monaſteries, beſides that of Clairvaux: and their number was ſo much encreaſed after his death, that before the diſſolution of monaſteries in Britain and the northern kingdoms, eight hundred abbeys were ſubject to Clairvaux. St. Bernard's zeal againſt all novelties and errors in faith was indefatigable; and he labored with wonderful ſucceſs to ſtifle them in their birth. He every where preached againſt them with the authority of an Apoſtle, and wrought many miracles in teſtimony of the truth. Geoffrey, ſome time his ſecretary, tells us, that at Sarlat, a town in Perigord, the man of God bleſſing with the *ſign of the croſs* ſome loaves of bread which were brought to him for that purpoſe, ſaid: "By this ſhall you know the truth of our doctrine, and the falſehood of that which is taught by the heretics, if ſuch as are ſick among you recover their health by taſting theſe loaves." Geoffrey, biſhop of Chartres, who ſtood near the ſaint, fearful for the event, ſaid: "that is, if they taſte with a right faith they ſhall be cured." But the holy abbot replied: "I ſay not ſo; but aſſuredly they that taſte ſhall be cured; that you may know that we are ſent by authority derived from God, and preach his truth." Accordingly a great multitude of ſick perſons were cured by taſting that bread. Fleury has inſerted in his hiſtory a journal of this ſaint's miracles, atteſted

by ten venerable and faithful vouchers; *l.* 69. *T.* 14. *p.* 623. and Mabillon has proved their inconteſtable authenticity; *Not. in S. Bern. l.* 2. *de Conſid. & in ep.* 142. *ad Toloſanos.* But we may regard his admirable ſanctity as the greateſt of his miracles.

And now the time was come in which God was pleaſed to crown his ſervant, and to call him to himſelf. He gave him a foreknowledge of his death; and he clearly foretold it to his monks ſix months before it happened. Seeing his ſpiritual children aſſembled about him all in tears, he comforted and encouraged them. His charity for them inclined him to be willing to remain with them, till they ſhould be gathered with him to God: but his earneſt deſire ſpeedily to enjoy Chriſt, made him ſigh ardently after the poſſeſſion of Him who filled the whole capacity of his ſoul. Commending therefore his brethren to the Divine mercy, he with inflamed acts of tender compunction and holy love prepared himſelf for his laſt moment; in which he happily yielded up his ſoul to God, on the 20th of Auguſt, 1153, the ſixty-third of his age, having been abbot thirty-eight years. His name was ſolemnly enrolled among the ſaints by Alexander III. in 1165.

This holy doctor was during his life the oracle of the Church, the light of prelates, and the great reformer of diſcipline: ſince his death he ſtill continues to comfort and inſtruct devout perſons by his moſt pious and learned writings. He was often preſſed by the popes who lived in his time, to accept the higheſt dignities in the Church; but his humility was an invincible obſtacle to his preferment. Lord Bolingbroke, who often diſplayed his talent of writing on ſubjects with which he had little or no acquaintance, judging of the ſaints from the depravity of his own heart, has moſt unjuſtly charged St. Bernard with ambition. But Morton, a Proteſtant biſhop, ſays of him: "In the midſt of darkneſs Bernard ſhone forth with the light as well of his example as of his learning." And biſhop Carleton writes amidſt many invectives: "I would to God we had at this day many; nay, but one ſuch as it is certain and manifeſt Bernard was." St. Bernard is the laſt of the Fathers in time; but is one of the moſt uſeful to thoſe who deſire to ſtudy, and to improve their hearts in ſincere piety.

SS. BONOSUS and MAXIMILIAN, MM.

From their genuine acts in Ruinart. See Tillemont, T. 7. Ceillier, T. 4. p. 552.—A. D. 363.

THE emperor Julian the Apoſtate commanded the croſs and name of Jeſus Chriſt, which Conſtantine had placed in the labarum or chief ſtandard of the army, to be ſtruck out, and had the ſtandards of each legion reduced to the ancient form uſed under the Pagan emperors; on which the images of falſe gods were repreſented. The apoſtate emperor had created Julian, his uncle by the mother's ſide, and an apoſtate from the Chriſtian faith like himſelf, count or governor of the Eaſt; and this man became a more barbarous perſecutor of the Chriſtians, even than his impious nephew. There were in the troops called the old Herculians, two officers of diſtinguiſhed virtue, and zealous Chriſtians, named Bonoſus and Maximilian, who refuſed to change their ſtandards. Count Julian ſternly commanded them to give their troops the new enſigns, and to adore the ſame gods which he and the emperor worſhiped. Bonoſus anſwered: "We cannot adore gods which have been made by the hands of men." The count ordered him to be tied up, and above three hundred laſhes to be given him with leather thongs, loaded with balls of lead. Under this torment Bonoſus only ſmiled, and made no anſwer to his queſtions. The count afterwards cauſed Maximilian to approach; who ſaid: "Let your gods firſt hear and ſpeak to you, and then we will adore them; for you know that we Chriſtians are forbidden to worſhip idols deaf and dumb." Julian cauſed them both to be ſtretched on the rack; and when a crier had called them each by their name, he ſaid to them: "You now lie on the rack, and are on the point of being tormented. Obey: exchange the repreſentation of the croſs on your ſtandards for the images of the immortal gods." They anſwered: "We cannot obey the emperor in theſe matters, becauſe we have before our eyes the inviſible immortal God, in whom we place our confidence." Julian ordered them to be beaten with balls of lead three ſeveral times, and ſaid to the executioners: "Exert your utmoſt ſtrength; give them no reſpite." But the martyrs felt not the leaſt pain. Julian then commanded them to be plunged into boiling pitch; but as they received no harm, both the Jews and Pagans cried out, they were magicians. Count Julian ordered them back to priſon, and ſent them

bread ſealed with his own ſignet, on which was probably engraved the figure of ſome idol; for they would not eat of it. The count threatened the martyrs in a ſecond and third interrogatory: but they anſwered, that they were Chriſtians, and were determined to continue ſuch. They added, that Conſtantine near the end of his life, had made them take an oath to be faithful to the Church; a promiſe which they would inviolably obſerve. Wherefore Julian without more ado condemned them to be beheaded, together with ſeveral other Chriſtian priſoners. St. Meletius, patriarch of Antioch, with ſeveral other biſhops, attended them to the place of their martyrdom; where they ſuffered with incredible joy.

Count Julian was very ſoon after ſeized with a terrible diſeaſe, and died in exquiſite torture, devoured by worms. In his extremity he, like Antiochus, repented of his perſecutions, and bad his wife who was a zealous Catholic, run to the churches of the Chriſtians, and beg them to pray for him; and he beſought the emperor to reſtore to the Chriſtians full liberty of practiſing their religion; but to no purpoſe. In his laſt moments he invoked the true God, proteſting aloud that he had no hope but in his mercy. The emperor himſelf did not reign long unpuniſhed, being mortally wounded in his expedition into Perſia; and died in a fit of impotent rage and deſpair. Such is the lamentable end of the wicked, *For the hopes of the impious ſhall periſh.*

ST. SYMPHORIAN, M.

See his authentic acts in Ruinart, p. 70. &c. See alſo Tillem. T. 4. &c.—About the year 178.

ST. SYMPHORIAN was born of a noble Chriſtian family, and ſuffered at Autun in Gaul ſoon after the martyrs of Lyons, in the reign of Marcus Aurelius. He had been baptized by St. Benignus, was well inſtructed in polite literature and in his faith, was then in the bloom of life, and remarkable for his modeſty, prudence, charity and the innocence of his manners. On a certain day of the year the ſtatue of Cybele was with great pomp carried through the ſtreets of Autun in a chariot richly adorned. Symphorian, becauſe he had not adored it on that occaſion, was ſeized by the mob, and carried before Heraclius, governor of the province, who happened to be then at Autun, very buſy in calling the Chriſtians to an

account. Heraclius being ſeated on his tribunal, aſked him why he refuſed to adore the image of the *mother of the gods*. Symphorian replied; "becauſe he was a Chriſtian, and adored the true God who reigneth in heaven." The judge then enquired of the officers whether he was a citizen of the place. One of them anſwered: "He is of this place, and of a noble family." The judge ſaid to Symphorian: "You flatter yourſelf on account of your birth, and are perhaps unacquainted with the emperor's orders." He then ordered him to be bound, and ſaid to him; "What ſay you to this, Symphorian?" The martyr continuing to expreſs his abhorrence of the idol, Heraclius commanded him to be cruelly beaten with clubs, and ſent him to priſon. Two days after he was again brought before the tribunal. Heraclius ſaid: "It would be much better for you to ſerve the immortal gods, and to receive a gratuity from the public treaſury, with an honorable military office. If you have a mind I will cauſe the altars to be adorned with flowers, that you may offer to the gods the incenſe which is due to them." Symphorian teſtified by his anſwer, that he deſpiſed the offers that were made him, and abhorred the cruel and extravagant ſuperſtitions uſed in the worſhip of Cybele. At length he was condemned to die by the ſword. He heard the ſentence with joy. As he was carried to execution, his mother ſtanding on the walls of the city to ſee him paſs by, cried out to him "My ſon, my ſon Symphorian; remember the living God, and be of good courage. Raiſe your heart to heaven and conſider him who reigneth there. Fear not death which leads to certain life." He ſuffered about the year 178. Some religious perſons privately carried away his body, aud buried it in a cave near a fountain, without the common field. His tomb became famous for miracles; and in the middle of the fifth century, Euphonius, a prieſt, and afterwards biſhop of Autun, built over it a church in his honor.

S. PHILIP BENITI, C.

From the annals of the Order of Servites, in two vols. Fol. and the notes of F. Cuper, Aug. T. 4. p. 654.—A. D. 1285.

ST. PHILIP BENITI or BENIZI, the principal ornament and propagator of the religious Order of the Servites in Italy, was of the noble family of Benizi in Florence. His virtuous parents inſpired him from his infancy with the moſt noble

ſentiments of all virtues: and through their care he preſerved his ſoul untainted by vice and the world, and daily advanced in the fear of God. Having gone through the ſtudies of humanity in his own country, he was ſent to Paris to ſtudy medicine; in which charity was his motive. He purſued the ſame ſtudies at Padua, and took the degree of doctor. After his return to Florence he took ſome time to deliberate with himſelf what courſe to ſteer, earneſtly begging God to direct him into the path, in which he might moſt perfectly fulfil his Divine will.

Seven very rich merchants of Florence had, fifteen years before, laid the foundation of the religious Order of Servites, or Servants of God under the ſpecial patronage of the B. Virgin, having by mutual agreement retired to Monte Senario, ſix miles from that city. They lived there in little cells, ſomething like the hermits of Camaldoli, poſſeſſing nothing but in common, and profeſſing obedience to Bonfilio Monaldi whom they choſe ſuperior. The auſterities which they practiſed were exceeding great; and they lived in a great meaſure on alms. Bonfilio at the requeſt of certain pious perſons founded a ſmall convent near one of the gates of Florence, with a chapel under the title of the Annunciation of the Bleſſed Virgin. St. Philip happening to hear maſs in this chapel on Thurſday in Eaſter week, was ſtrongly affected with the words of the Holy Ghoſt to the deacon Philip, read in the epiſtle of that day, *Acts* viii. 29. *Draw near, and join thyſelf to the chariot.* His name being Philip, he applied to himſelf theſe words of the Holy Ghoſt, as an invitation to put himſelf under the patronage of the Bleſſed Virgin in that holy Order. The night following he ſeemed to himſelf in a viſion to be in a vaſt wilderneſs, (repreſenting the world) full of precipices, briars, ſnares and venomous ſerpents; ſo that it ſeemed impoſſible for him to eſcape ſo many dangers. Whilſt he was in the utmoſt conſternation, he thought he beheld the Bleſſed Virgin ſeated in a chariot, calling him to this new Order. The next day, perſuaded that God called him to this Order as to a place of refuge, he repaired to the little chapel where he had heard maſs, and was admitted by F. Bonfilio to the habit, in quality of lay-brother; that ſtate being more agreeable to his humility. He made his religious vows on the 8th of September in 1233, and was ſent by his ſuperior to Monte Senario, there to work at every kind of hard country labor. The ſaint cheerfully applied himſelf to it in a perfect ſpirit of

penance, but accompanied his work with a conſtant recollection and fervent prayer: all his ſpare hours he devoted to this holy exerciſe in a little cave behind the church; where inebriated with heavenly delights, and in ecſtacies of Divine love, he often forgot the care which he owed to his body. He moſt induſtriouſly concealed his learning and talents: but thoſe who converſed with him admired the heavenly prudence and light with which he ſpoke on ſpiritual ſubjects. Being charged with the care of a new convent at Sienna, he one day undeſignedly diſplayed his abilities in a diſcourſe on certain controverted points, in preſence of two learned Dominicans and others, to the great aſtoniſhment of thoſe that heard him. Wherefore in order to draw this bright light from under the buſhel, and to place it on the candleſtick, the Superiors of his Order, having obtained a diſpenſation of his Holineſs, took care to have him promoted to holy orders; though nothing but their abſolute command could extort the humble ſaint's conſent. He was ſoon after made definitor, then aſſiſtant to to the general; and in 1267, the fifth general of his Order.

Upon the death of Clement IV. the cardinals began to caſt their eyes on him to raiſe him to the popedom. Philip having intelligence of this, in the greateſt alarm retired to the mountains with only one religious companion, and lay there concealed till Gregory X. was choſen. During the interval he lived chiefly on dry herbs, and drank at a fountain, called from him St. Philip's bath. He returned from the deſert glowing with holy zeal to kindle in the hearts of Chriſtians the fire of Divine love. After preaching in many parts of Italy, he appointed a vicar-general there to govern his Order, and with two companions undertook an extenſive miſſion, preaching with great fruit at Avignon, Toulouſe, Paris, and in other great cities in France; alſo in Flanders, Friſeland, Saxony and Higher Germany. After two years abſence he returned to hold the general chapter of his Order at Borgo, in 1274; in which he uſed all his endeavours to be releaſed from the burden of the generalſhip; but was ſo far from being heard, that he was confirmed in that dignity for life. The ſame year he repaired to the general council of Lyons, from which he obtained the confirmation of his Order; pope Gregory X. preſiding there in perſon. Italy was at that time horribly divided by inteſtine diſcords and hereditary factions. Holy men often ſought to apply remedies to theſe diſorders, which had a happy effect upon ſome; but in many, theſe diſcords, like a wound ill cured, broke out again with worſe

ſymptoms than before. St. Philip wonderfully pacified the factious when they were ready to tear each other to pieces, at Piſtoia and in many other places. He ſucceeded at length alſo at Forli, but not without being firſt inſulted and beaten in every part of the city: his invincible patience and charity at laſt diſarmed their fury, and vanquiſhed them. St. Peregrinus Latiozi, their ringleader, had himſelf ſtruck the ſaint; but was ſo powerfully moved by the example of his meekneſs and ſanctity, that he threw himſelf at his feet, and with many tears begged his pardon and prayers. Being become a perfect model of penitents, he was received by him into the Order of Servites at Sienna, and continued his penance in ſackcloth and aſhes till his happy death in the 80th year of his age. So evident were his miracles and other tokens of his heroic ſanctity and perſeverance, that he was canonized by Benedict XIII. in 1726.

At length St. Philip judging by the decline of his health, that the end of his life drew near, ſet out to make the viſitation of his Order at Florence, Sienna, Perugia and other places. Arriving at Todi, he went ſtraight to the altar of our Lady, and falling proſtrate on the ground, prayed with great fervor, and ſaid: *This is the place of my reſt for ever.* The day following he made a moving ſermon on the glory of the Bleſſed. The time of his ſickneſs he employed in admirable ſentiments of compunction: and on the Octave of the Aſſumption of the Mother of God, falling into his agony he called for his *book*, by which word he uſually meant his crucifix, and devoutly contemplating it, calmly expired. To give place to the Octave of the Aſſumption, his feaſt is kept on the following day, the twenty-third of the month. He was canonized by Clement X. in 1671: but the bull was publiſhed by Benedict XIII. only in 1724.

ST. BARTHOLOMEW, Apoſtle.

THE name here given to this Apoſtle is not his proper name, but ſignifies the ſon of Tholomew or Tolmai, like Barjona and Bartimeus. Several learned interpreters of the holy ſcriptures take this Apoſtle to have been the ſame perſon with Nathaniel, a native of Cana in Galilee, one of the ſeventy-two diſciples of Chriſt, to whom he was conducted by St. Philip, and whoſe innocence and ſimplicity of heart deſerved to be celebrated with the higheſt eulogium by the divine mouth of our Redeemer himſelf. *John* i. 14.

St. Bartholomew was chosen by Christ one of his twelve Apostles, when he formed that sacred college, *Mat.* x. 3. He was, with them, witness of our Lord's glorious resurrection, and his other principal actions on earth, and was instructed in his Divine school, and by his sacred mouth. He is mentioned among the other disciples who were met together to join in devout prayer after Christ's ascension, and with the rest he received the Holy Ghost. Having been prepared by the example and instructions of our Redeemer, and by humble and fervent prayer, he was replenished in the descent of the Holy Ghost, with a heroic spirit of humility, mortification, contempt of the world, holy zeal and tender charity. Thus armed and filled with the eminent spirit of all virtues, the twelve Apostles converted many barbarous nations to Christ, and carried the sound of his name into the remotest corners of the earth.

St. Bartholomew in discharging the functions of an Apostle, penetrated into the further Indies, as Eusebius, *l.* 5. *c.* 10. and other ancient writers testify. Eusebius also relates, that St. Pantænus about the beginning of the third century, found there some who still retained the knowledge of Christ, and shewed him a copy of St. Matthew's gospel in Hebrew, which they assured him St. Bartholomew had brought into those parts, when he planted the faith among them. This Apostle returned again into the north-west parts of Asia; and met St. Philip at Hierapolis in Phrygia. Hence he travelled into Lycaonia; where St. Chrysostom affirms he instructed the people in the Christian faith. But we know not even the names of many of the countries to which he preached. We are struck with astonishment when we call to mind how many prisons the Apostles sanctified, how many dangers they braved, over how many vast regions they travelled, and how many nations they subdued to Christ. But if we admire their courage, zeal and labors, we have still greater reason to wonder and be confounded at our own supine sloth and insensibility, who do nothing for the enlargement of God's kingdom in others, or even for the sanctification of our own souls. It is not owing to the want of means or of strength, through the Divine grace, but to the want of courage and a sincere resolution, that we do so little; that we find no opportunities for the exercising of charity towards our neighbour, no time for prayer and recollection, no relish for the practice of fasting and penance. If we examine into the truth, we shall find that

we blind ourſelves by vain pretences, and that ſloth, tepidity and indifference ſee many obſtacles, which fervor, reſolution and induſtry find ways readily to remove. The Apoſtles who did and ſuffered ſo much for God, ſtill ſincerely called themſelves unprofitable ſervants, made no account of their labors, and were altogether taken up with the thoughts of what they owed to Him, and how infinitely they yet fell ſhort of this. True love exerts itſelf beyond what ſeems poſſible, yet counts all it does as nothing.

St. Bartholomew's laſt removal was into Great Armenia; where preaching in a place obſtinately addicted to the worſhip of idols, he was crowned with a glorious martyrdom, as St. Gregory of Tours mentions. The modern Greek hiſtorians ſay, that he was condemned by the governor of Albanapolis to be crucified. Others affirm that he was flayed alive; which might well enough conſiſt with his crucifixion; this double puniſhment being in uſe, not only in Egypt, but alſo among the Perſians, the next neighbours to theſe Armenians, who might very eaſily borrow from them this piece of barbarous cruelty. His relics now lie depoſited in a porphyry monument under the high altar, in the famous church of St. Bartholomew in the iſle of the Tiber, at Rome. The feaſt of this Apoſtle in ancient Weſtern martyrologies is marked on the 24th of Auguſt, but among the Greeks on the 11th of June.

The characteriſtical virtue of the Apoſtles was zeal for the Divine glory, the firſt property of the love of God. Can a Chriſtian ſay he loves God, while he is indifferent to his honor? But then it is the firſt part of his duty to pray that he may himſelf perfectly attain to the happineſs of devoting to God all the affections of his ſoul, and all the actions of his life.

ST. LEWIS, King of France.

From his life by the Lord of Joinville, who attended him in his firſt cruſade, &c.—A. D. 1270.

THIS great king was ſon of Lewis VIII. and was born at Poiſy in the dioceſe of Chartres on the 25th of April, 1215. His mother was Blanche, daughter of Alphonſus IX. or as ſome ſtyle him, VIII. king of Caſtile. She was a princeſs of extraordinary beauty, prudence and religion; and to her care and attention in the education of St. Lewis, we are indebted, under God, for the great example of his virtues. She uſed

often to ſay to him, when he was a child: "I love you, my dear ſon, with all the tenderneſs a mother is capable of; but I would infinitely rather ſee you fall down dead at my feet, than that you ſhould ever commit one mortal ſin." The king frequently ſaid to others, that the ſtrong impreſſion which this important leſſon made on his mind, was never effaced during his whole life, and that no day paſſed in which it did not recur and excite him to arm himſelf afreſh againſt all the ſnares and dangers of the world. Such is the efficacy of a virtuous education. Lewis was yet very young, when upon his father's death he was called to the crown. Notwithſtanding the diſadvantages under which he labored in his nonage, from the turbulent diſpoſition of certain powerful ſubjects, who deſpiſed his youth; the prudent and vigorous counſels of the queen his mother and his own great qualifications for government, which far exceeded his years, rendered his reign in all reſpects the moſt glorious, the moſt enlightened, the moſt happy and fortunate to his people, which France had yet experienced. Piety and religion were the ruling ſprings of all his actions, and the chief ſources of the felicity of his ſubjects. At length in the twentieth year of his reign falling dangerouſly ill he formed a deſign of ſuccouring the poor Chriſtians of Jeruſalem, who had long groaned under the tyranny of infidels. Wherefore as ſoon as he was reſtored to his health, he received the badge of the croſs from the hands of the biſhop of Paris, and having croſſed the ſeas with a numerous army, overcame the Infidels in the firſt engagements. But many of his ſoldiers being ſwept away by a grievous peſtilence, he was vanquiſhed in his turn, and taken priſoner. At laſt having agreed on terms with the Saracens, he was ſet at liberty with his army. He ſtaid five years in the Eaſt, redeemed many Chriſtians from the ſlavery of the Barbarians, converted many infidels to the faith of Chriſt, and repaired ſome towns of the Chriſtians at his own expence. In the mean time his mother departed this life; and he returned into his own country, where he entirely gave himſelf up to works of piety. He erected many monaſteries and hoſpitals for the poor; he relieved the wants of the indigent, and frequently viſited the ſick, whom he not only ſupplied with all neceſſaries, but alſo ſerved in perſon. His dreſs was not diſtinguiſhed from that of the common people; he chaſtiſed his body with ſackcloth and faſting. When he had engaged in a ſecond expedition againſt the Saracens, and had already pitched his camp within ſight of them, he was taken off by a peſtilential diſtemper after

having repeated theſe words: "*Lord, I will enter into thy houſe; I will adore in thy holy Temple, and will give glory to thy Name;*" and, "*Into thy hands I commend my Spirit:*" with which holy prayer he calmly breathed his laſt on the 25th of Auguſt, 1270, the fifty-ſixth year of his age, and the 44th of his reign. The ſaint's bones and heart were carried into France, and depoſited in the church of St. Dennis of Sicily, [redacted]. Many miracles wrought by the interceſſion of St. Lewis, eſpecially at both theſe ſepulchral monuments, were juridically proved; and he was canonized by Boniface VIII. in 1297.

Pope Innocent IV. in a tender letter of comfort, which he wrote to this great prince when detained a priſoner in Egypt, among other beautiful ſentiments of piety and condolence, cries out: "O Father of mercy, unfold to us the myſtery of that ſeverity, with which thou haſt treated the moſt chriſtian of princes, while animated with fervent zeal he generouſly ſacrificed his own perſon and the ſtrength of his kingdom. If this diſgrace was a trial to render thy ſervants worthy of heaven, what thanks do they not owe thee for ſuch a favor! If it be a temporal chaſtiſement to preſerve ſinners from the more dreadful puniſhments of thy juſtice in the world to come, who will dare to call ſo advantageous a mercy ſevere?"

ST. POEMEN, Abbot.

See the hiſtories of the Fathers of the deſert, publiſhed by Roſweide, D'Andilly, &c.—A. D. 451.

THIS great light among the ancient Fathers of the deſert forſook the world about the year 385, and retired into the great wilderneſs of Scete in Egypt. He often paſſed ſeveral days, and ſometimes a whole week, without nouriſhment; but it was his conſtant advice to others, that their faſts ſhould be moderate, but perpetual; and that they ſhould take ſomething every day. It was a maxim with him, that no monk ought ever to taſte wine, or to ſeek any ſuperfluous gratification of the ſenſes: "For," ſaid he, "ſenſuality expels compunction and the holy fear of God from the heart, as ſmoke drives away bees." The barbarians ravaging Scete in 395, he and his brothers retired to Terenuthi, near an old pagan temple, and lived there for ſeveral years. Anubis and Pœmen governed this little community by turns, with a conſtant mutual deference for each other. Of the twelve hours of the

night they allotted four for work, four for ſinging pſalms together, and four for taking their reſt. In the day they worked till Sext or nine in the morning; then read till None or three in the afternoon: after this they gathered a few herbs for their ſlender refection.

St. Pœmen dreaded the leaſt occaſion which might interrupt his ſolitude, or make the diſtractions of the world break in upon him. While he lived in Lower Egypt, his mother came to ſee him. But he, without opening his door, ſaid to her: "Had you rather ſee me at preſent for a moment, or enjoy my company for ever in the world to come? You will have that happineſs if you now curb your deſire." Hearing this ſhe went away with joy, ſaying: "To make the happineſs of ſeeing you in heaven the more ſure, I will forego the pleaſure of ſeeing you on earth." Pœmen went back into Scete, but was again baniſhed thence together with St. Arſenius, by a freſh incurſion of the barbarians, in 430. A monk who was grievouſly moleſted with thoughts of blaſphemy, often went to the ſaint; but for a long time had not the courage to diſcloſe to him the inward trouble of his mind. St. Pœmen perceiving his difficulty, encouraged him to lay open his perplexity. He had no ſooner done this, but he found himſelf at eaſe. The ſaint mildly comforted him, and bad him confidently ſay to the devil whenever he ſuggeſted any abominable thought: "May thy blaſphemy fall upon thyſelf: it is not mine; for my heart deteſts it." A perſon came out of Syria to conſult him by what remedies a ſpiritual dryneſs and hardneſs of heart is beſt overcome. The ſaint anſwered: "By perſeverance in fervent prayer. Water is ſoft, and ſtone hard; yet drops of water often falling upon it, wear it hollow: ſo by the Divine word often falling upon our heart, though it were of adamant, it muſt at length yield to the impreſſion."

St. Pœmen uſed ſtrongly to exhort the faithful to the moſt frequent devout communion, and to a continual vehement thirſt after that divine table, as the ſtag pants after the cool ſpring. "Some aver," ſaid he, "that ſtags feel a moſt violent inward heat and thirſt, becauſe in the deſerts they devour ſerpents, and their bowels are parched with their poiſon. Thus ſouls in the wilderneſs of this world, always ſuck in ſomething of its poiſon, and muſt languiſh perpetually to approach the *body* and *blood* of Jeſus Chriſt, which powerfully fortifies them againſt, and expels all ſuch venom." This holy abbot uſed often to ſay: "Nothing gives ſo much plea-

ſure to the enemy, as when a perſon will not diſcover his temptations to his ſuperior or director. St. Pœmen died about the year 451, and is commemorated on the 27th of Auguſt in the Roman martyrology, and in the Menæa of the Greeks, who in their great office ſtyle him, The Lamp of the univerſe, and the Pattern of monks.

ST. CÆSARIUS, Archbiſhop of Arles, C.

See his authentic life in Mabillon, Sæc. Ben. 1. *T.* 1. *p.* 659, *&c.—A. D.* 542.

ST. CÆSARIUS was born in 470 in the territory of Chalons on the Saone, and deſcended from a family of diſtinguiſhed piety. When but ſeven years old he often gave his clothes to poor beggars. In his youth he laid a good foundation of literature, and at eighteen years of age renouncing the world, he received the eccleſiaſtical tonſure. Two years after this he privately withdrew to the monaſtery of Lerins, which had produced many learned and pious men, under the direction of the abbot Porcarius. In this houſe he was a perfect model of regularity, meekneſs, humility and obedience. But his great auſterities having thrown him into a fit of illneſs, his abbot ſent him to Arles for advice, where he was known by Eonius, the archbiſhop, who was his countryman and relation. He demanded him of the abbot Porcarius, and immediately ordained him deacon, and afterwards prieſt: ſoon after he made him abbot of a monaſtery built in an iſland of the Rhone, within the ſuburbs of the city. Three years after, lying on his death-bed he recommended him for his ſucceſſor. The ſaint fled, and hid himſelf: but being diſcovered, he was obliged to acquieſce in the unanimous election of the clergy and the whole city, in 501. He was then thirty years old; and he preſided over the church above forty years.

The firſt thing he did in this ſtation was to regulate the ſinging of all the canonical hours, which he cauſed to be there performed publicly, not only on Sundays, Saturdays and ſolemn feſtivals, as had been the cuſtom at Arles; but every day, as was done in other neighbouring churches. He induced the laity, unleſs hindered, to attend conſtantly thereat. The office was ſung in the Latin tongue; but ſome, (doubtleſs the foreigners that came from the Eaſt to Marſeilles) ſung it in the Greek tongue, as did alſo many inhabitants on that coaſt

who retained that language; for Marſeilles was originally a Greek colony. He ſtrenuouſly exhorted every one always, except in caſes of the greateſt neceſſity, to aſſiſt at all the hours of the divine office, ſung in the day; and in Lent, alſo at thoſe of the night. He was very careful to inſtruct his flock in all the conditions of devout prayer. Knowing that the Church puts the poor under the ſpecial protection of the biſhops, he conſecrated to them almoſt his whole revenue, and built many hoſpitals for their reception. He preached on all Sundays and holidays, and often on other days, both morning and evening. If he was hindered, he ordered the prieſts or deacons to read to the people ſome homilies of the Fathers; and he would have ſome ſuch inſtructions always read after matins and veſpers, that the people might never depart without the benefit of a ſpiritual lecture. He taught the faithful to dread, above all other terrible judgments which God ever inflicts in his anger, a ſpiritual famine of his Divine word. In his ſermons he ſpoke chiefly againſt thoſe vices, which prevailed moſt; eſpecially againſt a delay of repentance, the moſt ordinary ſtratagem by which the devil betrays ſouls into eternal perdition. He ſtrongly inculcated the fear of the pains of purgatory for *venial* or ſmaller ſins, and the neceſſity of effacing them by daily penance. Serm. 37. 185. App. T. 5. Op. S. Aug. His ordinary exhortations regard prayer, faſting, alms, the pardon of injuries, chaſtity and the practice of all manner of good works, eſpecially in Lent, on the Rogation days, and at other ſuch times of devotion.

St. Cæſarius built a nunnery at Arles, and worked with his own hands at this charitable foundation. This monaſtery was governed by Cæſaria the ſaint's ſiſter, who had been educated, and had taken the veil in a nunnery at Marſeilles. St. Cæſarius drew up an excellent rule for theſe religious women, which is ſtill extant. They made their own clothes, and were generally employed in working wool. They had a daily taſk ſet them, and were allowed to embroider and to waſh and mend clothes for perſons out of the monaſtery. Some of theſe nuns employed themſelves in tranſcribing holy books in a beautiful character. They all read two hours every day; and one of them read to the reſt during part of the time they were at work. This convent, for the ſake of uniformity, afterwards exchanged this rule for that of St. Bennet. St. Cæſarius preſided in the ſecond council of Orange, in which thoſe were condemned who blaſphemouſly affirmed, that God predeſtinates any man to damnation: on the other ſide the council declares,

that according to the Catholic doctrine God inſpires into our ſouls by his grace, the beginning of his faith and love, or the firſt deſire or good diſpoſition of the ſoul towards it, and that he is the author of our converſion. The authority of the apoſtolic ſee by which the decrees of the council of Orange were confirmed, entirely ſilenced the advocates of Semipelagianiſm, and this confirmation cloſes the hiſtory of that ſubtle hereſy.

St. Cæſarius being maliciouſly accuſed of diſaffection to Alaric, king of the Viſigoths, under whoſe dominion the territory of Arles then was, without further examination was baniſhed to Bourdeaux. During his reſidence in that city a fire broke out, and the people ran in crowds to him, and beſought him to put up his prayers for the extinction of the flames. The bleſſed man proſtrated himſelf in prayer before the fire; and it immediately ſubſided. Alaric having diſcovered his innocence, recalled him from his exile, and with difficulty pardoned his accuſer at the ſaint's earneſt interceſſion. However St. Cæſarius was again ſuſpected of treaſon in 508, when the French and Burgundians laid ſiege to Arles, and upon groundleſs ſurmiſes was caſt into priſon: but he was ſoon cleared, and ſet at liberty. The ſiege was raiſed, and great numbers of priſoners were brought into the city; and filled the churches. St. Cæſarius was moved exceedingly at their condition. They were in want both of clothes and victuals; and he employed in their relief the whole treaſure of his church. He ſtripped the pillars and rails of the ſilver with which they were adorned, and melted down and gave away the very cenſers, chalices and patens, ſaying: "Our Lord celebrated his laſt ſupper in mean earthen diſhes, not in plate: and we need not ſcruple to part with his veſſels for the ranſom of thoſe, whom he has redeemed with his own life. I would fain know if thoſe who cenſure what we do, would not be glad to be ranſomed themſelves in the ſame manner, were the like misfortune to befal them."

The exceſſive charity of St. Cæſarius towards the priſoners diſpleaſed king Theodoric, who upon Alaric's death had ſeized upon his dominions in Languedoc and Spain; and this Prince ordered him to be brought under a ſtrong guard to Ravenna. When the ſaint came into the King's preſence, and ſaluted him, Theodoric, ſtruck with his venerable aſpect and intrepid air, roſe up, took from his head the ornament with which it was covered, and returned his ſalute in a very obliging manner. After many kind ſpeeches, when St. Cæſarius was gone out, Theodoric ſaid to thoſe about him: "May God puniſh thoſe who have been the occaſion of ſo holy a man's under-

taking ſo long a journey without cauſe. I trembled when he came in; he has the countenance of an angel. I can harbour no thoughts to the prejudice of ſuch a perſon." He ſent to his houſe a ſilver baſon of ſixty pounds weight, with three hundred pieces of gold, and ordered the bearer to ſay to him: "The king your ſon, holy biſhop, entreats you to accept this preſent, and to make uſe of the baſon for his ſake." St. Cæſarius, who never uſed plate at his table except a few ſilver ſpoons, ſold the baſon, and ranſomed ſeveral captives with the money. When the king heard this, and alſo that the biſhop's door was ſo much crowded with poor people, that it was impoſſible to get near it, he enlarged ſo much upon this charity, that the ſenators and the reſt of the quality ſtrove who ſhould beſtow the moſt bountiful alms to be diſtributed by the hands of St. Cæſarius. By theſe liberalities the man of God was enabled to deliver all thoſe who had been taken priſoners on the other ſide of the Durance. He alſo furniſhed them with carriages and money to carry them back to their reſpective homes. At Ravenna he reſtored to health, by his prayers, the ſon of a certain widow, who with many tears, expreſſive of her gratitude, beſought him to take her ſon into his ſervice, and carry him along with him into Gaul.

From Ravenna St. Cæſarius went to Rome, where pope Symmachus, the clergy, nobility and people, very much deſired to ſee him. The pope appointed him vicar of the apoſtolic ſee, and ordained that he ſhould ſuperintend all eccleſiaſtical affairs in Gaul and Spain. He returned to Arles in 514, and continued to edify and inſtruct his flock many years longer. In the ſeventy-ſecond year of his age, broken with infirmities, and finding himſelf near death, he ſaid to thoſe around him: "I hope I ſhall die about the feſtival of St. Auguſtin; you know how much I always have loved his truly catholic doctrine." He cauſed himſelf to be carried in a chair to the monaſtery of his nuns, whom he endeavoured to prepare and comfort for the affliction, which he knew his death would give them. They were above two hundred in number, and their ſuperioreſs was called Cæſaria, and had ſucceeded his ſiſter of the ſame name. He made them a moving exhortation, and having given them his bleſſing, returned to the cathedral church, and died in the preſence of ſeveral holy biſhops and prieſts on the eve of the feaſt of St. Auguſtin, in 542. His relics healed a great number of ſick; and he had wrought ſeveral like miracles while he was living, as the authors of his life teſtify.

ST. AUGUSTIN, B. C. and Doctor of the Church.

From his own works, and his life written by St. Possidius, bishop of Calama, his disciple. See also Tillemont, T. 13. *Ceillier, T.* 11, 12, *&c.—A. D.* 430.

THIS perfect model of true penitents, this champion of our holy faith, this bright light and most glorious doctor of the church of Christ, was born on the 13th of November, in the year 354, at Tagaste, a small town of Numidia, in Africa His parents were of good condition, yet not very rich. His father Patricius was an idolater, and very passionate; but by the holy example and prudent conduct of St. Monica his wife, he at length learned the humility and meekness of the christian religion, and was baptized a little before his death. Augustin had the misfortune to fall in his youth into the frightful gulph of vice, of which he has drawn a lively picture in his confessions, both for his own humiliation, and to deplore his blindness and ingratitude towards God, to set forth the riches of the Divine mercy, and to propose the example of his own fall as a warning to others. By the care of his pious mother he was instructed in the christian religion, and taught to pray: and whilst he went to school in his own town, he in a dangerous illness desired baptism: but upon his sudden recovery it was deferred, for fear of relapsing into sin after the reception of that sacrament. This custom of deferring baptism, St. Augustin justly condemns; and the church has long since forbidden the baptism of infants to be put off upon any such specious pretext. Patricius perceived that his son Augustin had an excellent genius, and spared nothing to make him a scholar. While yet very young, he gave into a vicious and irregular course; and in his confessions he grievously laments the strange seduction of bad company. But the most fatal rock against which St. Augustin split, was the execrable vice of impurity. He was led into this gulph in the sixteenth year of his age, by reading indecent plays in Terence, by sloth, by frequenting stage entertainments, and by bad example. He went to school first in his own town; then he studied grammar, poetry and rhetoric, at Madaura, a neighbouring city: and after a whole year's interval, which was given to idleness and lewd company, he went to Carthage, in the seventeenth year of his age. There he easily obtained the first prize in rhetoric, and applied with great eagerness out of vanity and

ambition. His father Patricius died in 371; but Auguſtin ſtill continued his ſtudies at Carthage. By reading a work of Cicero, which is now loſt, he was inflamed with a deſire of wiſdom, and filled with a contempt of riches and honors. At length however he grew weary of ſuch books, becauſe the name of Chriſt was not mentioned in them, and began to read the holy ſcriptures: of theſe alſo he ſoon tired, being diſguſted at the ſimplicity of their ſtyle, and unable to reliſh their humility or penetrate their ſpirit. Soon after this he fell into the ſect of the Manichees, in which he continued between eight and nine years. Vice, eſpecially that of impurity, ſtrangely infatuates the mind, and creates a loathing of ſpiritual things. This accounts for the fall of ſo great a genius as Auguſtin was, into the moſt monſtrous of hereſies. Pride was another occaſion of his ruin. His vanity was flattered by the Manichees, who pretended to try every thing by the teſt of *bare reaſon*, ſcoffing at all thoſe who paid a due deference to the *authority* of the catholic church, as if they ſhackled reaſon. Thus he was caught in their nets, though he would never be initiated among their elect. In his twentieth year he ſet up a ſchool of grammar and rhetoric at Tagaſte: but being overwhelmed with grief for the loſs of a dear friend, his native country became irkſome to him, and he removed to Carthage. Ambition and vanity had likewiſe a ſhare in that ſtep, the capital of Africa being a greater theatre for the diſplaying of his abilities. A conference with Fauſtus a Manichean biſhop, and a good ſpeaker, left him in religious perplexities; and from that time he entirely diſapproved of the ſect; being then twenty-nine years of age. Nevertheleſs his prejudices againſt the catholic faith hindered him from turning his enquiries on that ſide; ſo that he remained unfixed till he ſhould fall on ſomething more ſatisfactory. Such are the pernicious effects of ſloth and of groundleſs prejudices. Under this fluctuation of mind he reſolved to go to Rome. There he was on the point of dying of a fever, and, as he confeſſes, of periſhing for ever. That city he ſoon quitted, to embrace a more lucrative offer of a chair of eloquence at Milan. He was received there with great applauſe; and the holy biſhop St. Ambroſe gave him particular marks of his reſpect. St. Auguſtin was very deſirous of being acquainted with him, not as with a teacher of the truth (which he thought impoſſible to be found among the Catholics), but only as a perſon of great learning and reputation, and one who was *obliging* and *friendly* to him. He frequently attended his ſermons to gratify his

curiosity; but his doctrine made deep impressions on his heart. He began to think there was good reason in what the holy bishop said, and that the Manichees unjustly derided the writings of the law and the prophets. However he was not yet convinced of the goodness of the Catholic cause, though he learned that Catholics did not hold what the Manichees attributed to them. In the mean time, in the pursuit of honors, riches and an advantageous match, he was often tormented with bitter anxieties, the remembrance of which made his soul afterwards cleave faster and more sweetly to his God. He had great difficulty in conceiving God to be a pure spirit, but received light by reading the works of Plato and some other philosophers; yet he found their writings bred in his soul pride and a desire to seem wise. Finding nothing in them about the great mystery of man's redemption, he with eagerness betook himself to read the New Testament, and therein found the testimonies of the Old admirably illustrated. He was also convinced of the truth and excellency of that virtue which the divine law prescribes in the Catholic Church; but was still prejudiced with an apprehension of difficulties in the practice. An account of the conversion of Victorinus an able professor of rhetoric in Rome, which he received from a venerable aged priest of Milan, named Simplician, and that of the conversion of two courtiers by reading the life of St. Antony, which he learned from Pontitianus, a very religious man, who had an honorable employment in the emperor's court, had a powerful influence on his mind, and raised strong emotions in his breast. In his former half-desires of conversion he had been accustomed to beg of God the grace of continency, but in such a manner, as to be afraid of being heard too soon. But now he began to be ashamed and grieved to find his will had been so perverse; and applied himself to his friend Alipius in these words: "What are we doing who thus suffer the unlearned to seize heaven by force, while we with all our knowledge remain cowardly behind, and wallow still in the mire?" This he spoke with such a pathetic tone of voice, that Alipius was much struck: he was also astonished at the violent commotion in which he saw him; and followed him into the garden. While they were sitting together, Augustin groaned in bitter indignation against himself, and reproached himself for not being able to perform what so many thousands of both sexes had accomplished. He seemed on one hand to hear the remonstrances of his evil

habits: the Holy Ghoſt on the other hand ſeemed to ſay: "Stop thine ears againſt theſe unclean monſters; they tell thee of delights, but not as the law of the Lord thy God." This mighty tempeſt encreaſing every moment in his ſoul, when deep conſideration had placed all his miſery before his view, a ſhower of tears flowed from his eyes; and he withdrew from Alipius, who beheld him with great amazement. He then threw himſelf under a fig-tree, and gave free vent to a torrent of tears. Perceiving himſelf ſtill held back by his iniquities, he ſent forth pitiful complaints, ſaying: "How long to-morrow, to-morrow! Why not now? Why does not this hour put an end to my filthineſs?" He was thus complaining and weeping with bitter contrition of heart, when on a ſudden he heard as it were the voice of a child frequently repeating theſe two words in Latin, *Tolle, Lege; Tolle, Lege*: that is, "Take, and read; Take, and read." Not recollecting that children at play uſed any ſuch words, he concluded it was a divine admonition, and returning to the place where he had left Alipius, (for he had left there the book of St. Paul's epiſtles,) he read in ſilence the following words, on which he firſt caſt his eyes: "*Not in revelling and drunkenneſs; not in chamberings and impurities; not in ſtrifes and envy: but put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh in its concupiſcences.* A gleam of confidence then ſtreaming into his heart, he ſhut the book, and told Alipius what had paſſed. Alipius deſired to ſee what he had read, and found the next words to be: *Him that is weak in faith take unto you:* which he applied to himſelf, and readily joined his friend in his good reſolution. They went immediately and told this good news to St. Monica, who was tranſported with joy. She had followed her ſon in his journies, and ever continued to pray for his converſion, till ſhe ſaw it accompliſhed.

The converſion of St. Auguſtin happened in the year 386, the thirty-ſecond of his age. Soon after he retired to a country houſe near Milan, accompanied in his retreat by his mother St. Monica, his brother Navigius, his ſon Adeodatus, St Alipius his chief confidant, and other friends. There he wholly employed himſelf in prayer, ſtudy and the practice of auſtere penance. Charity and humility were eminent virtues in this ſaint's character, after his converſion. He had contracted in the world a pernicious habit of ſwearing. Exhorting others to refrain from that horrible crime, he ſets before them his own example: "The tongue, ſays he, is a ſlippery member; be then more watchful to curb it..... If you re-

frain to-day, you will find it more eaſy to refrain to-morrow. I ſpeak from experience." St. Auguſtin came to Milan at the beginning of Lent in 387, in order to prepare for baptiſm; and probably was not leſs fervent than St. Alipius; who, as the ſaint tells us, diſpoſed himſelf to receive this ſacrament with extraordinary devotion. He was baptiſed by St. Ambroſe on Eaſter-Eve, together with his ſon Adeodatus then about fifteen years of age, and St. Alipius. Auguſtin had no ſooner received the ſacrament of regeneration, but he found himſelf freed from all anxiety concerning his paſt life. Soon after deſiring to devote himſelf entirely to the Divine ſervice in a life of ſolitude, he reſolved to return into Africa: but on the road he loſt his mother, who died at Oſtia before the 13th of November, 387. Upon this accident St. Auguſtin went back to Rome, but landed at Carthage the year following, and ſoon retired to his houſe in the country with certain devout friends. There he ſerved God in faſting, prayer and good works; meditating upon the Divine commandments day and night, and inſtructing others by his diſcourſes and writings. All things were in common in this houſe, and were diſtributed according to every one's neceſſities. The religious Order of the Hermits of St. Auguſtin dates its foundation from this epoch, in 388. St. Auguſtin had enjoyed his ſolitude almoſt three years, when being called to Hippo, the people one day laid hands on him in the church, and preſented him to Valerius, biſhop of that city, deſiring with great earneſtneſs that he might be forthwith ordained prieſt. The ſaint burſt into tears; dreading the the dangers of that charge: but he was obliged to acquieſcé, and was ordained prieſt in 390. He employed his friends to beg of Valerius ſome reſpite, in order to prepare himſelf in ſolitude for the exerciſe of his functions. He ſeems to have been allowed till the following Eaſter; for his firſt ſermons coincide with that time. Valerius, who was a Grecian, and had moreover an impediment in ſpeaking, appointed St. Auguſtin to ſpeak to the people in his own preſence; though till that time this was unuſual in the Weſt. St. Auguſtin never after interrupted the courſe of his ſermons till his death; preaching always once, ſometimes twice on the ſame day. His ſermons were received with univerſal applauſe: but what alone gave him pleaſure, was the wonderful fruit which they never failed to produce. Valerius finding himſelf ſinking under the weight of his years and infirmities, procured privately the conſent of St. Aurelius, archbiſhop of

Carthage, and the approbation of his own people and the neighbouring prelates of his province, to make him his coadjutor in the bishopric. St. Augustin, though with great reluctance, was consecrated in December, 395, having in November entered into the forty-second year of his age. Valerius died the year following. St. Augustin engaged all the priests, deacons and subdeacons who lived with him, to renounce all property, and to embrace the rule established by him: nor did he admit any to holy orders, who did not bind themselves to the same manner of life. Herein he was imitated by several other bishops: and this was the origin of regular canons, in imitation of the Apostles.* The saint's clothes and furniture were modest, but not slovenly. He exercised hospitality; but his table was frugal. To warn his guests to shun detraction he had the following distich written upon his table:

This board allows no vile detractor place,
Whose tongue shall charge the absent with disgrace.

He employed whatever could be spared of the revenues of his church in relieving the poor, as he had before given his own patrimony for their relief. But his zeal and charity for the spiritual welfare of others seemed to have no bounds. "I desire not to be saved without you," said he to his people, like another Moses or St. Paul. His tender and benevolent disposition was exceedingly heightened by the supernatural motive of religion: yet he never wanted courage to oppose iniquity without respect of persons; though he never forgot the rules of charity, meekness and good breeding. He scarce ever made any other visits than to orphans, widows, the sick and other distressed persons. The saint always dreaded the itch of vainglory in literary contests, and was so much upon his guard in this particular, that charity and humility were no where more visibly the governing principles of his heart, than on such occasions. The Manichees were the first heretics, against whom he exerted his zeal after his conversion from that impious sect. Against these sectaries he proved evil to be derived from the freewill of the creature; because without it neither law nor punishment could be just. He proved against the Priscillianists and Origenists, that the torments of the devils and damned souls are eternal: He shewed against the Jews, that the

* The regular canons and canonesses of St. Augustin had in England before the suppression of monasteries, one hundred and fifteen convents; the Austin friars thirty-two.

Moſaic law was to have an end, and to be changed into the New law. He induced many Pagans to embrace the faith of Chriſt. The Tertullianiſts and Abelonians were by him convinced of their errors; as were alſo the diſciples of Jovinian. The ſect which then made moſt noiſe in Africa, and gave the greateſt employment to the zeal of this ſaint, was that of the Donatiſts. They reckoned above 500 biſhops of their ſect. They were divided into ſeveral branches, yet each of theſe believed that they alone had the true baptiſm, and were the true Church. Againſt theſe ſects St. Auguſtin ſhewed the abſurdity of unchurching the whole Chriſtian world beſides themſelves; and of affirming that the Catholic Church which can never fail, and which is the Church of all nations, had periſhed throughout the reſt of the world. Supported by the learning, zeal and ſanctity of St. Auguſtin, the Catholics began to gain ground exceedingly: at which the Donatiſts were ſo much exaſperated, that they publicly taught that to kill him would be meritorious before God. The ſaint was obliged in 405 to ſolicit Cecilian, vicar of Africa, to reſtrain the Donatiſts about Hippo from the outrages, which they perpetrated there. Nevertheleſs he only employed the arms of mildneſs and charity againſt them. The moſt celebrated tranſaction that paſſed in Africa at that time between the Catholics and the Donatiſts, was a great conference held at Carthage in 411. St. Auguſtin had the principal ſhare in this diſputation on the ſide of the Catholics, and bore away the glory of that triumphant day; the fruit of which was the converſion of an incredible number of heretics. About that time Pelagius, a monk of Bangor in Wales, and Celeſtius, a Scotſman, began to propagate their errors, the chief of which were their denial of original ſin, and the neceſſity of Divine grace. St. Auguſtin maintained the contrary truths with invincible force: and to him is the Church indebted, as to the chief inſtrument of God in overthrowing this hereſy. In 428 the Vandals ſailed from Spain into Africa, and filled with horror and deſolation the provinces as they marched. Hippo was one of the laſt cities that was laid in ruins: but about the end of May, 430, the Vandals appeared before it, and beſieged it both by ſea and land. The ſiege continued fourteen months. In the third month St. Auguſtin was ſeized with a fever, and from the firſt moment of his illneſs doubted not but it was a ſummons of God who called him to himſelf. Ever ſince he retired from the world death had been the chief ſubject of his meditations, and in his laſt illneſs he ſpoke of his paſſage with great cheerfulneſs,

ſaying: "We have a merciful God." He ordered the penitential pſalms of David to be hung in tablets upon the wall by his bed; and as he there lay ſick, he read them with abundance of tears. Ten days before his death he deſired not to be viſited except when the phyſicians came, or when his food was brought him. This was conſtantly obſerved; and the reſt of his time was ſpent in prayer. He finiſhed his glorious courſe on the 28th of Auguſt, in the year 430, the ſeventy-ſeventh of his age. He made no will: for this poor man of Chriſt had nothing to bequeath. He had given charge that the library which he had beſtowed on his church, ſhould be carefully preſerved. St. Poſſidius, his diſciple, adds: "We being preſent, a ſacrifice was offered to God for his recommendation; in the ſame manner as St. Auguſtin mentions to have been done for his mother; and ſo he was buried." We have an authentic account of ſeveral miracles with which he was favored by God.

The voluminous writings of this holy Father of the Church are ſtanding monuments of his extraordinary learning, and place the tenets of the Roman Catholic perſuaſion in a light more brilliant than the noon-day beams.

St. HUGH of Lincoln, Martyr.

See Matthew Paris, p. 912. & Hearne, Not. in Gul. Neubrig. T. 3. p. 670.—A. D. 1255.

St. HUGH was a Chriſtian child eleven years old, who was ſpit upon and ſcourged; had his noſe and upper lip cut off, and ſome of his upper teeth broken out; and was at length crucified and pierced in the ſide with a ſpear, by one Joppin and certain other Jews in that city, out of hatred to Chriſt, on Friday the 27th of Auguſt, 1255. By an order of king Henry III. and his parliament aſſembled at Reading, Joppin, who confeſſed the whole crime, and the reſt of the murderers, were condemned to be tied by the heels to young horſes, and dragged to death, and afterwards hung on gibbets.

ST. ROSA or ROSE, Virgin. 1586

From her life by Hanſen, and from the elegant panegyric pronounced by F. Oliva, S. J. in preſence of the Pope.—A. D. 1617.

ASIA, Europe and Africa had been during many ages watered with the blood of innumerable martyrs, and adorned with the ſhining examples of numberleſs ſaints; while, by the unſearchable judgments of God, the vaſt regions of America lay barren and as it were abandoned, till the faith of Chriſt began to enlighten them; and this ſaint appeared on that hemiſphere like a roſe amid thorns, the firſt-born of its canonized ſaints. She was of Spaniſh extraction, and a native of Lima, the capital of Peru, and was chriſtened Iſabel; but the figure and color of her face in the cradle ſeeming in ſome meaſure to reſemble a beautiful roſe, the name of Roſa or Roſe was given to her. From her infancy her patience in ſuffering, and her love of mortification, were extraordinary; and while yet a child ſhe eat no fruit, and faſted three days a week, allowing herſelf on them only bread and water, and on other days taking only unſavory herbs and pulſe. When ſhe was grown up, her garden was planted with nothing but bitter herbs, and interſperſed with figures of croſſes. In her exerciſes ſhe took for her model St. Catharine of Sienna. Every incentive of pride and ſenſuality was to her an object of abhorrence; and for fear of taking any ſecret ſatisfaction in vanity, ſhe ſtudied to make thoſe things in which it might inſinuate its poiſon, painful to her. One day her mother having put on her head a garland of flowers, ſhe ſecretly ſtuck in it a pin, which pricked her ſo deep, that the maid at night could not take off the garland without difficulty. Hearing others frequently commend her beauty, and fearing leſt it ſhould be an occaſion of temptation to any one, whenever ſhe was to go abroad, ſhe uſed the night before to rub her face and hands with the bark and powder of Indian pepper, which is a violent corroſive; in order to diſfigure her ſkin with little blotches and ſwellings. A young man happening one day to admire the fineneſs of the ſkin of her hand, ſhe immediately ran and thurſt both her hands into hot lime, ſaying: "Never let my hands be to any one an occaſion of temptation." What a confuſion is this example to thoſe who ſtudy to ſet themſelves off by their dreſs, only to become ſnares to others? Thus did

Roſa arm herſelf againſt her external enemies, and againſt the revolt of her ſenſes. But ſhe was aware that this victory would avail her little, if ſhe was not careful on all occaſions to mortify ſelf-will. Over this ſubtle enemy ſhe triumphed by the moſt profound humility, and the moſt perfect obedience. She never departed wilfully from the order of her parents in the leaſt tittle, and gave ſuch proofs of her invincible patience under all pains, labor and contradictions, as ſurpriſed all that knew her.

Her parents, by the viciſſitude of worldly affairs, fell from a ſtate of opulence into great diſtreſs; and Roſa was taken into the family of the treaſurer Gonſalvo, by that gentleman's pious lady; and by working there all the day in the garden, and late at night with her needle, ſhe relieved them in their neceſſities. Theſe employments were agreeable to her penitential ſpirit and humility, and afforded her an opportunity of never interrupting the interior commerce of her ſoul with God. She probably would never have entertained any thoughts of another ſtate, had ſhe not found herſelf importuned by her friends to marry. To get rid of ſuch troubleſome ſolicitations, and the more eaſily to comply with the obligation ſhe had taken upon herſelf by a vow of ſerving God in a ſtate of holy virginity, ſhe enrolled herſelf in the third Order of St. Dominic. Her love of ſolitude made her chooſe for her dwelling a little lonely cell in a garden. Extraordinary faſts, hair cloths, ſtudded iron chains which ſhe wore about her waiſt, bitter herbs mingled in the little ſuſtenance which ſhe took, and other auſterities, were the inventions of her ſpirit of mortification and penance. In imitation of a crown of thorns ſhe wore upon her head a thin circle of ſilver (a metal very common in Peru,) ſtudded on the inſide with little ſharp pricks or nails, which wounded her head. This ſhe did to put her in mind of the adorable paſſion of Chriſt, which wonderful myſtery of Divine love and mercy ſhe deſired to have always in her thoughts. So ardent was her love of God, that as often as ſhe ſpoke of it, the accent of her voice, and the fire which ſparkled in her countenance, diſcovered the flame which conſumed her holy ſoul. This appeared moſt ſenſibly when ſhe was in preſence of the Bleſſed Sacrament, and when in receiving it, ſhe united her heart to her Beloved in that inexplicable myſtery of his love. God favored her with many extraordinary graces; and Chriſt once in a viſion called her ſoul his *ſpouſe*. But for her humiliation and the exerciſe of her virtue, ſhe ſuffered during fifteen years grievous

perſecutions from her friends and others; and, what were far more ſevere trials, interior deſolation and dreadful agonies of ſpiritual anguiſh in her ſoul. The devil alſo aſſaulted her with violent temptations, filling her imagination with filthy phantoms. But God afterwards recompenſed her fidelity and conſtancy with extraordinary conſolations even in this life. Under long and moſt painful ſickneſſes this was her conſtant prayer: "Lord encreaſe my ſufferings, and with them encreaſe thy love in my heart." She happily paſſed to eternal bliſs on the 24th of Auguſt, 1617, being thirty-one years old. The chapter, the ſenate, and all the moſt honorable companies of the city, by turns carried her body to the grave. Several miracles wrought through her interceſſion were juridically proved by one hundred and eighty witneſſes before the pope's commiſſioners. She was canonized by Clement X. in 1671, and the 30th of Auguſt was appointed for her feſtival.

ST. RAYMUND NONNATUS, C.

From the chronicles of his Order, and other memoirs collected by Pinius the Bollandiſt, Auguſt. T. 6. p. 729, &c.—A. D. 1240.

ACCORDING to the rule laid down by our Divine Redeemer, *John* xiii. 34, 35, xv. 12, &c. that Chriſtian approves himſelf his moſt faithful diſciple, and gives the ſureſt and greateſt proof of his love of God, who moſt perfectly loves his neighbour for God's ſake. By this teſt of true ſanctity we are to form our judgment of the glorious ſaint of this day. St. Raymund Nonnatus was born at Portel, in the dioceſe of Urgel, in Catalonia, in the year 1204, and was deſcended of a genteel family of a ſmall fortune. In his childhood he ſeemed to find no other pleaſure than at his devotions and ſerious duties. Such was his application to his grammar ſtudies, and ſo happy his genius, as to ſpare his preceptor much pains in his education. His father reſolving to croſs his inclinations to a religious or eccleſiaſtical ſtate, took him from ſchool, and ſent him to take care of a farm which he had in the country. Raymund readily obeyed, and in order to enjoy the opportunity of holy ſolitude, by voluntary choice kept the ſheep himſelf, and in the mountains and foreſts ſpent his time in holy meditation and prayer, imitating the auſterities of the ancient hermits. Some time after, he was preſſed by his friends to go to the court of Arragon,

where by his prudence and abilities he could not fail to make a fortune, being related to the illuſtrious houſes of Foix and Cardona. Theſe importunities obliged him to haſten the execution of his reſolution of taking the religious habit in the new Order of our Lady of Mercy for the Redemption of Captives. The ſaint could ſay with holy Job, that compaſſion for the poor and diſtreſſed had grown up with him from his childhood. The ſufferings of the Chriſtians who almoſt under his eyes groaned in the moſt inhuman ſlavery among the Moors, particularly afflicted his tender heart. But though he was moved at their corporal ſufferings, and earneſtly deſired to devote himſelf and all that he poſſeſſed, to procure them comfort and relief, he was much more afflicted at their ſpiritual dangers of ſinking under their calamities, and loſing their immortal ſouls by impatience or apoſtacy from Chriſt. In theſe diſpoſitions he obtained of his father, through the mediation of the count of Cardona, leave to embrace the above-mentioned Order, and was accordingly admitted to his profeſſion at Barcelona by the holy founder St. Peter Nolaſco. So extraordinary was the progreſs which he made in the perfection of his holy inſtitute, that within two or three years after his profeſſion, he was judged the beſt qualified to diſcharge the office of Ranſomer; in which he ſucceeded St. Peter. Being ſent into Barbary with a conſiderable ſum of money, he purchaſed at Algiers the liberty of a great number of ſlaves, and when all his treaſure was laid out in that charitable way, he voluntarily gave himſelf up as a hoſtage for certain others, whoſe ſituation was the moſt deplorable, and whoſe faith ſeemed expoſed to imminent danger. The generous ſacrifice which the ſaint had made of his own liberty, ſerved only to exaſperate the Mahometans, who treated him with uncommon barbarity; till fearing leſt if he died in their hands, they ſhould loſe the ranſom ſtipulated to be paid for the ſlaves for whom he remained a hoſtage, they began to treat him with more humanity. Hereupon he was permitted to go abroad about the ſtreets; which liberty he made uſe of to comfort and encourage the Chriſtians in their chains; and he converted and baptized ſome Mahometans. Upon information hereof the governor condemned him to be impaled, a barbarous manner of executing criminals among thoſe infidels. However, the perſons intereſted in the ranſom of the captives procured a commutation of his puniſhment; and he in conſequence underwent a cruel baſtinado. This torment did not daunt his courage. So long as he ſaw ſouls in danger of periſh-

ing eternally, he could not ſlip an opportunity of preventing their ſo frightful misfortune. He conſidered with St. Chryſoſtom Or. 3. contra Jud. that, "Though a perſon ſhall have beſtowed an immenſe treaſure in alms, he has done nothing equal to him who has contributed to the ſalvation of a ſoul. This is a greater alms than ten thouſand talents, than this whole world, how great ſoever it appears to the eye: for a man is more precious than the whole world." St. Raymund had no more money wherewith to releaſe poor captives; and it was death to ſpeak to an infidel upon the ſubject of religion. But ſtill in hopes of ſome ſucceſs in his humble endeavours, or at leaſt of dying a martyr of charity, he reſumed his former method of inſtructing and exhorting both the Chriſtians and Mahometans. The governor upon hearing this, commanded the zealous ſervant of Chriſt to be whipped at the corners of all the ſtreets in the city, his lips to be bored with a red-hot iron in the market-place, and his mouth to be ſhut up with a padlock, the key of which he kept himſelf and gave to the keepers only when the priſoner was to eat. In this condition he was loaded with iron bolts and chains, and caſt into a dark dungeon, where he lay full eight months, till his ranſom was brought by ſome religious men of his Order, who were ſent with it by St. Peter. Raymund deſired to remain in the country to aſſiſt the ſlaves, but acquieſced in obedience to the orders of his general; begging God would accept his tears, ſeeing he was unworthy to ſhed his blood for the ſouls of his neighbours. Upon his return to Spain he was nominated cardinal by pope Gregory IX. But ſo little was he affected with the involuntary honor, that he neither changed his dreſs, nor his poor cell in the convent, nor his manner of living. The pope deſirous to have ſo holy a man about his perſon, and to employ him in the public affairs of the Church, called him to Rome. The ſaint obeyed; but could not be perſuaded to travel otherwiſe than as a poor religious man. He went no farther than Cardona, ſix miles from Barcelona; when he was ſeized with a violent fever, which by the ſymptoms attending it, ſoon appeared mortal. Some hiſtorians relate that he was favored with a viſion of angels, in which he received the holy Viaticum of the body and blood of our Lord; and died the death of the Juſt on the thirty-firſt of Auguſt, in the year 1240, the thirty-ſeventh of his age. The hiſtory of many miracles wrought by his interceſſion may be ſeen in the Bollandiſts. Pope Alexander VII. inſerted his name in the Roman martyrology, in 1657.

SEPTEMBER I.

St. GILES, Abbot.

See Mabil. Annal. Ben. T. 3. p. 433, & Sæc. 3. Bened. in Proleg. Also Stilting the Bollandist, Sept. T. 1. p. 284, &c.— About the end of the seventh century.

THIS saint, whose name has been held in great veneration for several ages in France and England, is said to be an Athenian by birth, and of noble extraction. His extraordinary piety and learning drew the admiration of the world upon him in such a manner, as to alarm his humility. He dreaded the sunshine of temporal prosperity, and the applause of men, as fraught with dangerous poison. Wherefore, leaving his own country, he sailed to France, and chose a hermitage, first in the open deserts near the mouth of the Rhone; afterwards nigh the river Gard, and lastly in a forest in the diocese of Nismes. Many years he passed in this close solitude, using no other food than wild herbs or roots and water, and living rather like an angel than a man; so perfectly was he disengaged from earthly cares, and with so great purity of affection was his soul employed in the exercises of heavenly contemplation. It is related of him that he was for some time nourished with the milk of a hind in the forest, and that a certain prince discovered him in hunting by pursuing the hind to his hermitage. The reputation of the sanctity of this holy hermit was much encreased by many miracles, which rendered his name famous throughout all France. He was highly esteemed by the French king; but could not be prevailed upon by him to forsake his solitude. However he admitted several disciples, and settled excellent discipline in the monastery of which he was the founder, and which in succeeding ages became a flourishing abbey of the Benedictine Order; though it has been long since converted into a collegiate church of canons. A considerable town was built round it, called St. Giles's. This saint is commemorated in the martyrologies of Bede, Ado and others, and flourished in the close of the seventh, and beginning of the eighth century, as is proved by the Bollandists.

Entire constant solitude is a state which few are able to pursue with unabated fervor; nor does a hermitage necessarily make a saint; for this state is not without its snares and dangers. But when a person, by an extraordinary impulse of

divine grace, embraces it with fervor, and strenuously applies himself to all the exercises of holy retirement and penance; such a one exchanges the society of a vain and sinful world for that of God, and the contagious commerce of foolish vanities for the glorious uninterrupted employment of the angels; and has certainly attained the highest degree of happiness under heaven. He who, moreover, accompanies these fervent exercises of contemplation and Divine love with zealous and unwearied endeavours to conduct others to the same glorious term with himself, shall be truly *great in the kingdom of heaven.*

SS. VICTORINUS and his six Companions, Martyrs.

From their genuine Acts published from the Chaldaic by Steph. Assemani, Act. Mart. Occid. T. 2. p. 60. &c.—A. D. 284.

THESE seven martyrs were citizens of Corinth, and confessed their faith before Tertius the proconsul, in their own country, in the beginning of the reign of Decius, 249. After their torments they passed into Egypt, whether by compulsion or by a voluntary banishment is not known; and there finished their martyrdom at Diospolis, capital of Thebais, in the reign of Numerian, an. 284, under the governor Sabinus. After the tyrant had tried the constancy of the martyrs by racks, scourges and various inventions of cruelty, he caused Victorinus to be thrown into a great mortar. The executioners began by pounding his feet and legs, saying to him at every stroke; "Spare yourself wretch. It depends upon you to escape this death, if you will only renounce your new God." The prefect seeing his constancy, at length commanded his head to be beaten to pieces. The sight of his mortar, so far from casting a damp on his companions, seemed to inspire them with the greater eagerness to be treated in the like manner. So that when the tyrant threatened Victor with the same death, he only desired him to hasten the execution; and pointing to the mortar, said: "In that is salvation and true felicity prepared for me!" He was immediately cast into it and beaten to death. Nicephorus, the third martyr, impatient of delay, leaped of his own accord into the bloody mortar, and was also served in like manner. The furious governor caused Claudian, the fourth, to be chopped in pieces, and his bleeding members to be thrown at the feet of those who still survived. He expired after his feet, hands, arms, legs and thighs were

cut off. The tyrant pointing to his mangled limbs and ſcattered bones, ſaid to the other three: "It concerns you to avoid this puniſhment: I do not compel you to ſuffer." The martyrs anſwered with one voice: "On the contrary, we rather pray, that if you have any other more exquiſite torment, you would inflict it on us. We are determined never to violate the fidelity which we owe to God, or to deny Jeſus Chriſt our Saviour; for he is our God from whom we have our being, and to whom alone we aſpire." The tyrant became almoſt diſtracted with fury, and commanded Diodorus to be burnt alive, Serapion to be beheaded, and Papias to be drowned. This happened on the 25th of February, on which day the Roman and other Weſtern martyrologies name them.

MARTYRS of CHARITY, at Alexandria.

From Euſebius, Hiſt. l. 7. c. 21, 22. p. 266.

A violent peſtilence laid waſte the greateſt part of the Roman empire during twelve years, from 249 to 263. Five thouſand perſons died in one day at Rome, in 262. St. Dionyſius of Alexandria relates, that a cruel ſedition and civil war had filled that city with murders and tumults; ſo that it was ſafer to travel from the eaſtern to the weſtern parts of the then known world, than to go from one ſtreet of Alexandria to another. The peſtilence ſucceeded this firſt ſcourge, and with ſuch violence, that there was not a ſingle houſe in that great city, which entirely eſcaped, or which had not ſome dead to mourn for. All places were filled with groans, and the living appeared almoſt dead with fear: the noiſome exhalations of carcaſes, and the very winds which ſhould have purified the air, loaded with infection and peſtilential vapors from the Nile, encreaſed the evil. The fear of death rendered the heathens cruel towards their neareſt relations. As ſoon as any of them had caught the contagion, though their deareſt friends, they avoided and fled from them as the greateſt enemies. They threw them half dead into the ſtreets and abandoned them without ſuccour: they even left their bodies without burial; ſo fearful were they of catching that mortal diſtemper, which however was very difficult to avoid, notwithſtanding all their precautions. This ſickneſs which was the greateſt of calamities to the pagans, was but an exerciſe and trial to the Chriſtians, who ſhewed on that occaſion how contrary the ſpirit of charity is to the intereſted-

neſs of ſelf-love, During the perſecutions of Decius, Gallus and Valerian, they durſt not appear; but were obliged to keep their aſſemblies in ſolitudes, or in ſhips toſſed on the waves, or in infected priſons or other like places, which the ſanctity of our myſteries made venerable. Yet in this time of public calamity moſt of them regardleſs of the danger of their own lives in aſſiſting others, viſited, relieved and attended the ſick, and comforted the dying. They cloſed their eyes, carried them on their ſhoulders, laid them out, waſhed their bodies, and decently interred them, and ſoon after ſhared the ſame fate themſelves: but thoſe who ſurvived, ſtill ſucceeded to their charitable office, which they paid to the very pagans their perſecutors. "Thus," adds St. Dionyſius, "the beſt of our brethren have departed this life; among whom were ſome of the moſt eminent both of our prieſts, deacons and laics: and it is thought that this kind of death is in nothing different from martyrdom." Accordingly the Roman martyrology ſays: "the religious faith of pious Chriſtians honors them as martyrs."

In theſe happy victims of holy charity we admire how powerfully perfect virtue and the aſſured expectation of eternal bliſs, raiſe the true Chriſtian above all earthly views. He who has always before his eyes the incomprehenſible happineſs of enjoying God in his glory, and ſeriouſly conſiders the infinite advantage, peace and honor annexed to his divine ſervice; he who is inflamed with an ardent love of God and zeal for his honor, ſets no value on any thing but in proportion as it affords him means of improving his piety, and more perfectly uniting his ſoul to God: diſgraces, dangers, labor, pain or death, loſs of goods and friends, and every other ſacrifice become his greateſt joy. That by which he moſt perfectly devotes himſelf to God, and moſt ſpeedily and ſecurely attains to the bliſs of poſſeſſing him, he regards as his greateſt happineſs.

ST. ROSALIA, Virgin.

On her Life and miracles ſee Stilting the Bollandiſt; his account fills one hundred and forty pages.—A. D. 1160.

THIS holy virgin was deſcended of the Imperial family of Charlemagne. She was born at Palermo in Sicily, and deſpiſing in her youth worldly vanities, made herſelf an abode in

a cave on mount Pelegrino, three miles from Palermo; where ſhe completed the ſacrifice of her heart to God by auſtere penance and manual labor, ſanctified by aſſiduous prayer and the conſtant union of her ſoul with her Beloved. She died in 1160. Her body was found buried in a grot under the mountain in 1625, and was tranſlated into the cathedral church of Palermo, of which ſhe was choſen a patroneſs. To her patronage that iſland aſcribes the ceaſing of a grievous peſtilence at the ſame time.

ST. IRENÆUS, biſhop of Lyons, M.

See Tillemont, T. 3. Ceillier, T. 2, p. 155. Orſi T. 2, &c.
A. D. 202.

THIS ſaint was born about the year 120. He was a Grecian, and probably a native of Leſſer Aſia. His parents who were Chriſtians, placed him under the care of the great St. Polycarp, biſhop of Smyrna. It was in ſo holy a ſchool, that he learned that ſacred ſcience, which rendered him afterwards a great ornament of the Church in the days of her ſplendor, and the terror of her enemies. St. Polycarp formed his mind to piety both by precepts and example; and the zealous ſcholar was careful to reap all the advantages of ſuch an education. So great was his veneration for the ſanctity of that holy man, that he obſerved every action and whatever he ſaw in him, the better to copy his example and learn his ſpirit. He liſtened to his inſtructions with an inſatiable ardor; and and ſo deeply did he engrave them in his heart, that the impreſſions remained moſt lively even to his old age, as he himſelf declares. St. Jerom informs us, that St. Irenæus was alſo a ſcholar of Papias, another diſciple of the Apoſtles. In order to confute the hereſies of that age, which were generally a confuſed medley, drawn from the moſt extravagant ſyſtems of the heathens and their philoſophers, joined with Chriſtianity, this Father ſtudied diligently the theology of the pagans, and made himſelf acquainted with the moſt abſurd conceits of their philoſophers; by which means he was qualified to trace every error to its ſource, and to ſet it in its full light. On this account he is ſtyled by Tertullian "The moſt diligent ſearcher of all doctrines." St. Jerom often appeals to his authority. St. Epiphanius calls him "A moſt learned and eloquent man, endowed with all the gifts of the Holy Ghoſt." Theodoret ſtyles him "The Light of the Weſtern Gauls."

The faith of Chriſt was propagated at Marſeilles and in the adjacent country in the times of the Apoſtles, and from thence ſoon reached Vienne and Lyons; this latter town being then by the advantage of the Rhone no leſs famous a mart than it is at this day. While the deſire of wealth encouraged many to hazard their perſons amidſt the dangers of the ſeas and robbers in the way of trade, zeal for the Divine honor and the ſalvation of ſouls was a more noble and more powerful motive with others, to face every danger and ſurmount the moſt inſuperable difficulties. Among the Greeks and Orientals whom we find crowned with martyrdom at Lyons and Vienne, ſeveral doubtleſs had travelled thither with the ſole view of carrying into thoſe parts the light of the goſpel. St. Gregory of Tours informs us, that St. Polycarp himſelf ſent Irenæus into Gaul, perhaps in company with ſome prieſt. St. Irenæus was himſelf ordained prieſt of the church of Lyons by St. Pothinus; and in 177 was ſent deputy in the name of that church to pope Eleutherius, to entreat him not to cut off from the communion of the Church the Orientals, on account of their difference about the celebration of Eaſter; as Euſebius and St. Jerom take notice. The multitude and zeal of the faithful at Lyons ſtirred up the rage of the heathens, and gave occaſion to a tumultuary and moſt bloody perſecution; of which an account has been given June 2d. St. Irenæus gave great proofs of his zeal in thoſe times of trial; but ſurvived the ſtorm, during the firſt part of which he had been abſent at Rome. St. Pothinus having glorified God by his happy death in the year 177, St. Irenæus upon his return was choſen the ſecond biſhop of Lyons, in the heat of the perſecution. By his preaching he converted in a ſhort time almoſt all that country to the faith, as St. Gregory of Tours teſtifies. Euſebius tells us, that he governed the churches of Gaul: but the faith was not generally planted in the more remote provinces from Marſeilles and Lyons, before the arrival of St. Dionyſius and his companions, in the following century.

Commodus ſucceeding Marcus Aurelius in the empire in 180, though an effeminate debauched prince, reſtored peace to the Church. But it was diſturbed by an execrable ſpawn of hereſies, particularly of the Gnoſtics and Valentinians. All theſe ſects St. Irenæus confuted by his excellent writings; of which we have only a Latin tranſlation, except ſome few Greek paſſages which have been preſerved. This tranſlation ſeems to have been made in the life-time of St. Irenæus, and

to be the ſame with that made uſe of by Tertullian. The holy biſhop complains, *L.* 3. *contra hæret.* that when the heretics are preſſed by Scripture authority, they fly to *Tradition*; but that when *Tradition* is urged againſt them, they appeal to the Scriptures *alone*; whereas both Scripture and *Tradition* confute them. He obſerves, that the Apoſtles certainly delivered the truth and all the myſteries of our faith to their ſucceſſors, the paſtors of the Church: to theſe therefore we ought to have recourſe to learn them, "eſpecially," ſays this holy Father, "to the Greateſt Church, the moſt ancient and known to all, founded at Rome by the two moſt glorious Apoſtles Peter and Paul; which retains the tradition received from them, and derived through a ſucceſſion of biſhops down to us. Shewing which, we confound all who out of ſelf-conceit, love of applauſe, blindneſs or falſe perſuaſions, embrace what ought not to be advanced: for to this church (of Rome,) on account of its higher preſidentſhip, it is neceſſary that every church; that is, the faithful every where, addreſs themſelves; in which church the *Tradition* of the Apoſtles is every where preſerved." To ſhew the ſucceſſion in the Roman church, he names its biſhops; ſaying, that SS. Peter and Paul choſe Linus to govern it after their death; who was ſucceeded by Anacletus, Clemens, &c. St. Irenæus adds: "What ſhould we have done if the Apoſtles had not left us any writings? We ſhould certainly have followed this channel of *Tradition*, as many barbarous nations poſſeſs the faith without the uſe of writing; who would ſtop their ears, were they to hear the blaſphemies of the heretics, who on the contrary have nothing but the novelty of their doctrine to recommend them. For the Valentinians were not before Valentinus, nor the Marcionites before Marcion. All theſe aroſe much too late." And may we not with equal juſtice ſay the ſame of all modern ſectaries? St. Irenæus in the cloſe of one of his works entitled the Ogdoade, which he wrote againſt the extravagant ravings of Valentinus, added theſe words preſerved by Euſebius: "I conjure you who tranſcribe this book, by our Lord Jeſus Chriſt, and by his glorious coming to judge the living and the dead, that you diligently compare your copy, and correct it by the original." Such was the extreme care of the Fathers in this reſpect, and their abhorrence of the impudent practice of ſome heretics in adulterating their writings. One Blaſtus, a prieſt at Rome, formed a ſchiſm, by keeping Eaſter on the fourteenth day of the firſt moon; and to this ſchiſm added hereſy, by teaching it to be a Divine precept. He was de

poſed from the prieſthood; and St. Irænæus wrote againſt him his treatiſe *On Schiſm.* The diſpute about Eaſter being renewed, pope Victor threatened to excommunicate the Aſiatics; but was prevailed upon to tolerate for ſome time that practice of diſcipline by a letter from St. Irenæus, who begged that, circumſtances conſidered, a difference of practice in this inſtance might be allowed, in the ſame manner as the faſt of Superpoſition, or of one or more days abſtinence from all food in Holy week, varied according to the ability or diſpoſitions of the faithful; ſome obſerving it of one, others of two or three days or more. *See Euſeb. l.* 5. *c.* 24. Thus the pope's ſeverity prevented thoſe falſe teachers, who pretended the legal ceremonies to be of precept, from drawing any advantage from this practice of the Orientals; and the moderation of St. Irenæus preſerved ſome from a temptation of ſinning by obſtinacy and diſobedience; till an uniformity in that important point of diſcipline could be more eaſily eſtabliſhed.

The Church had enjoyed peace nearly twenty-two years; when the emperor Severus publiſhed his bloody edicts againſt the Chriſtians in 202. Having formerly been governor of Lyons, and eye-witneſs to the flouriſhing ſtate of that church, he ſeems to have given particular inſtructions, that the Chriſtians there ſhould be proſecuted with extraordinary rigor; unleſs this perſecution was owing in part to the fury of particular magiſtrates, and of the mob. Ado in his chronicle ſays, that St. Irenæus ſuffered martyrdom with an exceeding great multitude. An ancient epitaph inſcribed on a curious Moſaic pavement in the great church of St. Irenæus at Lyons, ſays the martyrs who died with him amounted to nineteen thouſand. According to St. Gregory of Tours St. Irenæus had converted to the faith almoſt the whole city of Lyons; and the ſame author tells us, that with him were butchered almoſt all the Chriſtians of that populous town; inſomuch that the ſtreets flowed with ſtreams of blood, Hiſt. Franc. l. 1. c. 29. Moſt authors place the martyrdom of theſe ſaints in 202, the beginning of the perſecution; though ſome defer it to the year 208 when Severus paſſed through Lyons on his expedition into Britain. The Latins honor St. Irenæus on the 28th June.

ST. ISABEL, or ISABELLA, Virgin.

See her life by Agnes of Harcourt, her maid of honor. Ed. Du Cange; Joinville, &c,—A. D. 1270.

This holy princeſs was daughter of Lewis VIII. king of France, and of Blanche of Caſtile, and only ſiſter to St. Lewis. She was born in 1225, and loſt her father when ſhe was but two years old. She was trained up in the pureſt maxims of religion, and in the heroic practice of all virtues. Her character from her infancy was a combination of every eminent virtue; and her whole life, from thirteen years of age, was almoſt one continued courſe of prayer, reading and working. At that age ſhe took a reſolution to conſecrate her virginity to God, and always ſhunned all vain amuſements, and as much as obedience to the queen would permit, all ornaments of dreſs. A match was propoſed between her and Conrad, the emperor's eldeſt ſon; and her mother, St. Lewis and the pope, joined in perſuading her for the public good of the Church and ſtate to accept ſo advantageous an offer. But ſhe conſidered matters in another light, and anſwered the pope in a letter, "that it was ſomething much greater to be the laſt among the virgins who are conſecrated to the Divine ſervice, than to be an empreſs and the firſt woman in the world. Her courageous reſolution was honored with congratulations from his Holineſs and St. Lewis; and the ſequel ſhewed how much the better choice ſhe made, in preferring the calm harbour of a retired life to the tempeſts and vices of ſuch a court. Iſabel faſted three days a week, and never eat but of the coarſeſt food, and only what ſeemed abſolutely neceſſary for the ſupport of nature. She ſent from her table the niceſt diſhes to the poor, and reſerved for them almoſt whatever was at her diſpoſal. St. Lewis found her one day at her work making a cap, and begged ſhe would give it him as a token of her friendſhip; ſaying, "he would wear it for her ſake." "This," ſaid ſhe, "is the firſt work of the kind that I have ſpun; I therefore owe it to Jeſus Chriſt, to whom all my firſt fruits are due." The king was exceedingly pleaſed with her anſwer, and deſired ſhe would ſpin another for him; which ſhe accordingly did, after ſhe had given the firſt to a poor man. Humility was the favorite virtue of St. Iſabel. She called the nunnery which ſhe built at Longchamp, four miles from Paris, Of the Humility of our Lady; chooſing that title "becauſe the Bleſſed Virgin was exalted to the dig-

nity of Mother of God, chiefly on account of her profound humility!" The saint founded this house in 1252 for Minoresses or Clares, but obtained of Urban IV. a dispensation for them to be allowed to enjoy rents and possessions. After the death of her mother she retired into this monastery. William of Nangis says, she professed the *Franciscan* rule: but this is generally looked upon as a mistake; for all other writers assure us, that, on account of her frequent infirmities, she never made a religious profession, though she lived in the monastery, strenuously laboring to sanctify her soul by assiduous prayer, mortification and patience under continual sicknesses, for the six last years of her life. St. Lewis, who tenderly loved her for her extraordinary virtue, frequently visited her. She died on the 22d of February, 1270, being forty-two years old. She was beatified by Leo X. in 1316. Urban VIII. granted an office in her honor.

St. EUSTOCHIUM, Virgin.

See St. Jerom, l. de Virgin, et. ep. 22, 26, 27.—*About the year* 419.

THIS holy virgin, whose memory is rendered illustrious by the pen of St. Jerom, was daughter of St. Paula. She entered into all the pious views of her holy mother, and rejoiced to consecrate the hours which so many misspend in vain amusements, to the exercises of charity and religion; and to see the poor relieved with what other ladies throw away upon idleness, luxury and pride, converting the blessings of God into their most grievous misfortunes, and the means of salvation and virtue into their final ruin. Eustochium often visited and received instructions from St. Marcella, the first of her sex in Rome who embraced an austere retired life for the more perfect exercise of virtue. Knowing the infinite importance of a good guide in a spiritual life, the devout virgin put herself under the direction of St. Jerom, and made a solemn vow of virginity. To commend her resolution, and to instruct her in the obligations of that state, he composed his treatise *On Virginity*, otherwise called his letter to Eustochium on that subject, towards the latter end of the pontificate of Damasus, about the year 383. In this treatise having spoken of the excellency of the state of virginity, and of the difficulty of preserving, and the danger of losing the great treasure of purity, he lays down precepts which a virgin is to observe, in order

to keep herſelf pure. The firſt thing he preſcribes is ſincere humility, and a great fear of loſing this virtue. The ſecond is conſtant watchfulneſs over the heart and ſenſes againſt all dangers, rejecting the very firſt ſuggeſtions of evil thoughts, and cruſhing the leaſt ſeeds of temptation. The third is extraordinary temperance in eating and drinking. He would not have faſts carried to exceſs, and rather commends ſuch as are moderate but conſtant, and he enjoins that a perſon always riſe from his meals with an appetite. He recommends ſolitude, and all Chriſtian virtues, and gives a charge to the virgin, that ſhe never viſit thoſe ladies, whoſe dreſs and diſcourſe have any tincture of the ſpirit of the world; and adds: "Go very ſeldom abroad, not even to honor the martyrs: honor them in your chamber." St. Jerom gives Euſtochium uſeful documents concerning the exerciſe of aſſiduous prayer, and puts her in mind (beſides the hours of Morning, Evening, Tierce, Sext and None, which all know to be conſecrated to public prayer) that ſhe ought to riſe twice or thrice in the night to pray, and never to omit this duty before or after meals; before going abroad, and after coming in, and on all occaſions: and that at every action ſhe ought to make the *ſign of the croſs*. This venerable author relates, that when Euſtochium was a child, her mother accuſtomed her to wear only plain ordinary clothes; but that one day her aunt Prætextata dreſſed her in rich apparel, and had her hair gracefully curled, according to the cuſtom of young ladies of her quality; that in the night following Prætextata ſeemed to ſee in her ſleep a terrible angel, who with a threatening voice reproached her for attempting to lay ſacrilegious hands on a virgin conſecrated to Chriſt, and to inſtil vanity into one who was conſecrated his ſpouſe; and moreover denounced to her her approaching death in puniſhment of this action: this happened accordingly, within the term by him ſpecified. St. Jerom left Rome in 385; and Euſtochium bore her mother company in all her journies through Syria, Egypt and Paleſtine, and ſettled with her in her monaſtery at Bethlehem. After the death of St. Paula in 404, Euſtochium was choſen abbeſs in her room. Having St. Jerom for her maſter, ſhe was learned above her ſex, and was well ſkilled in the Hebrew language. St. Jerom dedicated to her his comments on Ezechiel and Iſaias, and tranſlated the rule of St. Pachomius into Latin for the uſe of her nuns. A troop of Pelagian heretics burnt down her monaſtery in 416, and committed many outrages; of which Euſtochium and her niece, the younger Paula, informed

by a letter pope Innocent I. who wrote in ſtrong terms to John, biſhop of Jeruſalem, charging him to put a ſtop to ſuch violences. St. Euſtochium was called to receive the reward which God beſtows on the *wiſe virgins*, about the year 419. Her body was interred near that of her mother St. Paula. She is mentioned in the Roman martyrology September 28th.

ST. THEODORET, Prieſt and Martyr.

From his authentic acts mentioned by Sozomen, l. 5. c. 8. and by Theodoret, l. 3. c. 13. publiſhed by Mabillon, Vet. Analect. t. 4. p. 127. and by Ruinart, Act. Sinc. p. 592.—A. D. 362.

JULIAN, uncle to the emperor Julian the Apoſtate, and likewiſe himſelf an apoſtate, was by his nephew made count or governor of the Eaſt, of which diſtrict Antioch was the capital. Being informed that in the treaſury of the chief church of the Catholics there was a great quantity of gold and ſilver plate, he was determined to ſeize it into his own hands, and publiſhed an order by which he baniſhed the clergy out of the city. Theodoret, a zealous prieſt, who had been very active during the reign of Conſtantius in deſtroying idols, and in building churches and oratories over the relics of martyrs, was keeper of the ſacred veſſels, (not of the great church then in the hands of Euzoius and his Arians, but of ſome other church of the Catholics) refuſed to abandon his flock, and continued openly to hold ſacred aſſemblies with prayers and ſacrifices. Count Julian commanded him to be apprehended and brought before him. Julian charged him with having thrown down the ſtatues of the gods, and built churches, in the foregoing reign. Theodoret owned he had built churches upon the tombs of martyrs, and reproached the count, that after having known the true God, he had abandoned his worſhip. Julian ordered him to be beaten on the ſoles of his feet, then buffetted on his face, and afterwards tied to four ſtakes, and ſtretched with cords and pullies by his legs and arms; which was done with ſuch violence, that his body ſeemed extended to the length of eight feet. The tyrant jeered him all the time: but the martyr exhorted him to acknowledge the true God, and Jeſus Chriſt his Son by whom all things were made. Julian ordered that he ſhould be tormented on the rack, and when the blood was ſtreaming abundantly from his wounds, ſaid to him: "I perceive you do not ſufficiently feel your torments." The martyr replied: "I do not feel them, becauſe God is with

me." Julian cauſed lighted matches to be applied to his ſides. The ſaint whilſt his fleſh was burning, and the fat was melting in drops, lifted up his eyes to heaven, and prayed that God would glorify his name throughout all ages. At theſe words the executioners fell on their faces to the ground. The count himſelf was at firſt affrighted; but recovering himſelf he bid them again draw near the martyr with their torches. They excuſed themſelves, ſaying, they ſaw four angels clothed in white with Theodoret. Julian in a rage ordered them to be drowned. Theodoret ſaid to them: "Go before, my brethren,: I will follow by vanquiſhing the enemy." The count aſked him who that enemy was? "The devil," ſaid the martyr, "for whom you fight. Jeſus Chriſt the Saviour of the world, is he who giveth victory." He then explained how God ſent his Word into the world to clothe himſelf with human fleſh in the womb of a virgin, and that this God, made man, ſuffered freely, and by his ſufferings merited for us ſalvation. The count in the impotence of his rage, threatened to put him inſtantly to death. Theodoret declared that was his deſire, and ſaid: "You Julian ſhall die in your bed under the ſharpeſt torments: and your maſter who hopes to vanquiſh the Perſians, ſhall be himſelf vanquiſhed: an unknown hand ſhall bereave him of life: he ſhall return no more to the territories of the Romans." The count then dictated a ſentence by which he condemned the martyr to be beheaded; which ſentence he underwent with joy, in the year 362. This ſaint is by ſome called Theodore, and Theodoric: but his true name is Theodoret. The impious Julian paſſed that night in great diſquiet, and the following day was ſeized with a moſt dreadful diſorder; of which he died, after he had acknowledged the juſtice of God in thus puniſhing his impiety. The wicked emperor alſo, was ſoon after overtaken by the Divine anger; as St. Theodoret had foretold. See the acts of SS. Bonoſus and Maximilian, Auguſt 21ſt.

With what inexpreſſible horror is the ſinner ſeized, when he finds himſelf in the jaws of death and hell. In his ſhort-lived imaginary proſperity it is his ſtudy to forget himſelf: if herein he unhappily ſucceeds ſo far as to arrive at a ſpiritual inſenſibility, his alarms will be the more grievous when his ſoul ſhall be awakened from her lethargy, and the fooleries which at preſent amuſe her and divert her attention, ſhall have loſt their enchanting power. At leaſt his rage, conſternation and deſpair will but be the more intolerable for eternity. The ſervant of God finds in Him a ſolid comfort in all

events, and ever rejoices in his holy will, to which with love and assurance he commits himself in life and death. His ommipotence all things obey; and his infinite goodness and most tender mercy are always open and ready to meet us: his servant never calls to mind or names either of these, or any other attribute of God without feeling an inexpressible interior relish and sentiment of joy and love. In a filial fear and sincere compunction for his sins he ceases not with sweet confidence to invoke his God, his Redeemer, Friend and Protector, begging that he display his eternal and boundless mercy in bringing him to true repentance and salvation, and that he ordain all things with regard to him according to his holy will, and to the greater glory of his adorable name.

ST. WILLIAM, Bishop of Roschild, C.

See Saxo Grammaticus, Hist. Daniæ, c. 11, 12; *Kranzius, &c.*
A. D. 1067.

ST. WILLIAM was an English priest of eminent sanctity and zeal, and chaplain to king Canutus. In one of the voyages which that prince made from England to Denmark, the zealous servant of God, who attended him, was so moved with compassion at the sight of the ignorance, idolatry and superstition under which that nation groaned, that he desired to stay behind to preach the pure maxims of the gospel. He gained innumerable souls to God, and was advanced to the episcopal chair of Roschild, in the island of Zealand. King Swein III. who after Magnus had succeeded king Canutus, contracted an incestuous marriage with a near kinswoman, the daughter of the king of Sweden. The holy pastor endeavoured in vain to remove so pernicious a scandal by remonstrances, and at length proceeded to a sentence of excommunication; which severity brought the king to his duty. The same king having once caused some persons to be put to death without a legal trial, the saint met him at the church-door the next day, and holding out his pastoral staff, forbad him to enter the house of God till his hands were cleansed from the blood he had unjustly spilt; and seeing some of the courtiers draw their swords, he like St. Ambrose presented his neck; saying, he was ready to die in defence of the Church of God. But while we commend the pastor's zeal, to whom nothing was dear on earth besides God's honor, we ought not to be less

edified with the humble diſpoſitions, in which the king, who did canonical penance, received correction. From that time the ſaint and the penitent concurred with all their ſtrength, in the moſt perfect union of hearts, to promote the cauſe of piety and religion. Upon the death of the king his corpſe was conveyed to Roſchild, the burial-place and at that time the ordinary reſidence of the kings of Denmark. St. William is ſaid to have prayed on this occaſion, that he might not be ſeparated from his friend; and dying at the ſame time he was interred together with him, and in the ſame place, in 1067, having paſſed forty years in Denmark.

ST. THAIS, Penitent.

See her Life, written by an ancient Greek author, in Roſweide, p. 374; *D'Andilly, Bulteau, &c.—About the year* 348.

ABOUT the middle of the fourth age there lived in Egypt a famous courteſan named Thais, who had been educated a Chriſtian; but the ſentiments of grace were ſtifled in her by an unbridled love of pleaſure, and deſire of gain. Beauty, wit and flattering looſe company betrayed her into the moſt criminal infamous habits; out of which only an extraordinary grace can raiſe a ſoul. This unhappy thoughtleſs ſinner was poſting to eternal deſtruction; when the Divine mercy reſcued her from the danger. Paphnutius, a holy anchoret of Thebais, wept without intermiſſion for the loſs of her ſoul; the ſcandal of her vicious courſe being public in the whole country. At length having earneſtly recommended the matter to God, he formed a pious ſtratagem in order to have acceſs to her, that he might endeavour to cure her deſperate diſorders. He put off his penitential weeds, and going to her houſe in diſguiſe, full of an ardent zeal for her converſion, he called for her at the door, and was introduced into her chamber. He told her he deſired to converſe with her in private, and wiſhed it might be in ſome more ſecret apartment. "What is it you fear?" ſaid Thais: "If men; no one can ſee us here: but if you mean God, no place can hide us from his all-piercing eye." "What!" replied Paphnutius, "Do you know there is a God"? "Yes," ſaid ſhe; "and I moreover know, that a heaven will be the portion of the good, and that everlaſting torments are reſerved in hell for the puniſhment of the wicked." "Is it poſſible," ſaid the holy hermit, "that you ſhould know theſe great truths, and yet dare to ſin in the eyes of Him

who knows and will judge all things?" Thais now perceived, that the perſon with whom ſhe ſpoke was a ſervant of God, who came to draw her from her unhappy ſtate of perdition; and at the ſame time the Holy Ghoſt, who moved Paphnutius to ſpeak, enlightened her underſtanding to ſee the heinouſneſs of her ſins, and ſoftened her heart by his powerful grace. Filled with confuſion at the ſight of her crimes, and penetrated with bitter ſorrow, ſhe burſt into a flood of tears, and throwing herſelf at the feet of Paphnutius, ſaid to him: "Father, enjoin me what courſe of penance you think proper: pray for me that God may vouchſafe to ſhew me mercy. I deſire only three hours to ſettle my affairs, and I am ready to comply with whatever you ſhall counſel me to do." Paphnutius appointed a place to which ſhe ſhould repair, and went back to his cell.

Thais got together all her jewels, magnificent furniture, rich cloaths and the reſt of her ill-gotten wealth, and making a great pile in the ſtreet caſt it into the flames; inviting all who had made her thoſe preſents, and had been the accomplices of her ſins, to join her in her ſacrifice and penance. By this action ſhe endeavoured to repair the ſcandal which ſhe had given, and to ſhew how perfectly ſhe renounced ſin and all the incentives of her paſſions. This being done, ſhe haſtened to Paphnutius, and was by him conducted to a monaſtery of religious women. There the holy man ſhut her up in a cell, putting on the door a ſeal of lead; as if that place had been deſtined for her grave, never more to be opened. He ordered the ſiſters as long as ſhe lived to bring her every day only a little bread and water; and he enjoined her never to ceaſe ſoliciting heaven for mercy and pardon. She ſaid to the holy man: "Father, teach me how I am to pray." Paphnutius anſwered: "You are not worthy to call upon God by pronouncing his holy name, becauſe your lips have been filled with iniquity; nor to lift up your hands to heaven, becauſe they are defiled with impurities. But perſevere in repeating theſe words: Thou who haſt created me have pity on me." Thus ſhe ceaſed not to pray with almoſt continual tears; not daring to call God *Father*, becauſe ſhe had deſerved to forfeit the title of his child by her unnatural ingratitude and treaſons; nor *Lord*, ſince ſhe had renounced him to become a ſlave to the devil; nor *Judge*, a name which filled her with terror by the remembrance of his dreadful judgments; nor *God*, this being a name moſt holy and adora-

ble, which compriſes in one word his ſupreme eſſence and all his attributes. But how much ſoever ſhe had by her wicked actions diſowned him, ſhe ſtill remained the work of his hands; and by this title ſhe conjured him, for the ſake of his boundleſs mercy and compaſſion, to raiſe her from her miſeries, reſtore her to his favor, and inſpire her with his pure and moſt perfect love. When ſhe had perſevered in this manner with great fervor for the ſpace of three years, St. Paphnutius went to St. Antony to aſk his advice, whether this penitential courſe did not ſeem ſufficient to prepare her for the benefit of reconciliation and the holy communion. St. Antony referred him to St. Paul the *Simple;* for God delights to reveal his will to the humble. They paſſed the night together in prayer. In the morning St. Paul anſwered, that God had prepared a place in heaven for the penitent. Paphnutius therefore went to her cell to releaſe her from her penance. The holy penitent, full of deep ſentiments of compunction, and of her abſolute unworthineſs ever to be admitted to ſing the Divine praiſes in company with the chaſte ſpouſes of Chriſt, earneſtly begged permiſſion to continue in her penitential ſtate to the end of her life. This Paphnutius would not ſuffer. She ſaid, that from the time of her coming thither ſhe had never ceaſed bewailing her ſins, which ſhe had always before her eyes. "It is on this account," ſaid Paphnutius; "that God has blotted them out." She therefore left her priſon to live with the reſt of the ſiſters. But God, ſatisfied with her ſacrifice, withdrew her out of this world fifteen days after her releaſement, about the year 348. She is honored in the Weſt on different days, but in the Greek menologies on the 8th of October.

SS. CYPRIAN and JUSTINA, MM.

See Photius, Bibl. Cod. 184; *St. Cyprian's Confeſſion, written by himſelf; Orſi, T.* 4. *p.* 80, *&c. &c.—A. D.* 304.

ST. CYPRIAN, ſurnamed the Magician, was an illuſtrious inſtance of the Divine mercy, and of the efficacy of grace. He was a native of Antioch (not the capital of Syria, but a ſmall city of that name, ſituated between Syria and Arabia); which the Romans allotted to the government of Phœnicia, to the juriſdiction of which province this martyr was ſubject. The deteſtable ſuperſtition of his idolatrous parents put them upon devoting him from his infancy to the

devil; and he was brought up in all the impious myſteries of idolatry, judicial aſtrology and the black art. In hopes of making great diſcoveries in theſe infernal pretended ſciences, he left his native country, and travelled to all the moſt noted places for ſuperſtition and magic amongſt the infidels. When he had filled his head with all the extravagances of theſe ſchools of error and deluſion, he ſtuck at no crimes; and his ſkill was often employed in attempting the modeſty of virgins, and in other diabolical eſſays. There lived at Antioch a young lady called Juſtina, whoſe birth and beauty drew all eyes upon her. She was born of heathen parents; but was brought over to the Chriſtian faith; and her converſion was followed by that of her father and mother. A pagan young nobleman fell deeply in love with her; and finding her modeſty inacceſſible, and her reſolution invincible, he applied to Cyprian for the aſſiſtance of his art. Cyprian was no leſs taken with the lady than his friend, and tried every ſecret with which he was acquainted, to conquer her reſolution. Juſtina perceiving herſelf vigorouſly attacked, ſtudied to arm herſelf by prayer, watchfulneſs and mortification againſt all his artifices and the power of his ſpells. "She defeated and put to flight the devils by *the ſign of the holy croſs*," ſays Photius from Eudocia, *Cod.* 184. St. Cyprian alſo writes in his confeſſion, *p.* 310: "She armed herſelf with *the ſign of Chriſt*, and overcame the invocation of the demons." St. Gregory Nazianzen adds: "Suppliantly beſeeching the virgin Mary that ſhe would ſuccour a virgin in danger, ſhe fortified herſelf with the antidotes of faſting, tears and prayers." Cyprian finding himſelf worſted by a ſuperior power, began to conſider the weakneſs of the infernal ſpirits, and reſolved to quit their ſervice. The devil, enraged to loſe one by whom he had made ſo many conqueſts of other ſouls, aſſailed him with the utmoſt fury, and having been repulſed in ſeveral other aſſaults, at length overſpread the ſoul of the penitent ſinner with a gloomy melancholy, and brought him almoſt to the brink of deſpair at the ſight of his paſt crimes. God inſpired him in this perplexity to addreſs himſelf to a holy prieſt named Euſebius, who had formerly been his ſchool-fellow: by the advice of this prieſt he was wonderfully comforted and encouraged in his converſion. Under the preſſure of his heart he had been three days without eating; but by the counſel of this charitable director he took ſome refreſhment, and on the following Sunday, very early in the morning was conducted by him to the aſſembly of the Chriſtians; for though it was for-

bidden for perſons not yet baptiſed to aſſiſt at the celebration of the Divine myſteries, this did not regard other devotions, to which ſuch as were under inſtruction in the faith might be admitted. Theſe aſſemblies were then held very early in the morning, both to watch in prayer, and for fear of the heathens. So much was Cyprian ſtruck at the awful reverence and heavenly devotion, with which this act of the Divine worſhip was performed, that he writes of it, *Con. p.* 329, "I ſaw the choir of heavenly men, or of angels, ſinging to God, adding at the end of every verſe in the pſalms, the Hebrew word Alleluia." Every one preſent was aſtoniſhed to ſee Cyprian introduced among them by a prieſt; and the biſhop was ſcarce able to believe his own eyes, or at leaſt to be perſuaded that his converſion was ſincere. But Cyprian gave him a proof of this the next day, by burning before his eyes all his magical books, giving his whole ſubſtance to the poor, and entering himſelf among the catechumens or candidates for baptiſm. After due inſtruction and preparation he received that ſacrament from the hands of the biſhop. Agladius, who had been the firſt ſuitor to the holy virgin, was likewiſe converted and baptiſed. Juſtina herſelf was ſo moved at theſe wonderful examples of the Divine mercy, that ſhe cut off her hair in order to conſecrate her virginity to God, and diſpoſed of her jewels and all her poſſeſſions to the poor. St. Gregory Nazianzen beautifully deſcribes the aſtoniſhing change wrought in Cyprian; his edifying deportment, his humility, modeſty, gravity; his love of God, contempt of riches, and unwearied application to heavenly things. The ſame Father tells us, that out of humility he earneſtly petitioned to be employed as ſweeper of the church: and Eudocia, quoted by Photius, informs us, that he was made doorkeeper, and after the death of Anthimus, biſhop of Antioch, was placed in the epiſcopal chair.

The perſecution of Diocleſian breaking out, Cyprian was apprehended and carried before the governor of Phœnicia, who reſided at Tyre. Juſtina had retired to Damaſcus, which city at that time was ſubject to the ſame Preſidial; and falling into the hands of the perſecutors, was preſented to the ſame judge. She was inhumanly ſcourged; and Cyprian was torn with iron hooks. After this they were both ſent in chains to Diocleſian, reſiding at Nicomedia, who upon reading the letter of the governor of Phœnicia without more ado commanded their heads to be ſtruck off. This ſentence was executed upon the banks of the river Gallus, which paſſes not

far from the city of Nicomedia. Theoctiſtus, alſo a Chriſtian, was beheaded with them for ſpeaking to Cyprian as he was going to execution. Their relics were procured by certain Chriſtians from Rome, and were carried by them thither on board their veſſels. The martyrs are mentioned in the Roman martyrology, the 26th September.

St. ALBEUS, B. C.

See Uſher, Antiq. p. 409. *Ware, Antiq. Hibern. p.* 319.—*A. D.* 525.

St. ALBEUS, who is honored as chief patron of Munſter, one of the four provinces of Ireland, was converted by certain Britons, who had travelled to Rome before the arrival of St. Patrick among the Iriſh. After his return home he became the diſciple and fellow-laborer of that great apoſtle of his country, and being ordained by him firſt biſhop of Munſter, fixed his ſee at Emely, which has been long ſince removed to Caſhel. By his preaching and miracles he brought over an incredible multitude to the faith of Chriſt, and infuſed into many the perfect ſpirit of the goſpel, poſſeſſing a wonderful art of making ſaints. King Engus having beſtowed on him the iſle of Arran, he founded in it a great monaſtery; and the iſland from the ſanctity of its inhabitants, was long called Arran of Saints. Though St. Albeus was always careful by recollection and frequent retreats to live in the practice of the moſt perfect interior virtues, he deſired in his old age to commit to others the care of his flock, that he might prepare himſelf in holy ſolitude for his diſſolution. But the king preventing his retirement, he died amidſt the labors of his charge, in 525.

St. CATHARINE of Genoa, Widow.

See her Life by Marobotti, her confeſſor, publiſhed in 1551. *See alſo her own works —A. D.* 1510.

St. CATHARINE ADORNO was born at Genoa in 1447. Her father died viceroy of Naples. By a privilege of Divine grace, and the attention of virtuous parents, ſhe ſeemed from the cradle exempt from the little paſſions or vices, with which infancy itſelf is often ſtained. Her devotion to the paſſion of Chriſt was particularly remarkable. At twelve years of age

ſhe was favored with extraordinary ſpiritual conſolations. Yet theſe ſweet attractions of the Divine goodneſs were to be mixed with ſevere trials. At thirteen years of age St. Catharine deſired to conſecrate herſelf to God in a religious ſtate; but ſhe was overruled by obedience to her parents, and by the advice of her directors. Three years after ſhe was married by her father to a gay young nobleman, whoſe brutiſh humor afforded during ten years a perpetual trial to her patience; and whoſe unbounded prodigality, which ſquandered away their fortune, perfected the diſengagement of her heart from the world. His profligate life was to her a ſubject of continual tears to God for his converſion. This her prayers, patience and example at length effected; and he died a penitent in the third Order of St. Francis. The ſaint thus freed from the ſervitude of the world, in order to join the active with the contemplative life, and to have the happineſs of miniſtering to Chriſt in his ſuffering members, devoted herſelf to the ſervice of the ſick in the great hoſpital of the city. Of this houſe ſhe lived many years the mother ſuperioreſs, waiting upon the patients with incredible tenderneſs, performing for them the meaneſt offices, and dreſſing herſelf the moſt loathſome ulcers. To overcome the repugnance of nature coſt the ſaint much difficulty in the beginning, till by perſeverance ſhe had gained a complete victory over herſelf. She extended her ſolicitude to ſick perſons over the whole city. Yet her faſts and other auſterities were incredible: it was her conſtant ſtudy to overcome her own will, and her earneſt requeſt to God that his pure love might reign in her heart. St. Catharine having ſuffered the martyrdom of a tedious and painful illneſs, in which for a conſiderable time ſhe was ſcarce able to take any nouriſhment, though ſhe received every day the holy communion, expired in great tranquillity on the 14th of September 1510, being ſixty-two years old. Her body was taken up eighteen months after her death, and found without the leaſt ſign of putrefaction; and her ſanctity has been atteſted by many miracles.

ST. NICETAS, M.

From his Acts in Surius; and from Socrates, Sozomen, &c. Fourth Age.

SS. SABAS and NICETAS are the two moſt renowned martyrs among the Goths. The former is honored on the

twelfth of April, the latter, whom the Greeks place in the claſs of the great martyrs, is commemorated on this day. He was a Goth, born near the banks of the Danube, and converted to the faith in his youth by Theophilus, who was biſhop of the Scythians and Goths in the reign of Conſtantine the Great. When Valens aſcended the imperial throne in the Eaſt, in the year 364, the nation of the Goths was divided into two kingdoms. Athanaric, king of the Eaſtern Goths, who bordered upon the Roman empire towards Thrace, being a ſavage prince and a declared enemy to the Chriſtian religion, in 370 raiſed a furious perſecution againſt the Church in his dominions. By his order an idol was carried in a chariot through all the towns and villages, where it was ſuſpected that any Chriſtians lived; and all who refuſed to adore it were put to death. The uſual method of the perſecutors was to burn the Chriſtians with their children in their houſes, or in the churches where they were aſſembled together; ſometimes they were ſtabbed at the foot of the altar. In the numerous army of martyrs who glorified God among that barbarous people on this occaſion, St. Nicetas held a diſtinguiſhed rank. It was by the fire he ſealed his faith and obedience with his blood, and triumphing over ſin, paſſed to eternal glory.

By the lively expectation of a happy immortality, and the conſtant remembrance of the Divine judgments, the ſaints courageouſly overcame all the aſſaults of the devil, the world and their own fleſh. We alſo have theſe enemies to fight againſt; nor can we expect any truce with them ſo long as we remain in this mortal ſtate. They are never more to be feared than when they lull us into a falſe confidence by ſeeming themſelves to ſleep. Aſſiduous prayer, ſelf-denial and flight of all dangerous occaſions, are the only means to ſhun all the dangerous arts and ſtratagems, by which our crafty enemies ſeek to betray us into ruin. Many have fallen in the ſecurity of peace, who had vanquiſhed the moſt violent perſecutions. If we do not meet with the fiery trials of the martyrs, we are ſtill in danger of periſhing even in a calm, unleſs we are continually upon the watch.

ST. EUPHEMIA, V. M.

See St. Paulinus, St. Peter Chryſologus, and chiefly St. Aſterius in his diſcourſe quoted by the ſeventh general council. Her acts will not here be made uſe of.—About the year 307.

THE city of Chalcedon was the theatre of her glorious martyrdom: ſhe ſuffered in the perſecution continued by the ſucceſſors of Diocleſian about the year 307. The eminent ſanctity of this holy virgin, loaded with the fruits of all Chriſtian virtues, excited the rage of the devil, and of his inſtruments the perſecutors: but all the efforts of their malice only rendered her virtue the more triumphant. Having embraced the holy ſtate of virginity, ſhe by the black or dark colored garments which ſhe wore, declared to all men her ſteady purpoſe of taking no ſhare in the earthly pleaſures and amuſements which fill the hearts, and take up the moſt precious part of the time of worldlings. The exerciſes of penance and religion were the ſerious occupations to which ſhe totally devoted herſelf; and as the love of God reigned in her heart, it was her conſtant ſtudy to walk always in his preſence, to labor in all her actions to pleaſe him, and by the humility of her heart and whole deportment, and the fervor of her devotion and charity, to make continually higher advances towards heaven. Whatever was not God appeared to her empty and contemptible; and ſhe ardently longed to be diſmiſſed from the pilgrimage of this world, and from the corruptible tabernacle of the body. God was pleaſed to hear her ſighs, and to crown her humble deſires. Being apprehended by the perſecutors, ſhe was cruelly tortured by the command of an inhuman judge named Priſcus. The torments ſhe underwent were repreſented in the moſt moving manner, in a famous picture kept in the great church at Chalcedon, and accurately deſcribed by St. Aſterius. Whilſt one ſoldier pulled her head back, another with a mallet beat out all her teeth, and bruiſed her mouth; ſo that her beautiful tender face, her hair and her clothes were covered with blood. After having ſuffered many other torments, ſhe was thrown into a dungeon; where prayer was her whole comfort, joy and ſtrength. Being at length condemned to be burnt alive, ſhe aſcended the pile with ſuch an admirable cheerfulneſs in her countenance, as beſpoke the interior ſweet joy of her ſoul, now departing to eternal life. Thus ſhe finiſhed her glorious courſe. She is honored as one of the chief martyrs of the Grecian church, and her feſtival is

a holiday throughout almoſt all the Eaſt. She is named in the Roman martyrology on the 16th September. Four churches in Conſtantinople formerly bore her name; and one very famous at Chalcedon, in which the fourth general council condemned Eutyches in 451. Evagrius the hiſtorian teſtifies, l. 2. c. 3. "that emperors, patriarchs and all ranks of people reſorted to Chalcedon, to be made partakers of the bleſſings which God abundantly conferred on men through her patronage, and that manifeſt miracles were there wrought."

ST. CYPRIAN, Archbiſhop of Carthage, M.

From his life by Pontius, his deacon, eye-witneſs to his principal actions; and from the ſaint's own works, &c. See alſo his life by Dom. Maran, &c.—A. D. 258.

THASCIUS CYPRIAN was a native of Carthage, his father being one of the principal ſenators of that city. He made great improvements in philoſophy and all the liberal arts, and became himſelf one of the moſt learned and eloquent orators of the age in which he lived. The far greater part of his life he paſſed in the errors of paganiſm, a ſlave to vanity, ambition and many evil habits; and he was upon the borders of old age, when he was reſcued from the darkneſs of idolatry, and the ſervitude of vice. There reſided at Carthage a holy old prieſt whoſe name was Cecilius. With him Cyprian contracted an acquaintance; and by his diſcourſes on the excellency of the Chriſtian religion, he began to reliſh exceedingly its divine truths, and the ſanctity of its precepts: but ſtill his carnal heart made ſtrong efforts in favor of the world and his paſſions. "I lay," ſays he, l. ad Donat. "in darkneſs; and I floated on the boiſterous ſea of this world, a ſtranger to the light, and uncertain where to fix my feet. I then thought what I was told of a ſecond birth and the method of ſalvation by it, extremely hard and almoſt impoſſible. I could not conceive how a man could receive the principles of a new life from the ſacred laver of regeneration, ceaſe to be what he was before, and become quite a new perſon. For how (thought I within myſelf) ſhall I leave off, on a ſudden and in an inſtant, rooted cuſtoms in which I am grown old?—Where are there any inſtances of a perſon's being transformed into an example of conſtant frugality and ſobriety, who has been always accuſtomed to ſumptuous and dainty fare, to live in plenty, and to

indulge his appetites without reſtraint? . . . The man of ambition who pleaſes himſelf, and glories in the enſigns of power and authority, can never love an inglorious private life. . . . . Theſe and ſuch as theſe were frequently my reflections when alone. But as ſoon as the life-giving waters of baptiſm had waſhed away the ſpots of my ſoul, and I was become a new creature, preſently all my difficulties were ſurpriſingly cleared, my doubts were reſolved, and all my former darkneſs was diſpelled. Things appeared eaſy to me, which before I looked upon as difficult and diſcouraging; I was convinced, that I was able to do and ſuffer all that, which heretofore had ſeemed impoſſible."

Soon after his baptiſm he ſold his whole eſtate, and diſtributed almoſt whatever he poſſeſſed among the poor. Finding the ſacred writings very copious in the commendation of purity and continence, he made a reſolution to practiſe thoſe virtues, for the more eaſy attainment of true perfection. With the ſtudy of the holy ſcriptures he joined that of their beſt interpreters, and in a ſhort time became acquainted with the moſt approved eccleſiaſtical writers. He led a retired penitential life, and by the fervor of his converſion made ſuch wonderful progreſs in the paths of virtue, that whilſt he was yet in the rank of the Neophytes or perſons lately baptized, at the earneſt requeſt of the people he was raiſed to the prieſthood, his extraordinary merit being judged ſufficient reaſon for diſpenſing with the rule laid down by St. Paul againſt admitting Neophytes to holy orders.

During the ſhort time that he ſerved the Church in the prieſtly functions, he did many great things; and within leſs than a year, upon the death of Donatus biſhop of Carthage, he was unanimouſly elected in his ſtead. The humble ſervant of Chriſt in vain alleged his own unworthineſs, and did all in his power to decline the dignity. He was conſecrated in the year 248, with the approbation of the biſhops of the province. However five prieſts, with ſome of the people, pretended a ſcruple on account of his being yet a novice in the Church. St. Cyprian treated theſe with the tenderneſs of a parent, and ſeemed to eſteem them as his beſt friends. In the diſcharge of the epiſcopal functions he ſhewed abundance of piety, charity, goodneſs and courage. His countenance had a happy mixture of cheerfulneſs and gravity: and there was ſomething in his whole perſon and comportment, which attracted the higheſt degree both of love and reſpect. His dreſs was neither affectedly ſordid, nor pompous. How careful he was of the

poor, may be judged from his tenderneſs for them whilſt he was only a catechumen.

The Church enjoyed peace under the reign of Philip for above a year after St. Cyprian's promotion to the ſee of Carthage. But Decius having ſlain his maſter Philip, and uſurped the empire, in 249, began his reign by raiſing a bloody perſecution againſt the Church. The cruel edict had no ſooner reached Carthage in the beginning of the year 250, but the idolaters in a kind of ſedition ran to the market-place, confuſedly crying out: "Cyprian to the lions; Cyprian to the wild beaſts." The ſaint was publicly proſcribed by the name of Cecilius Cyprian, biſhop of the Chriſtians. The ſervant of Chriſt conſulted God according to his cuſtom, what he ought to do, and was admoniſhed in a viſion to provide for his own ſafety by a prudent retreat; as he himſelf aſſures us, ep. 10. ed. Pam. p. 30.

During his retreat, though abſent in body, he was with his flock in ſpirit, ſupplying the want of his preſence by frequent letters, pious counſels, admonitions, exhortations and hearty prayers to heaven for the welfare and proſperity of his church. He encouraged them to pray continually, ſaying: "What hath moved me to write to you in this manner, was an admonition which I received in a viſion from heaven, ſaying unto me: "Aſk, and you ſhall have," ep. 11. ed. Oxon. He tells them in this letter, that the Chriſtians by falling into ſloth and relaxation of manners during the long peace, had deſerved this ſcourge for their trial and amendment; and that the ſtorm had been diſcovered by God before it happened to a devout perſon at Carthage, by a viſion of the enemy under the figure of a net-fencer (a kind of gladiator,) watching to deſtroy the faithful, becauſe they did not ſtand upon their guard. In the ſame epiſtle the ſaint mentions another revelation, which he himſelf, though the laſt of all the ſervants of God, as he ſtyles himſelf, had received concerning the end of the perſecution, and the reſtoration of the peace of the Church: of which at that time there was not the leaſt human probability. St. Cyprian during his abſence committed the care of his church to certain vicars; ſome of whom were biſhops, but neither ſo well known as himſelf, nor ſo obnoxious to the perſecutors. He alſo took care, that prieſts ſhould, in their turns, viſit and encourage the confeſſors in priſon, and offer the *ſacrifice* of the altar in their preſence, and give them the holy communion every day in their dungeons; though at the imminent danger of their lives. Two affairs at that time gave him

much diſturbance: the ſchiſm of Novatus and Feliciſſimus, and a controverſy about the abſolution of the Lapſed. Feliciſſimus, a turbulent clerk of Carthage, had with five prieſts oppoſed the election and ordination of St. Cyprian. During the retreat of that holy paſtor, Novatus, a prieſt of Catrhage, formed an open ſchiſm. He was a man of an unquiet diſpoſition, covetous, preſumptuous, a lover of novelty, and ſuſpected by the biſhops in point of faith. He had robbed the widows and orphans, miſapplied the revenues of the Church, and ſuffered his aged father to periſh with hunger, without ſo much as taking care to bury him. In order to prevent his condemnation he ſeparated himſelf from his biſhop, perſuading ſome others to do the ſame, and pretending to ordain Feliciſſimus for his deacon; who, like himſelf, had been convicted of ſeveral frauds and robberies. Theſe were joined in their ſchiſm by five other prieſts, and held their aſſemblies upon a mountain. Some among the Lapſed, and others who found fault with St. Cyprian's ſeverity towards the former, adhered to them; for Novatus received without any canonical penance, all apoſtates that deſired to return to the communion of the Church. As other remedies only ſerved to make the ſchiſmatics more inſolent, they were by St. Cyprian's orders excommunicated. About the beginning of the year 251, the holy biſhop wrote to his flock, exhorting them to beware of being miſled by the ſchiſm, which he calls more dangerous than the perſecutions of the pagans. "There is," ſays he, "one God and one Chriſt, and but one epiſcopal chair, originally founded on Peter by our Lord's authority. There cannot, therefore, be erected another altar, or another prieſthood. Whatever any man in his rage or raſhneſs ſhall appoint in defiance of the Divine inſtitution, muſt be a ſpurious, profane and ſacrilegious ordinance." S. Cyp. ep. 43. Fello. 39. Pam. Novatian and Novatus having kindled a ſchiſm at Rome againſt pope Cornelius, St. Cyprian wrote his excellent book *On the Unity of the Church.* In this he more fully explains the ſame principles, which overthrow all ſchiſms and hereſies that can poſſibly ariſe. The caſe of the abſolution of the Lapſed, or of thoſe weak Chriſtians who offered ſacrifice to the heathen divinities during the perſecution, in order to avoid torments, but who afterwards returned penitent to the Church, gave more exerciſe to the zeal of St. Cyprian than the ſchiſm itſelf.

Agreeably to the ancient diſcipline of the Church, ſuch public offenders were upon their repentance ſubjected to a long and rigorous courſe of public penance, before they were re-

admitted to the privileges of the faithful. If during this penitential term abſolution was given in danger of death, the penitent upon his recovery was obliged to accompliſh his courſe, as to the auſterities enjoined him. Relaxations of theſe penances, called indulgences, were granted on certain extraordinary occaſions; as on account of the uncommon fervor of a penitent; of which ſeveral inſtances occur in eccleſiaſtical antiquity: alſo, on occaſion of a new violent perſecution of the Church. Thus St. Cyprian in 252, when the perſecution of Gallus began to threaten the faithful, decreed, "that all the penitents ſhould receive the peace of the Church .... who profeſſed themſelves ready to enter the liſts afreſh; there to abide the utmoſt heat of battle and manfully to fight for the name of the Lord, and for their own ſalvation." For the reaſons of which indulgence he alleged, "that it was neceſſary to make a general rendezvous of Chriſt's ſoldiers within his camp; who are deſirous to have arms put into their hands, and ſeem eager for the engagement .... Theſe we ſhould ſupport and ſtrengthen with the *body* and *blood* of Chriſt. The deſign of the Euchariſt being to ſerve as a defence and ſecurity for thoſe who partake of it, we ſhould fortify them for whoſe ſafety we are concerned, with the armour of our Lord's banquet. How ſhall they be able to die for Chriſt, if we deny them the *blood* of Chriſt? How ſhall we fit them for drinking the cup of martyrdom, if we will not firſt admit them to the cup of the Lord?" ep. 57. ed. Oxon. 54. Pam. It was alſo cuſtomary to grant indulgences to penitents who brought tickets from ſome martyr going to execution, or from ſome confeſſor in priſon for their faith; containing a requeſt in their behalf, which the biſhop and his clergy examined and often ratified. But as St. Cyprian perceived that this cuſtom was now degenerating into abuſe, to the great detriment of eccleſiaſtical diſcipline, he labored with great vigor to ſtop the growing evil. This was not effected without much difficulty and oppoſition. The ſaint in a letter to the prieſts grievouſly complains to them, that ſome of them, forgetting the rules of the goſpel, raſhly and haſtily admitted penitents to communion, "though," ſays he, "they have not performed their penance, have made no humble confeſſion of their ſin, nor have they received the impoſition of hands from the biſhop and his clergy; the holy Euchariſt is adminiſtered to them in defiance of the ſcripture, which ſaith: *Whoever ſhall eat or drink unworthily, ſhall be guilty of the body and blood of the Lord*, 1 Cor. xi. 27."

At the end of the year 250 the perſecution was conſiderably abated at Carthage, and ceaſed upon the death of the two Decii, who periſhed together through the treachery of Gallus, their general, in 251. St. Cyprian was then returned to Carthage. He was forewarned by God of the revival of the perſecution under Gallus; of which he wrote to pope Cornelius as follows: "A ſtorm is coming; and a furious enemy will ſpeedily declare himſelf againſt us: the ſtruggle will not be like the late one (under Decius,) but more ſharp and inſupportable. This we have had frequently revealed to us from above, and the merciful providence of God doth often remind us of it; through whoſe aſſiſtance and compaſſion for us we truſt, that He who in times of peace hath foretold to his ſoldiers the approaching battle, will crown them with victory when they ſhall have fought," Ep. 57. ad Cornel. ed. Oxon. In the beginning of this perſecution, in 252, pope Cornelius made a glorious confeſſion of his faith at Rome, and was baniſhed toCentumcellæ. St. Cyprian congratulated him hereupon by a letter, in which he foretels both the pope's and his own martyrdom. "Since it hath pleaſed God," ſays he, "to advertiſe me of our approaching trial, I ceaſe not to endeavour to exhort my people to prepare, and to join with me in continual watchfulneſs, faſting and prayer. Let us cry to God continually, and deprecate his wrath: for this is our heavenly armour; which will enable us to ſtand our ground with conſtancy and courage. Let us agree in remembering each other at this time of peril and diſtreſs . . . and whichſoever of us ſhall firſt be favored by our Lord with a removal hence, let our affection for our brethren ſtill perſevere before the Lord in never-ceaſing prayers in their behalf." Theſe two great ſaints lived in the cloſeſt and moſt conſtant union. We have eight letters of St. Cyprian to this holy pope, beſides a ſynodal epiſtle; and it appears by theſe that he wrote to him many others. After the martyrdom of St. Cornelius, which happened the ſame year 252, on the 14th of September, St. Cyprian wrote a letter of congratulation to his ſucceſſor St. Lucius, who immediately upon his election was baniſhed. Being recalled, he conſummated his courſe by a glorious martyrdom, as St. Cyprian aſſures us, on the 4th of March, about five months after his election.

In the heat of a moſt dreadful peſtilence, which after laying waſte all the provinces of the empire and a great part of the known world, fell with redoubled violence on Africa, St. Cyprian together with his clergy and people, ſerved the infected

with the utmoſt care and affection, making no diſtinction between Chriſtians and infidels; while the heathens deſerted and expoſed their neareſt friends, turning the dying patients out of doors, as if they could ſhut death out with them. How much the poor and neceſſitous were, not only during this peſtilence, but at all times the objects of his tenderneſs, appears from the concern which he expreſſed for them, and the orders he frequently gave for them in his epiſtles, even during his abſence. It was his uſual ſaying: "Let not that ſleep in thy coffers, which may be profitable to the poor." He was equally ſolicitous in his attention to his clergy. The ſixth among the apoſtolic canons, (framed in various ſynods during the three firſt centuries) and other ſynodal decrees of the earlieſt ages, forbad any biſhop, prieſt or deacon, to engage himſelf in ſecular buſineſs, under pain of being depoſed. And as the Roman laws made it penal for any one to refuſe the office of executor or guardian when offered, in this caſe the ſynods inflicted the penalty on him, who ſhould appoint a biſhop, prieſt or deacon, either executor or guardian, forbidding "any remembrance of him to be made at the Euchariſt (or maſs), or any oblation to be made for him after his death... The reaſon of which was, that the clergy might not be diſtracted in their holy functions.... that they might attend their altar and their ſacrifices without interruption, and fix all their thoughts upon religious duties," as St. Cyprian ſays. Wherefore he ordered, "that the name" of one Victor, who had acted in oppoſition to that ſalutary decree, "ſhould not be mentioned at the altar.... that no oblation ſhould be made for his *repoſe*, nor the cuſtomary prayers of the Church be offered up in his behalf." Ep. 1. ed. Oxon. Here it may not be improper to obſerve, that the doctrine of the Church in that early age with regard to purgatory, and the cuſtom of praying for the faithful departed, were the ſame as are maintained by the Catholic Church at this day.

About the year 255 began the controverſy concerning the validity of baptiſm given by heretics. St. Cyprian, with ſeveral biſhops of Africa and other parts, maintained, that ſuch baptiſms were null, while the holy pope St. Stephen aſſerted the tradition of the church upon that head. What the behaviour of St. Cyprian would have been, had he ſeen the controverſy determined by the deciſion of the church, cannot be doubted, from the principles which he himſelf lays down, L. de Unit. Eccl. p. 83. & ep. 55, &c. Neither was he

unacquainted with the dignity of the Roman ſee, which he calls, "the Chair of Peter, the Principal Church, the Origin of the Sacerdotal Unity; whither pernicious errors (perfidia) cannot find acceſs," ep. 59. ad Cornel. n. 10. p. 265. If he for ſome time betrayed a warmth in this controverſy, how much he repented of it appears by the book which he afterwards wrote *On Patience*: and if he offended, this was effaced by his perfect charity and glorious martyrdom: as St. Auguſtin frequently repeats.

While this controverſy was carried on the Church enjoyed ſome tranquillity, till the emperor Valerian, in 257, raiſed a moſt bloody perſecution, which raged three years and a half; till that prince was taken priſoner by the Perſians. St. Cyprian ſo effectually encouraged his flock to martyrdom, that many who had fallen under Decius, and had been by an indulgence reconciled to the communion of the Church upon the approach of the perſecution of Gallus, in it courageouſly ſuffered death for their faith. St. Cyprian was alſo very zealous in devoutly honoring the memory of the martyrs after their triumphs, by ſacrifices of thankſgiving to God on their annual feſtivals. "As to thoſe confeſſors," ſays he, ep. 12. ed. Oxon. "who die in priſon, obſerve the days on which they depart this life, that they may be commemorated with honor, as thoſe of the martyrs are . . We offer up here the uſual *ſacrifices* and oblations in commemoration of them." The holy biſhop had been preſerved by a ſpecial providence during the two former perſecutions, that he might be the ſupport of the weak flock, and the father of many fervent penitents and holy martyrs. In the third ſtorm under Valerian, in 257, he was apprehended by the perſecutors, and having made a glorious confeſſion of his faith, was ſent into baniſhment. The holy man was attended in his exile by his deacon Pontius and ſome others, and met with kind and courteous uſage. He was favored with a viſion the night after his arrival at the place of his baniſhment, by which God forewarned him of his approaching martyrdom, and which Pontius gives in St. Cyprian's own words. "Before I went to ſleep," ſaid he, "there appeared to me a young man of a very uncommon ſtature, who led me to the palace, and placed me before the tribunal of the proconſul; who as ſoon as he caſt his eyes upon me, began to write a ſentence in a pocket-book. The young man who ſtood behind him and read it, ſignified to me by ſigns the ſubſtance of it: for ſtretching out his hand at full length, ſo as to repreſent a ſword, he made a croſs ſtroke over one hand with the other,

imitating the action of beheading a perſon. I immediately conceived, that this was to be the death which was prepared for me."

A meſſenger arrived about that time from Rome, ſent by pope Xyſtus, to advertiſe St. Cyprian, that new and very bloody edicts were ſpeedily expected. No ſooner were they publiſhed, but Xyſtus was immediately ſacrificed, on the 6th of Auguſt 258, ſomewhat above a month before St. Cyprian. The edict ſent to the ſenate imported, "that biſhops, prieſts and deacons ſhould forthwith ſuffer." From that time St. Cyprian lived in the daily expectation of executioners to put to death thoſe marked out for victims. Divers perſons of the firſt rank and quality, even ſeveral pagans, met together and endeavoured to perſuade him to abſcond with offers of a commodious and ſafe retreat. But he had ſo ſet his affections upon things above, that he utterly neglected every other conſideration. He took all opportunities of encouraging the ſervants of God, and ſpoke with moſt ardent affection upon religious ſubjects; hoping that the moment of his martyrdom would overtake him while he was diſcourſing upon God. He returned to Carthage by the order of Galerius Maximus, the new proconſul of Africa; who recalled him from baniſhment in order that he might more eaſily find him, when the ſanguinary edicts ſhould reach Carthage. This happened while Maximus was at Utica, who immediately diſpatched a guard to conduct him thither. But St. Cyprian being deſirous to ſuffer in the midſt of his own flock, ſtepped aſide and took ſhelter in a more private place; till the proconſul being returned to Carthage, he ſhewed himſelf again in his own gardens. Maximus having notice of this, ſent officers to ſeize him by ſurprize. But nothing could happen ſuddenly or unexpectedly to him, who was always ready and prepared for any event. Wherefore the bleſſed man came forth with the utmoſt cheerfulneſs and alacrity, and all the marks of an undaunted mind. Upon the rumour that Cyprian was taken, the whole city was alarmed: the very pagans flocked together, and teſtified their compaſſion; for they remembered the exceſs of his charity towards all in the late inſtance of the public diſtreſs and peſtilence. The next morning he was conducted by a ſtrong guard to the court of the proconſul. One of the guards, formerly a Chriſtian, obſerving that the ſweat ran down the martyr's body from the hurry of his walk, offered to wipe it off, and to give him dry linen in exchange for that he had on,

which was wet. The holy biſhop excuſed himſelf; and the proconſul being now ſeated on his tribunal, after a ſhort interrogatory, paſſed ſentence upon him in theſe words: "I will that Thaſcius Cyprian be beheaded." Upon which St. Cyprian cried out: "Bleſſed be God for it." The Chriſtians who were preſent in crowds, ſaid: "Let us be beheaded with him."

The martyr was led into a large plain, thick ſet with high trees; and many climbed up to the top of them, the better to ſee him at a diſtance by reaſon of the crowd. St. Cyprian being arrived at the place appointed, took off his mantle, fell upon his knees and proſtrated himſelf before God in prayer. Then he put off his dalmatic, which was a ſort of inner garment, and giving it to the deacons, he remained in a linen veſtment or ſhirt, expecting the executioner. He himſelf bound the napkin over his eyes; and he deſired a prieſt and a deacon to tie his hands. The Chriſtians ſpread before him napkins and handkerchiefs to receive his body. He ſuffered on the 14th of September 258. For fear of the inſults of the heathens, the faithful conveyed his body for the preſent into an adjoining field, and interred it in the night with great ſolemnity on the Mappalian way. Two churches were afterwards erected to his memory, the one on this place of his burial, called the Mappalia, the other on the ſpot where he ſuffered, called Menſa Cypriana, or Cyprian's table, becauſe there he was made a ſacrifice to God. His feſtival ſince the fifth age has been joined with that of St. Cornelius, on the 16th of September.

If we examine into the doctrine of this ancient Father and moſt learned prelate, we ſhall find it exactly correſponds with that of the Roman Catholic Church at this day, in all the principal articles of controverſy; namely, Purgatory, the Sacrifice of the Maſs, the Real Preſence in the Bleſſed Euchariſt, which he calls the *body* and *blood* of Chriſt; the Interceſſion of the Saints in heaven for their brethren whom they have left behind them, ep. 60. ed. Oxon. Confeſſion of ſins to the prieſts of God's Church, and the validity of abſolution conferred by them upon penitents, of which he ſays, addreſſing himſelf to ſinners: "Let every one of you make an humble and ſolemn confeſſion of his ſin whilſt he is yet in the world, whilſt his confeſſion can be admitted, whilſt his ſatisfaction and the pardon given him by the prieſts are available with God." In another place he ſays, that ſome among the faithful, "becauſe they had once ſinned only in thought and purpoſe, confeſſed this with much grief to the

prieſts of God, doing ſevere penance, and ſeeking a healing remedy for their wounds, knowing that God is neither to be deceived nor mocked: no arts or ſtratagems can delude or circumvent him." Tr. de Laps. n. 14. p. 95. He inſiſts much upon the unity of the Catholic Church againſt thoſe who ſeparate themſelves from her communion, l. de Unit. Eccles. &c. acknowledges the ſupremacy of the ſee of Rome; mentions the uſe of the ſign of the croſs at baptiſm and on other occaſions, Tr. de Laps. n. 2. De Unit. Eccles. n. 15. and ſays, l. Teſtim. n. 16, "A Chriſtian is fortified by the defenſive *ſign of the croſs.*" He alſo recommends, and proves the neceſſity of Infant-baptiſm in a manner the moſt ſatisfactory, ep. 64. ed. Oxon. &c, &c.

ST. APOLLINARIS, Biſhop of Clermont, C.

See his works, St. Gregory of Tours, Hiſt. F. l. 11, *c.* 22, 24. *Fleury, l.* 29. *n.* 36. *Ceillier, T.* 15, *&c.—A. D.* 482.

ST. APOLLINARIS SIDONIUS was born at Lyons about the year 431, and was of one of the moſt noble families in Gaul, where his father and grandfather had commanded ſucceſſively in quality of prefects of the prætorium. He was educated in arts and learning under the beſt maſters, and was one of the moſt celebrated orators and poets of the age in which he lived. He was always religious, pious, humble, affable, extremely affectionate, beneficent and compaſſionate, and no lover of the world even whilſt he lived in it. For ſome time he had a command in the imperial army; and he married Papianilla, by whom he had a ſon called Apollinaris, and two daughters. Papianilla was daughter of Avitus, who, after having been thrice prefect of the prætorium in Gaul, was raiſed to the imperial throne at Rome in 455; but being obliged to quit the purple after a reign of ten months, he died on the road to Auvergne. Majorian, his ſucceſſor, proſecuted his relations, and coming to Lyons, cauſed Sidonius to be apprehended; but admiring the conſtancy with which he bore his diſgrace, and becoming acquainted with his extraordinary qualifications and virtue, he reſtored to him his eſtates, and created him count. Majorian was ſlain in 461 by Ricimer, his own general, who placed the diadem upon the head of Severus. Sidonius upon this revolution withdrew from court, and led a retired life in Auvergne, dividing his time between his ſtudies and the exerciſes of piety. After a reign of four

years, Severus was poiſoned by Ricimer; and Anthimius was choſen emperor in 467. He immediately recalled Sidonius to Rome, and created him prince of the ſenate, patrician and prefect of the city. His piety and devotion ſuffered no prejudice from his elevation; and amid the diſtraction of his ſecular employments, he made uſe of his authority only to promote the Divine honor, and to render himſelf the *ſervant* of others, in ſtudying to advance every one's happineſs and comfort.

God ſoon called him from theſe ſecular dignities to the government of his Church. The biſhopric of Arvernum, ſince called Clermont, in Auvergne, falling vacant in 471, the people of that extenſive dioceſe, and the biſhops of the whole country, who had long regretted his abſence while detained in the capital of the world, unanimouſly demanded, that he ſhould be reſtored to them, in order to fill the epiſcopal chair. Sidonius urged the authority of the canons againſt ſuch an election, and oppoſed it with all his might; till fearing he ſhould reſiſt the will of heaven, he acquieſced; for it had been cuſtomary on extraordinary occaſions, to diſpenſe with the canons which forbid laymen to be choſen biſhops. Wherefore he and his wife agreed to a perpetual ſeparation; and from that moment he renounced poeſy, which till then had been his delight, to apply himſelf to thoſe ſtudies only, which were moſt agreeable to his miniſtry. He was indeed no ſtranger to them whilſt a layman; and he ſoon became an oracle, whom other biſhops conſulted in their difficulties. Out of modeſty he often referred them to others, alleging that he was not capable of acting the part of a doctor among his brethern, of whoſe direction and ſcience he ſtood himſelf infinitely in need. St. Lupus, biſhop of Troyes, who had loved and honored him while yet in the world, found his affection for him redoubled when he beheld him become a guide of ſouls in the paths of religion and virtue. Upon his promotion to the epiſcopal dignity, he wrote him an excellent letter of congratulation and advice; which St. Sidonius made the rule of his conduct. He always kept a very frugal table, faſted every ſecond day, watched much in prayer, and though of a tender conſtitution often ſeemed to carry his penitential auſterities to exceſs. He was frequently in want of neceſſaries, becauſe he had given all away to the poor. His love and compaſſion for them, even while he lived in the world, was ſuch, that he ſometimes had ſold all his plate for their relief. After he was biſhop, he looked upon it as his principal

duty to provide for the inſtruction, comfort and aſſiſtance of the poor. In the time of a great famine, he maintained at his own charge, with the charitable ſuccours which Ecdicius, his wife's brother, put into his hands, above four thouſand Burgundians and other ſtrangers, who had been driven from their own country by miſery and want; and when the ſcarcity was over, he furniſhed them with carriages, and ſent them to their reſpective homes. St. Sidonius made frequent viſitations of his dioceſe, and performed every office of his miniſtry with all the care and prudence poſſible. The reputation of his wiſdom was ſo great, that being ſummoned to Bourges, when that ſee, to which he was ſuffragan, was vacant in 472, all the prelates there aſſembled with one conſent referred the election of a biſhop to him; and he nominated Simplicius, a perſon eminent for ſanctity.

The city of Clermont being beſieged in 475 by Alaric, king of the Viſigoths, who then reigned in the ſouthern provinces of France, the zealous biſhop encouraged the people to ſtand upon their defence; by which he expoſed himſelf to the rage of the conquerors after they were maſters of the place. He entreated the Arian king to grant ſeveral articles in favor of the Catholics; which the barbarian was ſo far from allowing, that he ſent the holy prelate priſoner to Liviane, a caſtle near Carcaſſone; where he had much to ſuffer. However Alaric ſome time after reſtored him to his ſee; and he continued to be the comfort and ſupport of the diſtreſſed Catholics in that country. He was again expelled by two factious wicked prieſts; but ſome time after recovered the government of his church, and died in peace in the year 482, on the 21ſt of Auguſt. He is named in the Roman Martyrology on the 23d of that month. His feſtival was kept at Clermont ſoon after his death with great ſolemnity. St. Sidonius himſelf tells us, l. 4. ep. 24, that the annual feſtivals of ſaints were then obſerved very religiouſly; that on them the people uſed to flock to the church in throngs before day; that they lighted up a great many tapers; that the monks and clergy ſung the *vigils* or matins in two choirs: all which is practiſed in the Catholic Church to this day. Maſs was celebrated about noon.

St. JOSEPH of Cupertino, C.

See his Italian Life by count Bernini; alſo F. Suyſken, Comment. & Not. p. 992, &c.—A. D. 1663.

JOSEPH was born in 1603 at Cupertino, a ſmall village in the dioceſe of Nardo, in Italy. His parents were poor, but virtuous; and they brought him up in great ſentiments of piety. From his infancy he gave ſigns of an extraordinary fervor, and was very attentive to the divine ſervice. In an age when the love of pleaſure is generally predominant, he wore a hair-ſhirt, and mortified his body by divers auſterities. He was bound apprentice to a ſhoe-maker. To which trade he applied himſelf for ſome time. When he was ſeventeen years of age he purpoſed to enter into a religious ſtate among the Franciſcans; and having firſt been received as a lay-brother among the Capuchins, and diſmiſſed as unequal to the duties of the Order; he was afterwards received as a lay-brother among the Oblates of the third Order of St. Francis. Though employed in the meaneſt offices of the houſe, he performed them with perfect fidelity: and his virtues gained him ſuch veneration, that in 1625 he was admitted among the Religious of the choir, in order to qualify himſelf for holy orders. He looked upon himſelf as a great ſinner, and imagined it was through mere charity that the religious habit was given him. His patience and humility made him bear in ſilence and with joy the ſevereſt rebukes for faults which he had not committed. Being ordained prieſt in 1628, he celebrated his firſt maſs with inexpreſſible ſentiments of faith, of love, and of reſpect. After that he paſſed five years without taſting bread or wine, living on herbs and dry fruits; and the herbs he eat on Fridays were ſo diſtaſteful, that only himſelf could uſe them. His faſt in Lent was ſo rigorous, that for ſeven years he took no nouriſhment but on Thurſdays and Sundays, except the holy Euchariſt, and this he received every day. His love of contemplation kept pace with his auſterities. To give himſelf more freely to prayer, he choſe for himſelf a dark cell, and ſought the moſt unfrequented oratories. He had frequent raptures, and many even in public; to which a great number of perſons of the firſt quality were eye-witneſſes, and the truth of which they afterwards declared upon oath. Among theſe John Frederic, duke of Brunſwick, who was a Lutheran, was ſo ſtruck with what he had ſeen, that he abjured his former tenets, and embraced

the Catholic faith. Joſeph had alſo a ſingular talent for converting the moſt obdurate ſinners, and quieting the minds of ſuch as labored under any trouble. His miracles were not leſs remarkable than the other extraordinary favors he received from God, and many ſick owed their recovery to his prayers. At length he himſelf falling ſick of a fever at Oſimo, the 10th of Auguſt, 1663, foretold his laſt hour, and died the death of the Juſt on the 18th of September, 1663, aged ſixty years and three months. The heroiſm of his virtues being proved, and the truth of his miracles juridically atteſted, he was beatified by Benedict XIV. in 1753, and canonized by Clement XIII. in 1767. Clement XIV. inſerted his office in the Roman Breviary.

ST. THEODORE, Archbiſhop of Canterbury, C.

See Bede, l. 4. c. 1, 2, 21. l. 5. c. 8. Wilkins, Concil. Magnæ Britan. T. 1. p. 42, &c.—A. D. 690.

AFTER the death of St. Deuſdedit, Archbiſhop of Canterbury, Oſwi, king of Northumberland, and Egbert, king of Kent, ſent a virtuous and learned prieſt named Wighard to Rome, to be conſecrated biſhop, and duly confirmed in that important ſee by the pope. Wighard and moſt of thoſe who attended him, died in Italy of the plague; and Vitalian, who then ſat in St. Peter's chair, pitched upon Adrian, abbot of Niridian near Naples, for that dignity. This abbot was by birth an African, perfectly underſtood Greek and Latin, and was thoroughly verſed in theology, and in the monaſtic and eccleſiaſtic diſcipline. But ſo great were his apprehenſions of the dignity to which he was called, that the pope was compelled by his entreaties and tears to yield to his excuſes. He inſiſted, however, that Adrian ſhould find a perſon equal to that charge, and ſhould himſelf attend and aſſiſt him in inſtructing the inhabitants of this remote iſland in the perfect diſcipline of the Church. There was then at Rome a Grecian monk named Theodore, a native of Tarſus in Cilicia, and a man of exemplary life, and well ſkilled in divine and human learning, and in the Greek and Latin languages. Him Adrian procured to be made biſhop; promiſing to bear him company into England. Theodore was conſecrated in March, 668, and recommended to St. Bennet Biſcop, who was then at Rome, but whom the pope obliged to return to Eng-

land with St. Theodore and Adrian, in order to be their guide and interpreter. St. Theodore paſſed the winter at Paris with the biſhop Agilbert, who had formerly been biſhop of Wincheſter in England. By his converſation the new archbiſhop informed himſelf of the circumſtances and neceſſities of the church, of which he was going to take upon himſelf the charge: he alſo learned the Engliſh language. St. Theodore having taken poſſeſſion of the ſee of Canterbury in May, 669, made ſome time after a general viſitation of all the churches of the Engliſh nation; taking with him Adrian, whom he had made abbot of St. Peter's at Canterbury. The holy biſhop was every where well received, and heard with attention; and wherever he came, he eſtabliſhed ſound morality, confirmed the diſcipline of the Catholic Church in the celebration of Eaſter, and introduced every where the Gregorian or Roman chant in the divine office, till then known in few of the Engliſh churches except thoſe of Kent. He regulated all other things belonging to the divine ſervice, reformed abuſes, and ordained biſhops in all places where he thought them wanting. St. Theodore was the firſt archbiſhop of Canterbury after St. Auguſtin, who preſided over the whole church of England. He was founder of a moſt famous ſchool at Canterbury, which produced many great men. For Theodore and Adrian themſelves expounded the ſcriptures, and taught all the ſciences. Many under them became as perfect in the Latin and Greek languages as they were in their own tongue. Britain had never been in ſo flouriſhing a condition as at this time, ſince the Engliſh firſt ſet foot in the iſland. The kings were ſo brave, ſays Bede, that all the barbarous nations dreaded their power; but withal ſuch good Chriſtians, that they aſpired only after the joys of the kingdom of heaven. All men's minds ſeemed only bent on the goods of the life to come. St. Theodore eſtabliſhed ſchools in moſt parts of England; and it is hard to ſay whether we ought moſt to admire the zeal and labors of the paſtors, or the docility, humility and incredible ardor of the people; with whom to hear, to learn, and to practice ſeemed one and the ſame thing. Few things have rendered the name of St. Theodore more famous than his Penitential, or code of canons preſcribing the term of public penance for penitents, according to the quality and enormity of their ſins. By this Penitential it appears, that when a monk died, maſs was ſaid for him on the day of his burial, on the third day after, and as often again as the abbot thought proper; alſo that the holy ſacrifice was offered

for the laity, and accompanied with faſting. In 678, at the requeſt of king Egfrid, St. Theodore had divided the ſee of York into three biſhoprics, and conſtituted ſo many new biſhops in the room of St. Wilfrid, who refuſed to come into that project. But when he was above fourſcore years of age, he requeſted the holy biſhop to come to him at London, begged his pardon for having conſented to his deprivation; did all he could to make him amends, and reſtore him to his entire ſee of York, and had the comfort to ſee his endeavours ſucceſsful. St. Theodore died in 690, aged fourſcore and eight years; his memory is honored on the 19th of September, the day of his death. He was buried in the monaſtery of St. Peter, which afterwards took the name of St. Auguſtin.

SS. JANUARIUS and Companions, MM.

From Bede and other Martyrologiſts. See Tillemont, T. 5. Stilting, T. 6, Sept. p. 762 & ſeq. &c. &c.—A. D. 305.

ST. JANUARIUS was biſhop of Benevento when the perſecution of Diocleſian broke out. Soſius, deacon of Miſeno; Proculus, deacon of Puzzuoli; Eutyches or Eutychetes, and Acutius, eminent laymen, were impriſoned at Puzzuoli for the faith by an order of Dracontius, governor of Campania. Soſius by his ſingular wiſdom and ſanctity had been worthy of the intimate friendſhip of St. Januarius, who repoſed in him an entire confidence, and for many years had found no more ſolid comfort among men, than in his holy counſels and converſation. Upon the news that this great ſervant of God, and ſeveral others, were fallen into the hands of the perſecutors, the good biſhop determined to make them a viſit, in order to comfort and encourage them, and provide them with every ſpiritual ſuccour. In this act of charity no fear of torments, or danger of his life, could terrify him; and his recompence was martyrdom. He was taken notice of by the perſecutors, and ſoon after was apprehended and brought before the new governor Timothy, at Nola, the uſual reſidence of the governors. Feſtus, the biſhop's deacon, and Deſiderius, a lector of his church, were taken up as they were making him a viſit. They had a ſhare in the interrogatories and torments which the holy biſhop underwent at Nola. Some time after, the governor went to Puzzuoli; and theſe three confeſſors, loaded with heavy irons, were made to walk before his chariot to

that town, and were thrown into the ſame priſon where the four martyrs already mentioned were detained: they had been condemned, by an order from the emperor, to be torn in pieces by wild beaſts, and were then waiting the execution of their ſentence. The day after the arrival of St. Januarius and his two companions, all theſe champions of Chriſt were expoſed to be devoured by the beaſts for the barbarous diverſion of the heathens: but none of the ſavage animals could be provoked to touch them. The people imputed their preſervation to art magic; and the martyrs were condemned to be beheaded. This ſentence was executed near Puzzuoli, as Bede teſtifies; and the ſacred remains were decently interred near that town. Some time after the Chriſtian faith was become triumphant, towards the year 400, the bodies of SS. Proculus, Eutyches and Acutius, were buried in a more honorable manner at Puzzuoli: thoſe of SS. Feſtus and Deſiderius were tranſlated to Benevento; that of Soſius to Miſeno, where it was afterwards depoſited in a ſtately church built in his honor.

The city of Naples was ſo happy as to get poſſeſſion of the relics of St. Januarius. During the wars of the Normans they were removed, firſt to Benevento, and ſome time after to the abbey of Monte-Vergine: but in 1497 they were brought back to Naples; which city has long honored him as principal patron. Among many miraculous deliverances which it aſcribes to this great ſaint, none is looked upon as more remarkable than its wonderful preſervation from the fiery eruptions of Mount Veſuvius, now called La Somma, which is only eight miles diſtant, and which has often threatened the entire deſtruction of this city, both by the prodigious quantities of burning ſand, aſhes and ſtones, which it throws up on thoſe occaſions to a much greater diſtance than Naples; and by a torrent of burning ſulphur, nitre, calcined ſtones, and other materials, which like a liquid fire has ſometimes guſhed from that volcano, and diggging itſelf a channel, (ſometimes two or three miles broad,) rolled its flaming waves through the valley into the ſea, deſtroying towns and villages in its way, and often paſſing near Naples. The interceſſion of St. Januarius was implored at Naples on thoſe occaſions; and the Divine mercy ſo wonderfully interpoſed in cauſing theſe dreadful evils ſuddenly to ceaſe thereupon, eſpecially in 685, in the days of pope Bennet II. and Juſtinian the Younger, that the Greeks inſtituted a feaſt in honor of St. Januarius, with two yearly ſolemn proceſſions, to return thanks to God. The pro-

tection of the city of Naples from this dreadful volcano by the same means, was most remarkable in the years 1631 and 1707. In this last, while Cardinal Francis Pignatelli, with the clergy and people, devoutly followed the shrine of St. Januarius in procession to a chapel at the foot of Mount Vesuvius, the fiery eruption ceased. See Putignano, T. 3. p. 153. & T. 2. p. 61.

The standing miracle, as it is called by Baronius, of the blood of St. Januarius liquefying and boiling up at the approach of the martyr's head, is likewise very famous. In a rich chapel called the Treasury in the great church at Naples, are preserved the blood in two very old glass vials, and the head of St. Januarius. The blood is congealed and of a dark color; but when brought within sight of the head, though at a considerable distance, it melts, bubbles up, and becomes perfectly fluid. The fact is attested by Baronius, Ribadeneira and innumerable other eye-witnesses of all nations and religions, many of whom most attentively examined all the circumstances. It happens equally in all seasons, and on a variety of occasions. The usual times when it takes place are, the feast of St. Januarius, on the 19th of September; that of the translation of his relics, on the Sunday which falls next to the calends of May, and the 20th day of December, on which, in 1631, a terrible fiery eruption of Mount Vesuvius was extinguished upon invoking the patronage of this martyr. The same is done on other extraordinary occasions, at the discretion of the archbishop. This miraculous solution and ebullition of the blood of St. Januarius is mentioned by pope Pius II. when he speaks of the reign of Alphonsus I. of Arragon, king of Naples, in 1450. Angelus Cato, an eminent physician of Salerno, and others mention it in the same century. Almost two hundred years before that epoch, historians take notice, that king Charles I. of Anjou coming to Naples, the archbishop brought out the head and blood of this martyr. The same is averred of king Roger, who venerated these relics in 1140. From several circumstances this miracle is traced much higher; and it is said to have regularly happened on the feast of Januarius, and on that of the translation of his relics, from the time of that translation about the year 400. See Summontius in his history of Naples; Chioccarelli, l. de Neap. Episcop. &c. Mr. Addison, Dr. Middleton and several German Protestants have tried their skill in forming objections to this miracle. Some of them would fain ascribe it to certain secret chymical operations, the heat of the priest's hands, &c.

Theſe ſurmiſes ſuppoſe a fraud or juggle in the prieſts; but how will theſe authors perſuade us that ſo many moſt holy, venerable and learned perſons have been for ſuch a ſeries of ages, and ſtill continue to be, hypocrites, impoſtors and jugglers? The chymical ſecret would be, not only a notorious fraud, but alſo a wonderful diſcovery. The variation of the circumſtances in which this miracle happens, removes the ſuſpicion of this or ſuch other pretended cauſes as the heat of hands, and the ſteams of the place. Nor can theſe be altered by the head being preſent, &c. That the ancient Chriſtians often reſpectfully preſerved the blood of martyrs in vials is demonſtrable from all authors who have written on the ancient cemeteries. See this miracle defended by the learned cardinal Lambertini, afterwards pope Benedict XIV. *De Canoniz.* l. 4. par. 1. c. 31, &c.

Miracles recorded in holy ſcripture are revealed facts, and an object of faith. Other miracles are not conſidered in the ſame light; neither does our faith reſt upon them as upon the former, though they illuſtrate and confirm it: nor do they demand or admit any higher aſſent than that which prudence requires, and that which is due to the evidence, or human authority upon which they depend. When ſuch miracles are propounded, they are not to be raſhly admitted: the evidence of the fact and circumſtances ought to be examined to the bottom, and duly weighed: where that fails, it is the part of prudence to ſuſpend or refuſe our aſſent. Alſo if it appear doubtful whether an effect be natural, or proceed from a ſupernatural interpoſition, our aſſent ought to lean according to the greater weight of probability; and God who is the author of all events natural and ſupernatural, is to be glorified in them all. If human evidence ſet the certainty of a miracle above the poſſibility of doubt, it muſt more powerfully excite us to raiſe our minds to God in ſentiments of humble adoration, love and praiſe; and to honor Him in his ſaints when by ſuch wonderful means he gives us ſenſible proofs of the glory and favor to which he exalts them, and of the tenderneſs with which he watches over their mortal remains to raiſe them one day in a ſtate of glorious immortality.

ST. MATTHEW, Apoſtle and Evangeliſt.

Matt. ix. *Mark* ii. *Luke* v. *See Tillemont, Calmet, Ceillier, &c.*

ST. MATTHEW is called by two Evangeliſts Levi. Both theſe names are of Jewiſh extraction. The latter he bore before his converſion, the other he ſeems to have taken after it, to ſhew that he had renounced his profeſſion, and become a a new man. He ſeems to have been a Galilean by birth, and was by profeſſion a publican, or gatherer of taxes for the Romans; which office was equally odious and ſcandalous among the Jews, becauſe they looked upon publicans as enemies to their privilege of natural freedom, which God had given them; and as perſons defiled by their frequent converſation and dealing with the pagans. Hence they regarded their eſtates and effects as the fortunes of notorious thieves, baniſhed them from their communion in all religious worſhip, and ſhunned them in all affairs of civil ſociety and commerce. The gentiles themſelves often ſpeak of them as exactors, cheats and public robbers; becauſe, having frequent opportunities of oppreſſing others and raiſing their own fortunes by extortion, few of them reſiſted the temptation. Not that the profeſſion of a tax-gatherer is in itſelf unlawful: it is neceſſary in a ſtate, and may alſo be innocent. It has even furniſhed eminent examples of ſanctity; witneſs the baron of Montmorency in Flanders, Bernieres in Normandy, &c.

When Jeſus after having cured a famous paralytic, went out of Capharnaum, and was walking on the banks of the lake or ſea of Geneſareth, attended by a croud of people, he eſpied Matthew ſitting in his cuſtom-houſe; whom he ordered to come after him. Matthew was rich and withal a prudent man, and perfectly underſtood what this compliance would coſt him, and what an exchange he made of wealth for poverty. But he overlooked all theſe conſiderations, and left all his intereſts and relations to become a diſciple of our Lord, and to embrace henceforth a ſpiritual kind of commerce. We cannot ſuppoſe, that he was before wholly unacquainted with our Saviour's perſon or doctrine, eſpecially as his cuſtom-office was near Capharnaum, and his houſe ſeems to have been in that city, where Chriſt had reſided for ſome time, had preached and wrought many miracles. By theſe he was in ſome meaſure prepared to receive the impreſſion which the call of Chriſt made upon him. St. Jerom ſays, that a certain amiable brightneſs and air of majeſty which ſhone in the

countenance of our Divine Redeemer, pierced his ſoul, and ſtrongly attracted him. But the great cauſe of his wonderful converſion was, as Bede remarks, that, "He who called him outwardly by his word, at the ſame time moved him inwardly by the invincible inſtinct of his grace." This ſame gracious Redeemer often raiſes his voice in the ſecret of our hearts: but by putting wilful obſtacles we are deaf to it; and the ſeed of ſalvation is often choaked in our ſouls. St Matthew, at the firſt invitation, broke all ties; forſook his riches, his family, his worldly concerns, his pleaſures and his profeſſion. His converſion was moſt perfect and conſtant: he looked back no more; but following Chriſt with fervor, perſevered to the end, advancing on his journey every day with freſh vigor. It is the remark of St. Gregory, that thoſe apoſtles who left their boats and nets to follow Chriſt, were ſometimes afterwards found in the ſame employment of fiſhing, from which they were called: but St. Matthew never returned to the cuſtom-houſe, becauſe it was a dangerous profeſſion, and an occaſion of avarice, oppreſſion and extortion. Upon his converſion, to ſhew that he was not diſſatisfied with his change, but looked upon it as his greateſt happineſs, he made a great entertainment for our Lord and his diſciples at his houſe, and invited his friends, eſpecially thoſe of his late profeſſion; doubtleſs hoping that by our Saviour's divine converſation, they alſo might be converted. The Phariſees took offence at the conduct of our Lord in eating with publicans and ſinners. Our Divine Saviour told them, that he came for the ſick, not for the ſound and healthy, or for thoſe who fancied themſelves ſo, and imagined they ſtood in no need of a phyſician; and he put them in mind, that God prefers acts of mercy and charity, eſpecially in reclaiming ſinners and doing good to ſouls, before their pretended ſtrict obſervance of the law; which in them was mere hypocriſy and overbearing pride.

The vocation of St Matthew happened in the ſecond year of the public miniſtry of Chriſt; who ſoon after forming the college of his Apoſtles, adopted him into that holy family of the ſpiritual princes and founders of his Church. Euſebius and St. Epiphanius tell us, that after our Lord's aſcenſion, St. Matthew preached ſeveral years in Judea and the neighbouring countries, till the diſperſion of the Apoſtles; and that a little before it he wrote his Goſpel or ſhort hiſtory of our Bleſſed Redeemer, at the entreaty of the Jewiſh converts, and, as St. Epiphanius ſays, at the command of the other Apoſtles. That he compiled it before their diſperſion appears,

not only becauſe it was written before the other Goſpels, but alſo becauſe St. Bartholomew took a copy of it with him into India, and left it there. Chriſt no where appears to have given any charge about committing to writing his hiſtory or Divine doctrine: particular circumſtances gave the occaſions. St. Matthew wrote his at the requeſt of the converts of Paleſtine: St. Mark, at the preſſing entreaties of the faithful at Rome: St. Luke, to oppoſe falſe hiſtories: St. John, at the deſire of the biſhops of Aſia, to leave an authentic teſtimony againſt the hereſies of Cerinthus and Ebion. It was nevertheleſs by a ſpecial inſpiration of the Holy Ghoſt, that this work was undertaken and executed by each of them. The Goſpels are the moſt excellent part of the ſacred writings: for in them Chriſt teaches us, not by his prophets, but by his own Divine mouth, the great leſſons of faith and of eternal life; and in the hiſtory of his holy life the moſt perfect pattern of ſanctity is ſet before our eyes for us to imitate. The Goſpel of St. Matthew deſcends to a more particular detail of the actions of Chriſt than the other three; but from ch. v. to ch. xiv. he often differs from them in the ſeries of his narration; neglecting the order of time, that thoſe inſtructions might be related together which have a cloſer affinity with each other.

This holy apoſtle, after having reaped a great harveſt of ſouls in Judea, preached the faith to the barbarous nations of the Eaſt. He was much devoted to heavenly contemplation, and led an auſtere life; for he eat no fleſh, ſatisfying nature with herbs, roots, ſeeds and berries, as St. Clement of Alexandria, aſſures us, Pædag. l. 2. c. 1. St. Ambroſe ſays, that God opened to him the country of the Perſians. Ruſinus and Socrates tell us, that he carried the goſpel into Ethiopia, meaning probably the Southern and Eaſtern parts of Aſia. St. Paulinus informs us, that he ended his courſe in Parthia; and Venantius Fortunatus ſays, by martyrdom.

"Every action and every word of our Saviour Jeſus Chriſt," ſays St. Baſil, Conſt. Monaſt. "is a rule of piety." Let us diligently attend to this rule, and earneſtly pray, that the ſpirit of Chriſt and his holy law may be our conſtant ſtudy, as it was that of this holy Apoſtle and of all the ſaints.

ST. MAURICE, and his Companions, MM.

From the authentic account of their martyrdom by St. Eucherius, who quotes their Acts; and the relation of Iſaac, the holy biſhop of Geneva. See alſo the learned Dr. Hickes, &c.—A. D. 286.

THE emperor Carus who had impiouſly aſſumed the title of a god, being killed by lightning, and his ſon Numerianus Auguſtus being cut off by the treachery of his uncle Aper; Diocleſian, a man of low birth, was ſaluted emperor by the army which he then commanded in the Eaſt, on the 17th of September 284. He defeated and ſlew Carinus, the ſecond debauched ſon of Carus, the year following, in Mæſia, and after this victory took the haughty name of Jovius, from Jupiter; and creating Maximian Cæſar, allotted to him the care and defence of the Weſt. The Bagaudæ, a people conſiſting chiefly of peaſants in Gaul, who had been attached to the intereſt of Carinus, took up arms to revenge his death, under two commanders, Amandus and Ælian. Diocleſian ordered Maximian to march againſt them, and on that occaſion declared him Auguſtus and his partner in the empire. This new emperor aſſumed the ſurname of Herculeus, from the heathen god Hercules. In this expedition the moſt judicious hiſtorians place the martyrdom of the Thebean legion. It ſeems to have received its name from being raiſed in Thebais or Upper Egypt, a country full of zealous Chriſtians. This legion was entirely compoſed of ſuch; and St. Maurice, who ſeems to have been the chief commanding officer then with it, might make it a point to admit no others among them. Diocleſian in the beginning of his reign was no enemy to the Chriſtian religion, and employed many who openly profeſſed it near his own perſon, and in poſts of truſt and importance; as Euſebius aſſures us. Yet even private governors and the giddy populace were at liberty to indulge the blindeſt paſſion and fury againſt the ſervants of Chriſt; and Maximian on certain extraordinary occaſions ſtained his progreſs with the blood of many martyrs. The Thebean legion was one of thoſe ſent by Diocleſian out of the Eaſt to compoſe his army for his expedition into Gaul. Maximian in croſſing the Alps made a halt with his army ſome days, that the ſoldiers might repoſe themſelves in their tedious march, while ſome detachments filed off towards Triers. They were then arrived at Octodurum, at that time a conſider-

able city on the Rhone, above the lake of Geneva, now a village called Martignac or Martigni in the Valais. Its epiſcopal ſee ſeems to have been transferred to Sion in the ſixth century. Here Maximian iſſued out an order, that the whole army ſhould join in offering ſacrifice to the gods for the ſucceſs of their expedition. The Thebean legion hereupon retired and encamped near Agaunum, now called St. Maurice, three leagues from Octodurum. The emperor ſent them repeated orders to return to the camp, and join in the ſacrifices; and upon their conſtant and unanimous refuſal he commanded them to be decimated. Thus every tenth man was put to death, according as the lot fell, while the reſt exhorted one another to perſeverance. After the firſt decimation a ſecond was commanded, unleſs the ſoldiers obeyed the orders given: but they cried out over their whole camp, that they would rather ſuffer all extremities than do any thing contrary to their holy religion. They were chiefly encouraged by three of their general officers, Maurice or Mauricius, Exuperius and Candidus. St. Eucherius does not ſtyle St. Mauricius tribune, but Primicerius, which was the dignity of the firſt captain, next to that of the tribune or colonel. He calls Exuperius Campi Ductor or major, and Candidus the ſenator of the troops. The emperor intimated to them afreſh, that it was in vain they confided in their multitude, and that if they perſiſted in their diſobedience, not a man among them ſhould eſcape death. The legion, by the advice of their generous leaders, anſwered him by a dutiful remonſtrance, the ſubſtance of which was as follows: "We are your ſoldiers, but at the ſame time are the ſervants of the true God. We owe you military ſervice and obedience; but we cannot renounce him who is our Creator and Maſter, as he is alſo your's, even while you reject him. In all things which are not againſt his law we moſt willingly obey you, as we have done hitherto. We readily oppoſe all your enemies, whoever they are; but we cannot dip our hands in the blood of innocent perſons. We have taken an oath to God before we took one to you: you could place no confidence in our ſecond oath, ſhould we violate the firſt. You command us to puniſh the Chriſtians: behold we are all ſuch ourſelves. We confeſs God the Father, Author of all things, and his Son Jeſus Chriſt. We have ſeen our companions ſlain without lamentation; and we rejoice at their honor. Neither this extremity to which we are reduced, nor any provocation hath

tempted us to revolt. We have arms in our hands; but we do not reſiſt, becauſe we had rather die innocent than live by any ſin." This legion conſiſted of about ſix thouſand ſix hundred men, who were all well armed, and might have ſold their lives very dear. But they had learned to give to God what is God's, and to Cæſar what is Cæſar's; and they ſhewed their courage more in dying, than they had ever done in the moſt hazardous enterpriſes. Maximian having no hopes of overcoming their conſtancy, commanded his whole army to ſurround them, and cut them to pieces. They made no reſiſtance; but dropping their arms, ſuffered themſelves to be butchered like innocent ſheep, without opening their mouths except mutually to encourage one another: and not one out of ſo great a number failed in courage to the laſt. The ground was covered with their dead bodies; and ſtreams of blood flowed on every ſide. Maximian gave the ſpoils of the ſlain to his army for their booty; and the ſoldiers were making merry over them, when Victor, a veteran, who belonged not to that troop, happened to paſs by. They invited him to eat with them; but he, deteſting their impious banquet, offered to retire. At this the ſoldiers enquired if he alſo was a Chriſtian. He anſwered that he was, and would always continue one: upon which they inſtantly fell upon him, and ſlew him. Urſus and Victor, two ſtraggling ſoldiers of this legion, were found at Solodora, now Soleure, and maſſacred upon the ſpot. Their relics are ſtill preſerved at Soleure. There ſuffered at Turin about the ſame time SS. Octavius, Adventitius and Solutor, who are celebrated by St. Maximus in his ſermons, and by Ennodius of Pavia in his poems. Theſe martyrs were ſtyled by Fortunatus, "the Happy Legion." Their feſtival is mentioned on this day in the martyrologies of St. Jerom, Bede and others. St. Eucherius ſpeaking of their relics preſerved at Agaunum in his time, ſays: "Many come from divers provinces devoutly to honor theſe ſaints, and offer preſents of gold, ſilver and other things. I humbly preſent this monument of my pen, begging *interceſſion* for the pardon of my ſins, and the perpetual protection of my patrons," p. 275. He alſo mentions many miracles to have been performed at their relics.

In the martyrs we learn the character of true fortitude; of which virtue many form a very falſe idea. Real valor differs infinitely from that fury, raſhneſs and inconſiderate contempt of dangers, which the baſeſt paſſions often inſpire. It is founded in motives of duty and virtue: it doth brave and

great things, and it beareth injuries and torments; nor this for hope, for reward, the desire of honor or the fear of punishment; but out of a consciousness of duty, and to preserve virtue entire. So infinitely more precious is the least part of integrity than all the possessions of this world, and so much does it overbalance all torments, that rather than suffer it to be lost or impaired in the least point the good man is ready to venture upon all perils, and behaves amidst them without terror. This foundation of great and heroical performances; this just and rational, this considerate and sedate, this constant, perpetual and uniform contempt of dangers and of death in all its shapes, is derived only from the Christian principle, the source of all true and perfect virtue.

ST. GREGORY, Apostle of Armenia, B. C.

See this Saint's Life in Surius, and Le Brun sur les Liturgies, *T.* 3, *&* 4. *Lequien,* Oriens Christian. *T.* 1, *&* 3. *&c.*

THIS apostolic man was a native of Greater Armenia, and by receiving his education at Cæsarea in Cappadocia, was there instructed in the Christian faith, and baptized. He opened his heart to the lessons of eternal life with so great ardor, as entirely to banish the love of the world and the concupiscence of the flesh. Having spent some years in the study of the science of salvation, and in the heroic exercise of all virtues, he was touched with a vehement desire of procuring the salvation of his countrymen. This important affair he long recommended to God by most fervent prayers, and at length returned to Armenia, and there preached the faith of our crucified Redeemer. The zeal and heavenly spirit with which he was animated, and with which he proclaimed the great truths of eternal life, gave an irresistible force to his words; nor were miracles wanting to confirm the holy doctrine which he announced. The people flocked to him in great multitudes to receive the holy sacrament of regeneration, and to be directed in the paths of salvation. The anonymous life of our saint in Surius says, that he suffered much in this arduous employment; but that after some time Tiridates, the king of that country, embraced the faith. We are informed by Eusebius, Hist. l. 9. c. 8. that Maximin Daia, at that time Cæsar in the East, and a violent persecutor of the Church, provoked at the wonderful progress of the faith in Armenia, invaded that country; but was repulsed with confusion. This

was the firſt war on account of religion mentioned in hiſtory. St. Gregory was conſecrated biſhop by St. Leontius of Cæſarea in Cappadocia, and continued his labors in propagating the goſpel over all Armenia and among many barbarous nations near the Caſpian ſea, as far as mount Caucaſus. He was called to bliſs before Conſtantine the Great became maſter of the Eaſt; the Greek menologies ſay by martyrdom. An anonymous panegyric of this ſaint, publiſhed among the works of St. Chryſotom, mentions ſeveral diſcourſes full of heavenly wiſdom to have been written by him; alſo an Expoſition of faith which he gave to the Armenians, ſtill extant, with twenty-three homilies of this ſaint in MS.

St. NINIAN, Biſhop, C.

See his acts and eſpecially Bede, l. 3. c. 4. The Saxon Chronicle, ann. 560. Alcuin, &c.—A. D. 432.

St. NINIAN or NINYAS was ſon to a prince among the Cumbrian Britons, who inhabited Cumberland and Galloway. From his cradle it ſeemed his only delight to viſit churches, to diſcourſe on heavenly things, and to be employed in exerciſes of devotion and piety. Whilſt others take ſo much pains in their education to advance themſelves in the world, this noble youth, ſenſible of the ineſtimable treaſure of holy faith which he had found, thought nothing difficult whereby he might improve his ſoul in the knowledge and practice of religion. With this view he forſook a court, his friends and country, and undertook a long journey to Rome. In that city he ſpent many years, applying himſelf with his whole heart to the exerciſes of the moſt heroic chriſtian virtue, and to the ſtudy of the ſacred ſciences. A mighty zeal for God's honor, and compaſſion for his native country, which had received the grace of faith more ſlowly and more imperfectly than the ſouthern provinces of Britain, engaged him at length to return home, to impart to his countrymen a ſhare of that bleſſing in which their happineſs conſiſted, and which was the great and ſole end of their very being. Thoſe few who had already received ſome tincture of the faith, he taught to ſet a due value on ſo great a treaſure, and carefully to lay it up in their hearts. He brought the idolaters of that province into the paths of eternal life, ſoftened the fierce temper of Tudovald, king of the Picts, and built a church of ſtone at Whithern, now in Galloway; and as the northern Britons had never before ſeen

any ſuch building of ſtone, the town according to Bede took from this edifice its name (importing a white houſe, in Latin *Candida caſa*) ſince changed into Whithern. The ſaint fixed here his epiſcopal ſee, and dedicated the church in honor of St. Martin, whoſe tomb he probably had devoutly viſited in his journey through France. He converted from idolatry the Cumbrians and all the provinces of the ſouthern Picts as far as mount Grampus. The reſt of North Britain was converted by SS. Columba and Palladius. The church of Whithern became a ſeminary of apoſtolic men and many glorious ſaints. St. Ninian died on the 16th of September in 432. He was illuſtrious for many miracles; and his relics were kept with great veneration till the change of religion, in the church which bears his name at Whithern.

ST. CEOLFRID, Abbot.

From Bede, Hiſt. l. 5. & l. de Vitis Abbat. Werem. Item l. de Temp. See Leland, de Scriptor. &c.—A. D. 716.

ST. CEOLFRID or GEOFFROY was nobly born in Bernicia, and related to St. Bennet Biſcop, with whom he quitted the world, and made a journey to Rome, partly out of devotion, and partly for improvement in ſacred ſtudies. After their return he was St. Bennet's aſſiſtant in the foundation of his monaſtery of St. Peter at Weremouth, on the north bank of the river, in the biſhopric of Durham. St. Ceolfrid lived in his community, as St. Antony and St. Hilarion lived on their mountains, in the moſt profound recollection, and in the practice of the moſt auſtere penance. When St. Bennet built the monaſtery of St. Paul at Jarrow, a few miles from Weremouth in the ſame county of Durham, he ſent Ceolfrid with ſeventeen monks to lay the foundation of that houſe, and appointed him abbot. The ſaint governed this abbey ſeven years in St. Bennet's life time, and was alſo conſtituted at the deſire of that ſaint in his laſt ſickneſs, abbot of Weremouth: from which time he preſided during twenty-eight years over both thoſe monaſteries, which from their vicinity and conſtant connection were uſually eſteemed as one, and were generally ſubject to the ſame abbot. St. Ceolfrid was diligent and active in every thing he took in hand, of a ſharp wit, mature judgment and moſt fervent zeal. Bede, who had the happineſs to live under this admirable man, has left us authentic teſtimonies of his learning and extraordinary ſanctity. He

was a great lover of ſacred literature, and enriched the libraries of his two monaſteries with a great number of good books; but baniſhed thoſe which could only ſerve to entertain idle curioſity. To how great a pitch he carried the ſacred ſciences in his monaſteries, Bede himſelf is an inſtance. Naitan, king of the Picts, ſent to him, deſiring to be informed concerning the right time of celebrating Eaſter. The holy abbot ſtrongly proved and recommended to him the Roman Catholic cuſtom of obſerving Eaſter, by a letter which St. Bede has inſerted in his hiſtory. The king received it with great joy, and commanded the diſcipline of the Church in this particular to be obſerved throughout his dominions. This king likewiſe deſired the ſaint to ſend him maſons to erect a ſtone church after the manner of the Romans; which was done accordingly.

When St. Ceolfrid found himſelf broken with age and infirmities, he reſigned his abbacy. The monks entreated him on their knees to alter his reſolution; but were obliged to acquieſce, and upon his recommendation choſe Hubert, a very learned prieſt, abbot of both monaſteries; in which there lived ſix hundred monks. This being done, the ſaint after having ſung maſs in the morning, made them a ſtrong exhortation to mutual love and concord; and for fear of being ſtopped by the grandees of the kingdom, who all held him in great veneration, ſet out without delay upon a pilgrimage to the tombs of the apoſtles at Rome. On the road, beſides the canonical hours, he every day ſung the whole pſalter twice over, and alſo offered to God the holy ſacrifice of the maſs, which he ſung every day except one when he was upon the ſea, and the three laſt days of his life. Arriving at Langres in France, he was there ſeized with his laſt illneſs, and happily expired on the 25th of September, in the year of our Lord 716, of his age 74. His relics were afterwards removed to his monaſtery of Jarrow, and thence in the time of the Daniſh devaſtations, to Glaſtenbury.

SS. ELZEAR and DELPHINA.

See the life of St. Elzear, publiſhed by Surius, &c.—A. D. 1323.

BOTH the parents of St. Elzear were deſcended of families diſtinguiſhed for their nobility. The ſaint was born in 1295 at Anſois, a caſtle belonging to his father in the dioceſe of Apt, in France. Immediately after his birth his mother, whoſe great piety and charity to the poor had procured her

the name of The Good Counteſs, taking him in her arms, offered him to God with great fervor, begging that he might never offend his Divine Majeſty, but might rather die in his infancy than live to be guilty of ſo dreadful an evil. The child ſeemed formed from his cradle to piety and virtue: he could not be ſatisfied if he ſaw any poor beggar till he was relieved; and it was his delight to divide his dinner with poor children. The firſt impreſſions of virtue he received from his mother; but theſe were perfected by his religious uncle, William of Sabran, abbot of St. Victor's at Marſeilles, under whom he had his education in that monaſtery. Elzear was married very young to Delphina, daughter of the lord of Pui-Michel; ſhe herſelf being no more than fifteen years of age. At the ſuggeſtion of the young lady, they both ſecretly agreed to live together as brother and ſiſter. The auſterity with which they kept Lent revived the example of the ſaints of the primitive ages; and they faſted almoſt in the ſame manner during Advent, and many other days in the year. They lived ſeven years at Anſois: after which they removed to the caſtle of Pui-Michel. Elzear had till that time lived with his parents in the moſt dutiful and reſpectful ſubjection to them. He left them with their conſent, only for the ſake of greater ſolitude, and that he might be more at liberty to purſue his exerciſes of devotion and piety. The ſaint was twenty-three years old when by their death he inherited his father's honors and eſtates; but theſe advantages he looked upon merely as talents put into his hands to be employed for the advancement of piety, the ſupport of juſtice, and the relief and protection of the poor. By fervent and aſſiduous prayer, and meditation on heavenly things, he fortified his ſoul againſt the poiſon of all inordinate love of creatures. Eternal goods were the ſole object of his deſires. He communicated almoſt every day, ſtriving to do it every time with greater devotion. By the conſtant habitual union of his ſoul with God he never found any difficulty in keeping it recollected in all places and at all times. He often watched great part of the night on his knees in prayer. His devotion was not moroſe, but rendered him always pleaſant, mild and agreeable in converſation. His piety alſo rendered him moſt faithful, prudent and dextrous in the management of temporal affairs both domeſtic and public; valiant in war, active and provident in peace, faithful in every duty and truſt, and diligent in the care of his houſehold. When he firſt began to keep houſe at Pui-Michel, he made

the following regulations for his family; which he took care to ſee obſerved. " 1. Every one in my family ſhall daily hear maſs, whatever buſineſs they may have. If God be well ſerved in my houſe, nothing will be wanting. 2. Let no one ſwear, curſe or blaſpheme, under pain of being ſeverely chaſtiſed, and afterwards ſhamefully diſmiſſed. . . 3. Let all perſons honor chaſtity; and let no one imagine that the leaſt impurity in word or action ſhall ever go unpuniſhed in Elzear's houſe. . . . 4. Let all men and women confeſs their ſins every week; and let no one be ſo unhappy as not to communicate at leaſt on all the principal feſtivals, namely, Chriſtmas, Eaſter, Pentecoſt and the feaſts of our Lady. . . 5. Let no perſons be idle in my houſe. . . . In the morning a little more time ſhall be allowed for meditation; but away with thoſe who are perpetually in the church to avoid the buſineſs of their employments. . . . 6. I will have no playing at dice or any games of hazard. . . Yet I deſire not my caſtle to be a cloiſter, nor my people hermits. Let them be merry, and ſometimes divert themſelves; but never at the expence of conſcience, or with danger of offending God. . . 7. Let peace be perpetually maintained in my family. . . Whoever wiſhes to become a true ſervant of God, him will I eſteem and love; but . . . ſlanderers, detractors, and diſorderly ſervants, . . . all ſuch as do not fear God, will not be truſted by their maſter. . . 8. If any difference or quarrel happen, I will have the precept of the Apoſtle inviolably obſerved, " that the ſun ſet not before it be appeaſed." . . To love enemies, and to render good for evil is the true touch-ſtone of the ſons of God. To ſuch ſervants [as do this] my houſe, my purſe, my heart ſhall be always open: I am willing to regard them as my maſters. 9. Every evening all my family ſhall aſſemble to a pious conference, in which they ſhall hear ſomething ſpoken of God, the ſalvation of ſouls and the gaining of paradiſe. . . For by what means ſhall we learn to love God if we never ſpeak of him. . . Let none be abſent from this conference. . . . . I have no buſineſs which ſo nearly toucheth my heart as the ſalvation of thoſe that ſerve me. . . . 10. I moſt ſtrictly command that no officer or ſervant under my juriſdiction or authority injure any man, in goods, honor or reputation, or oppreſs any poor perſon. . . Do you imagine that a maſter who gives five ſhillings in alms, wipeth away the theft of his ſervants, who have torn out the entrails of the poor, whoſe cries for vengeance mount up to heaven? . . . We ſhall be wealthy

enough if we fear God." St. Elzear ſet himſelf the firſt example in every point which he preſcribed to others. Delphina concurred with her huſband in all things, and was perfectly obedient to him. No coldneſs for ſo much as one moment ever interrupted the harmony, or damped the affections of this holy couple. The pious counteſs was very ſenſible, that the devotions of a married woman ought to be ordered in a different manner from thoſe of a religious perſon. Her time was ſo regulated, that ſhe had certain hours allotted for ſpiritual exerciſes, and others for her houſehold affairs and other duties. Nothing was more admirable than her attention to all her domeſtics, and her holy ſolicitude to entertain an inviolable peace and every Chriſtian virtue among them. She loved her ſervants as her children, and ſhe was honored by them as a mother and as a ſaint. It ſeemed that all that came under the roof of Elzear contracted a ſpirit of ſincere piety; ſo great is the influence of good example ſet by maſters and miſtreſſes.

St. Elzear often viſited the hoſpitals, eſpecially thoſe of lepers, whoſe loathſome ſores he frequently cleanſed and dreſſed with his own hands. He every day waſhed the feet of twelve poor men, and often ſerved them himſelf. He was the common father of all in diſtreſs, and provided large granaries of corn, and ſtore-houſes of proviſions for their relief. In a time of ſcarcity in 1310, his alms ſeemed to exceed all bounds. After his father's death he was obliged to go into the kingdom of Naples, to take poſſeſſion of the county of Arian. But the people being inclined to favor the houſe of Arragon againſt the French, and deſpiſing the meekneſs of the young prince, refuſed to acknowledge him. Elzear for three years uſed no other arms than meekneſs and patience; which his friends reproachfully called indolence and cowardice. But the citizens of Arian of their own accord became aſhamed of their rebellion, invited the ſaint to take poſſeſſion of his territory, and ever after loved and honored him as their father. Thus to triumph over injuries, in imitation of the meekneſs of Chriſt, is not want of courage, but true Chriſtian generoſity. With the ſame heroic greatneſs of ſoul he ſuppreſſed informations that were given him of injuries which others had done him, that he might ſpare the parties the confuſion of knowing, that he had received intelligence againſt them. In his county of Arian he ſettled a rigorous adminiſtration of juſtice, and puniſhed the leaſt oppreſſion in any of his officers.

He visited malefactors condemned to die; and many who had persisted deaf to the remonstrances of God's ministers, were moved by his tender exhortations to sincere compunction, and to accept their punishment in the spirit of penance. When their goods were forfeited to him, he secretly restored them to their wives and children. We may judge how tender was his piety from his letter out of Italy to St. Delphina, in which he said: "You desire to hear of me. Go often to visit our amiable Lord Jesus Christ in the Holy Sacrament. Enter in spirit his sacred heart. You know that to be my constant dwelling. You will always find me there." Elzear having settled his affairs in Italy, returned into Provence for two years; and being now in the twenty-fifth year of his age, he and Delphina, after receiving the communion, pronounced publicly at the foot of the altar, in the chapel of the castle of Ansois, mutual vows of perpetual chastity, which Elzear had till then strictly observed without a vow, though Delphina had before made one in secret. In the lives of this holy couple men saw pious retirement in the midst of worldly pomp, silent contemplation amidst the noise of public scenes, and in conjugal friendship a holy emulation to outvie one another in piety, goodness and charity. Robert, king of Naples, chose St. Elzear governor to his son Charles, duke of Calabria. The young prince was sprightly, but untractable; and had contracted the contagion of the court. The count took notice of his pupil's dangerous inclinations, but dissembled this for sometime, till he had won his affections and gained sufficient credit with him. At length by tender remonstrances, diligent attention, and instructions, he corrected the vices of his pupil, who became a grave and virtuous prince. King Robert going into Provence, left his son regent of Naples under the tuition of Elzear, who was chief of the council, and dispatched almost all the affairs of state. Elzear was also, at his own request, declared advocate for the poor, and their agent in court; for the discharge of which troublesome office he caused a great bag of purple velvet to be made, and with this passed through the streets, receiving in it all the requests and suits of the poor, hearing grievances, dealing about alms, comforting all the world, so that he seemed another Joseph in Egypt. He pleaded the causes of widows and orphans with wonderful eloquence, and procured them justice and charitable relief. Whilst the chief authority of the state was lodged in his hands many offered him rich presents, which he civilly refused, lest they should insensibly give a bias to favor the party. St.

Elzear was ſo ſincere a lover of truth, that he was ready to die for it in the ſmalleſt points. The emperor Henry VII. invaded Naples with a great army. King Robert ſent againſt him his brother John and count Elzear, with as great an army as he was able to raiſe. Two pitched battles were fought, in both which Henry was defeated, chiefly by the valor and conduct of Elzear: ſo that the emperor deſired and readily obtained peace. The king made Elzear great preſents; which he diſtributed among the poor. The whole court admired a prince who was at once a great ſoldier, a courtier, a married man, a virgin and a ſaint. King Robert ſent Elzear ambaſſador to Paris, attended with the flower of the nobility of Naples, to demand of Charles IV. Mary, the daughter of the count of Valois, in marriage for the duke of Calabria. The negotiation ſucceeded; and the count was not only honored at the French court, but venerated as a living ſaint. The holy ambaſſador fell ſick at Paris. He had made his will in 1317, by which he left his moveable goods to his wife Delphina, his real eſtates to his brother William of Sabran, and legacies to his relations and ſervants, and eſpecially to many convents and hoſpitals. When the ſaint, three years before, made his public vow of chaſtity, he on the ſame day enrolled himſelf in the third order of St. Francis. In his ſickneſs he made a general confeſſion of his ſins with great compunction to the provincial of the Franciſcans, and continued to confeſs almoſt every day of his illneſs, though he is believed never to have offended God by any mortal ſin. The hiſtory of Chriſt's paſſion, the favorite object of his devotion, was every day read to him. He received the holy Viaticum with great joy. After extreme-unction and a painful agony he happily expired, on the 27th of September, in the year 1323, the 28th of his age. His body, according to his orders, was carried to Apt, and there interred in the church of the Franciſcan Friars in that town, where it is ſtill kept. Juridical informations were taken of his miracles by order of pope Clement VI. Urban V. ſigned the decree of his canonization, but it was only publiſhed by Gregory XI. in 1369, forty-ſix years after the ſaint's death, Delphina being ſtill alive. The king and queen of Naples would by no means ſuffer her to leave their court, to which ſhe was a perfect model of piety. King Robert dying in 1343, the queen, whoſe name was Sancia, and who was daughter to the king of Majorca, wearied with the empty greatneſs of the world, put on the habit of a Poor Clare in a nunnery which ſhe had founded at Naples. In this ſtate ſhe lived ten years with

great fervor, and would ſtill have her dear Delphina near her; learning of her all the exerciſes of a ſpiritual life. After her death Delphina returned into Provence, and led the life of a recluſe in the caſtle of Anſois, in the heroic practice of penance, charity, aſſiduous prayer and all other virtues. She died at Apt, near that caſtle, in the year 1369, the 76th of her age, on the 26th of September; on which ſhe is named in the martyrology of the Franciſcan order. Her mortal remains were depoſited in the ſame tomb with thoſe of St. Elzear.

St. LIOBA, Virgin.

See her life carefully written ſoon after her death, by Ralph of Fulda, in Mabillon, Acta Bened. &c.—A. D. 779.

THIS ſaint was a great model of Chriſtian perfection, both to the church of England, her native country, and that of Germany. She was deſcended of an illuſtrious Engliſh-Saxon family, and was born among the Weſt-Saxons, at Winburn. Ebba, her pious mother, was nearly related to St. Boniface of Mentz; and though ſhe had been long barren, and had no proſpect of other iſſue when Lioba was born, ſhe offered her to God from her birth, and trained her up in a contempt of the world. By her direction the ſaint was placed young in the great monaſtery of Winburn in Dorſetſhire, under the care of the holy abbeſs Tetta, a perſon ſtill more eminent for her extraordinary prudence and ſanctity, than for being ſiſter to a king. Lioba made great progreſs in virtue, and took the religious veil. She underſtood Latin; but read no books but ſuch as were proper to nouriſh piety and devotion in her ſoul. St. Boniface, who was acquainted with her virtues and abilities, became an earneſt ſuitor to her abbeſs and biſhop, that ſhe might be ſent to him with certain pious companions, in order to ſettle ſome ſanctuaries and nurſeries of religion for perſons of their ſex in the infant church of Germany. Tetta regretted the loſs of ſo great a treaſure, but could not oppoſe ſo urgent a demand. Lioba arriving in Germany, was ſettled by St. Boniface with her little colony in a monaſtery which he gave her, and which was called Biſchofsheim; that is, Biſhop's Houſe. By the holy virgin's great prudence and zeal, this nunnery became in a ſhort time very numerous; and out of it ſhe peopled many other houſes, which ſhe founded in Germany. She never commanded others any thing which ſhe had not firſt practiſed herſelf.

Her countenance appeared always angelically cheerful and modeſt, breathing a heavenly devotion and love. Her time was ſpent in prayer, and in holy reading and meditation. She knew by heart the divine precepts of the Old and New Teſtaments, the principal canons of the Church, the holy maxims of the Fathers, and the rules of the monaſtic life and perfection. By humility ſhe placed herſelf beneath all others, and often waſhed the feet of her nuns. The exerciſe of hoſpitality and charity to the poor was her delight. Kings and princes reſpected her; and Charlemagne often ſent for her to his court at Aix-la-Chapelle, and treated her with the higheſt veneration. Even biſhops ſought her advice, and liſtened to her counſels. St. Boniface a little before his miſſion into Frieſland, and his martyrdom, recommended her in the moſt earneſt manner to St. Lullus, and to his monks at Fulda; declaring it his deſire, that after her death ſhe ſhould be buried by his bones, that both might wait the reſurrection in the ſame tomb, and be raiſed together in glory to meet the Lord. After St. Boniface's martyrdom ſhe made frequent viſits to the abbey of Fulda. When ſhe was grown very old, by the advice of St. Lullus ſhe ſettled all the nunneries under her care, and reſigning the government, went to reſide in a new nunnery at Scorneſheim, near Mentz; where ſhe redoubled her fervor in the exerciſes of holy prayer and penance. Queen Hildegardis invited her ſo earneſtly to the court at Aix-la-Chapelle, that ſhe could not refuſe to comply; but after ſome days ſtay would abſolutely return to her ſolitude. Taking leave of the queen her friend, ſhe expreſſed her wiſh that they might ſee each other without confuſion at the day of judgment. She died about the year 779, and was interred at Fulda. Her tomb was honored with miracles; to ſeveral of which her hiſtorian aſſures us he was himſelf eye-witneſs. This holy virgin is named in the Roman martyrology on the 28th of September.

SS. COSMAS and DAMIAN, MM.

See Bede, Uſuard, St. Gregory the Great, St. Gregory of Tours, &c.—About the Year 303.

SS. COSMAS and DAMIAN were brothers, and born in Arabia; but ſtudied the ſciences in Syria, and became eminent for their ſkill in phyſic. Being Chriſtians, and full of that holy temper of charity, in which the ſpirit of our divine

religion consists, they practised their profession with great application and wonderful success; but never took any gratification or fee, on which account they are styled by the Greeks *Anargyri*, that is, without fees, because they took no money. They lived at Ægæ or Ægæa in Cilicia, and were remarkable both for the love and respect the people bore them on account of the good offices which they received from their charity, and for their zeal for the Christian faith, which they took every opportunity their profession gave them, to propagate. When the persecution of Diocletian began to rage, it was impossible for persons of so distinguished a character to lie concealed. They were therefore apprehended by the order of Lysias, governor of Cilicia, and after various torments were beheaded for the faith. St. Gregory of Tours, l. de glor. Mart. relates several miracles performed by their intercession. Their relics are kept with veneration in a church at Rome, built by St. Felix.

These saints regarded it as a great happiness, that their profession offered them perpetual opportunities of affording comfort and relief to the most distressed part of their fellow-creatures. By exerting our charity towards all in acts of benevolence and beneficence, according to our abilities; and in treating enemies and persecutors with meekness and good offices, we are to approve ourselves truly followers of Christ. Men engaged in professions instituted for the service of their neighbour, may sanctify their labor and industry, if actuated by the motive of charity towards others, even while they also have in view the justice which they owe to themselves and their families, by procuring an honest and necessary subsistence; which is itself often a strict obligation and a great virtue, when founded in motives equally pure and perfect.

ST. HONORIUS, Archbishop of Canterbury, C.

See Bede, Hist. l. 2. c. 18, 20. l. 3. c. 20. Wharton, Anglia Sacra, T. 1. &c.—A. D. 653.

THIS apostolic man was a Roman by birth, and a monk by profession. St. Gregory the Great, from the experience which he had of his great virtue and skill in sacred literature, made choice of him for one of the holy missionaries whom he sent to convert the English nation to the faith. Upon the death of St. Justus, about the year 630, St. Honorius was chosen archbishop of Canterbury. He was consecrated at Lincoln by St. Paulinus, archbishop of York, and received the

Pall ſent from Rome by pope Honorius, together with a letter in which his Holineſs decreed, that whenever either the ſee of Canterbury or York ſhould become vacant, the other archbiſhop ſhould ordain the perſon duly elected. Our holy archbiſhop ſaw with joy the faith of Chriſt extended daily in different parts of this iſland, and the ſpirit of the goſpel taking deep root in the hearts of many choſen ſervants of God. His care in filling all places with paſtors truly dead to the world and all worldly views, and his own zealous labors and ſhining example contributed exceedingly, through the Divine bleſſing, to ſo wonderful an encreaſe. He died on the 30th of September, 653; and his name occurs in the Roman martyrology.

ST. JEROM, Prieſt and Doctor of the Church.

See Tillemont, T. 12. Ceillier, T. 10. St. Jerom's epiſtles and other works, &c.—A. D. 420.

ST. JEROM, who is allowed to have been in many reſpects the moſt learned of all the Latin Fathers, was born at Stridonium, a ſmall town near Aquileia, probably in the year 342. His father Euſebius was deſcended from a good family, and had a competent eſtate. He ſent his ſon to be educated at Rome under the famous Donatus the Grammarian, and other great maſters of that age. Having made vaſt progreſs under their direction, his deſire of farther improvement carried him into Gaul, where the ſciences flouriſhed exceedingly by the munificence and patronage of the emperor Gratian. Here he contracted an acquaintance with many learned and pious perſonages, and with his own hand copied a great number of valuable books. At Triers he engaged himſelf by vow to ſerve God in a ſtate of perpetual continency. After his return to Rome, aſpiring after a life of perfection and ſolitude, he reſolved to withdraw into ſome diſtant country. Wherefore travelling into the Eaſt, he viſited the holy ſolitaries of the deſerts, with whoſe ſanctity and example he was extremely edified, and determined to imitate their manner of life. With this view the ſaint retired into a vaſt and dreary wilderneſs, lying between Syria and Arabia, in the country of the Saracens; where the holy abbot Theodoſius received him with great joy. This deſert took its name from Chalcis, a town in Syria, and was ſituated in the dioceſe of Antioch. Innocent and Hylas, two of his companions, ſoon died in this frightful ſolitude; and Heliodorus, the third, left it to return into the

Weſt: but Jerom ſpent there four years in the moſt fervent exerciſes of piety. He had many fits of ſickneſs, but ſuffered a much more ſevere affliction from violent temptations of impurity, which were more hateful and more inſupportable to him than the ſharpeſt torments and death. During theſe conflicts he threw himſelf in ſpirit at the feet of Jeſus, watering them with his tears; and tamed his fleſh by faſting whole weeks together. He often joined whole nights to the days, lamenting, ſighing and beating his breaſt, till the deſired calm returned. He tells us, that he feared the very cell in which he lived, becauſe it was witneſs to the foul ſuggeſtions of the enemy; and being angry againſt himſelf, he went alone into the moſt ſecret parts of the wilderneſs; and there in the company of ſcorpions and wild beaſts he gave full vent to his lamentations, and piteouſly implored the Divine mercy. At length after ſo many ſighs and tears, after having in much ſorrow looked long up to heaven, he felt moſt delightful conſolations and interior ſweetneſs; and theſe ſo great, that quite abſorpt in contemplation he ſeemed to himſelf to be amidſt the choirs of angels; and glad and joyful he ſung to God: *After Thee, O Lord, we will run in the fragrancy of thy celeſtial ointments.* Cantic. 1. 3. In this manner does God, who often ſuffers the fidelity of his ſervants to be ſeverely tried, ſtrengthen them by his triumphant grace, and abundantly recompenſe their conſtancy. St. Jerom informs us, that the monks in this wild and ſandy deſert, even in their infirmities knew no other drink than cold water, and looked upon it as ſenſuality ever to eat any thing dreſſed by fire.

Beſides interior trials and temptations the ſaint met with many perſecutions from the world, of which he writes as follows: "Would to God that all the infidels would riſe up together againſt me for having defended the glory and the name of the Lord! I wiſh that the whole world would conſpire in blaming my conduct, that I may thus obtain the approbation of Jeſus Chriſt." A little before St. Jerom left his wilderneſs, on occaſion of an unhappy ſchiſm which then divided the church of Antioch, he wrote two letters to conſult St. Damaſus who had been raiſed to the popedom at Rome in 366, what courſe he ought to ſteer when ſolicited by the oppoſite parties to adhere to their communion. In the firſt he ſays, Ep. 14. alias 57. ad Damaſ. p. 19. T. 4. "I am joined in communion with your Holineſs, that is, *with the Chair of Peter*: upon that rock I know the Church is built. Whoever eats the lamb out of that houſe is a profane perſon. Whoever is not in the ark, ſhall periſh in the flood. . . Whoever gathers

not with you, ſcatters; that is, he who is not Chriſt's, belongs to Antichriſt . . . Order me, if you pleaſe, what I ſhould do." In another letter to the ſame holy pope, and upon the ſame ſubject, he ſays: "On one ſide the Arian fury rages, ſupported by the ſecular power: on the other ſide, the church (at Antioch) being divided into three parts, each would needs draw me to itſelf. All the time I ceaſe not to cry out: Whoever is united to the Chair of Peter, he is mine," Ep. 16. alias 58. ad Damaſ. p. 22. The anſwer of Damaſus is not extant: but it is certain, that he and all the Weſt acknowledged Paulinus patriarch of Antioch; and St. Jerom received from his hands the holy order of prieſthood before the end of the year 377. Soon after his ordination he went into Paleſtine, and viſited the principal holy places mentioned in the ſacred hiſtory; and he neglected no means to perfect himſelf in the knowledge of the Hebrew tongue, to which he had diligently applied during his reſidence in the Eaſt.

About the year 380 St. Jerom went to Conſtantinople, there to ſtudy the holy ſcriptures under St. Gregory Nazianzen, who was then biſhop of that city; and he often mentioned this with ſingular ſatisfaction, eſteeming it both an honor and happineſs to have had ſo great a maſter in expounding the divine oracles, as that moſt eloquent and learned doctor. Upon St. Gregory's leaving Conſtantinople in 381, he returned into Paleſtine. In the ſame year he was called to Rome with St. Paulinus of Antioch and St. Epiphanius, to attend a council which St Damaſus held concerning the ſchiſm of Antioch. The two biſhops ſtayed the winter in Rome, and then returned into the Eaſt; but pope Damaſus detained St. Jerom, and employed him in affairs of the greateſt importance. Such was the love and eſteem which the holy doctor ſoon gained by his religious life, his humility, eloquence and learning, that many among the chief nobility, clergy and monks, ſought to be inſtructed by him in the holy ſcriptures, and in the rules of Chriſtian perfection. He was charged likewiſe with the conduct of many devout ladies; as St. Marcella, her ſiſter Aſella, and their mother Albina; Melania the elder, Marcellina, Felicitas, Lea, Fabiola, Læta, Paula and her daughters, with many others. Theſe were all ladies of the moſt conſummate virtue and diſtinguiſhed rank. Some of them uſed to ſpend whole nights in prayer, and faſted almoſt continually. Their charities were without bounds; and their memories will be ever dear to the Catholic Church.

After the death of St. Damaſus, to avoid the perſecution of certain powerful men whom envy had made his enemies, and at the ſame time to indulge his own inclinations to a ſolitary life, St. Jerom in 385 left Rome. He arrived at Jeruſalem in the winter near the cloſe of the year, and in the following ſpring went into Egypt to improve himſelf in ſacred learning, and in the moſt perfect practices of the monaſtic inſtitute. Having viſited the chief monaſteries in Egypt, he returned into Paleſtine, and retired to Bethlehem. St. Paula, who had followed him thither, built for him a monaſtery, and put under his direction alſo the convent of nuns, which ſhe founded and governed in quality of abbeſs. St. Jerom ſoon after enlarged his monaſtery, and erected an hoſpital in which he entertained pilgrims. Though he was afflicted with various diſeaſes and ſufferings, he did not interrupt his pious labors, and was conſtantly employed either in ſpiritual reading, writing, works of charity or prayer. He was often conſulted upon difficult paſſages of ſcripture from all quarters of the world, and his deciſions were looked upon as ſo many oracles. St. Auguſtin and other great men frequently had recourſe to his learning and experience on ſuch occaſions; and at the requeſt of the moſt diſtinguiſhed prelates of the Church, particularly of pope Damaſus, he undertook to reviſe and correct the Latin verſion of the goſpels by the original Greek, and executed this deſign to the great ſatisfaction of all the faithful. He afterwards did the ſame with the reſt of the New Teſtament. This verſion of St. Jerom inſenſibly took place in all the Weſtern churches, and is the Latin vulgate of the New Teſtament, which is now every where in uſe. The holy doctor alſo tranſlated thoſe books of the Old Teſtament, which were written in Hebrew, from the original text. The preſent vulgate of the Old Teſtament is taken from the tranſlation of St. Jerom, except certain paſſages from the old vulgate or Italic, and ſuch as are not extant in Hebrew or Chaldaic. Nothing has rendered the name of St. Jerom ſo famous as his critical labors on the holy ſcriptures. For this the Church acknowledges him to have been raiſed by God through a ſpecial providence, and particularly aſſiſted from above; and ſhe ſtyles him the greateſt of all her doctors in expounding the divine oracles. Nor was his learning and zeal leſs ſucceſsful in overturning the hereſies which moleſted the Church in his time: they all found in him a warm and indefatigable adverſary. Helvidius, an Arian prieſt, broached a new error, by which he denied the perpetual virginity of

the Bleſſed Virgin Mary. This hereſy was alſo adopted by Jovinian, an apoſtate monk; who moreover advanced, "That all who ſhall have preſerved the grace of baptiſm, will have an equal reward in heaven: That virgins have no greater merit before God than married women: That abſtinence from certain meats is unprofitable." Theſe errors were condemned, firſt in a council aſſembled at Rome by Pope Siricius, and again in one held ſoon after by St. Ambroſe, at Milan. St. Jerom refuted Helvidius by a treatiſe *On the Perpetual Virginity of the Bleſſed Virgin Mary* in the year 384. He alſo compoſed two books againſt the errors of Jovinian. In the firſt, *T.* 4. *par.* 2. he ſhews the merit and excellency of holy virginity embraced for the ſake of virtue; which he demonſtrates from St. Paul, and other parts of the New Teſtament; from the *tradition* and ſenſe of the Church; from the celibacy of its miniſters, and from the advantages of this ſtate for piety, eſpecially for the exerciſes of prayer; though he grants marriage to be holy in the general ſtate of the world. Jovinian himſelf confeſſed the obligation of biſhops to live continently, and that a violation of a *vow* of virginity is a ſpiritual inceſt, *p.* 175. In his ſecond book St. Jerom confutes the other errors of that hereſiarch. Vigilantius, a prieſt of Barcelona, alſo ſet himſelf to depreciate the merit of holy virginity, and condemned the veneration of *relics*, calling thoſe who paid it *idolaters*. St. Jerom exclaimed loudly againſt ſuch novelties, and ſaid: "We do not *adore* the relics of the martyrs..... But we honor them that we may *adore* Him, whoſe martyrs they are. We honor the ſervants, that the reſpect which is paid to them may be reflected back on the Lord," Ep. ad Riparium. Having procured a copy of Vigilantius's doctrine, he immediately anſwered it by a work which he addreſſed to Vigilantius, in a very ſharp ſtyle. He ſhews the excellency of virginity and the celibacy of the clergy, from the diſcipline obſerved in the three patriarchates of Antioch, Alexandria and Rome. He vindicates the honor paid to martyrs, and clears it from the foul imputation of *idolatry;* becauſe no Chriſtian ever adored them as gods. In order to ſhew that the ſaints in heaven pray for us, St. Jerom ſays: "If the apoſtles and martyrs ſtill living upon earth can pray for other men, how much more may they do it after their victories? Have they leſs power now they are with Jeſus Chriſt?" He inſiſts much on the miracles wrought at their tombs. Vigilantius ſaid, they were wrought for the ſake of the infidels. The holy doctor anſwers, that they would ſtill be no leſs a proof

of the power of the martyrs. He tells him, that if his new doctrine were true, all the biſhops of the world would be in error, L. adv. Vigilant. T. 4. par. 2. St. Jerom, in his letter to St. Paula upon the death of her daughter Bleſilla, has theſe words: "She now prayeth the Lord for you, and obtaineth for me the pardon of my ſins." St. Jerom's belief of the *real preſence* of Jeſus Chriſt in the Bleſſed Euchariſt and of tranſubſtantiation, was that of the Catholic Church in all ages. Speaking of prieſts, he ſays: "God forbid that I ſhould ſpeak evil of thoſe who ſucceed the apoſtles, who conſecrate the *body* of Jeſus Chriſt with their ſacred mouths, who make us Chriſtians, and who, holding the keys of the kingdom of heaven in their hands, judge, if I may ſo ſay, before the day of judgment," Ep. ad Heliodorum. In another place, ſpeaking of Exuperius, biſhop of Toulouſe, he ſays: "This holy prelate imitates the widow of Sarepta: he feeds others, and faſts himſelf. . . He carries the *body* of our Lord Jeſus Chriſt in an oſier baſket, and *his precious blood* in a veſſel of glaſs."

The ſaint towards the cloſe of his life had much to ſuffer from the violences and perſecutions of the Pelagians, who, with a troop of deſperate ruffians, aſſaulted the holy monks and nuns under the direction of St. Jerom. Some were beaten, and a deacon was killed by them. The heretics ſet fire to all the monaſteries, and reduced them to aſhes. St. Jerom with great difficulty eſcaped their fury, by taking refuge in a ſtrong caſtle. After this ſtorm, he continued his exerciſes and labors, hated by all enemies of the Church, but beloved and reverenced by all good men, as St. Sulpicius Severus and St. Auguſtin teſtify. He went to receive the reward of his piety and good works in the year 420, on the 30th of September. He was buried in a vault at the ruins of his monaſtery at Bethlehem; but his remains lie at preſent in the church of St. Mary Major at Rome.

OCTOBER 1.

St. BRIDGET, Widow.

From the Bull of her Canonization publiſhed by Boniface IX. &c.

St. BIRGIT, or, as commonly pronounced, Bridget, was of the royal blood of Sweden, and born in 1304. Both her parents ſpent their lives in fervent exerciſes of piety, and had

a ſingular devotion to the ſacred paſſion of Chriſt. Bridget was brought up by an aunt, who was a lady of extraordinary piety. At ten years of age the young ſaint was moſt tenderly affected by a ſermon which ſhe heard on the paſſion of Chriſt, and by a viſion which ſhe had the night following. She ſeemed to ſee him hanging upon his croſs covered with wounds, and pouring forth his blood in ſtreams from every part of his body. The impreſſion which this moving ſpectacle made upon her mind was never effaced, and from that time the ſufferings of her Redeemer became the conſtant ſubject of her meditation, even when ſhe was at work at her needle: and ſhe could ſcarce ever call them to mind without ſhedding abundance of tears. In obedience to her father, when ſhe was only ſixteen years of age, ſhe married Ulpho, prince of Nericia in Sweden, who was himſelf only eighteen. This pious couple paſſed the firſt year after their marriage in continence, and having enrolled themſelves in the third Order of St. Francis, lived in their own houſe as if they had been in a regular community. They afterwards had eight children, four boys and four girls, who were all favored with the bleſſings of Divine grace. After the birth of theſe children, the parents, at the ſuggeſtion of St. Bridget, made a mutual vow of continency, and conſecrated their eſtates more than ever to the uſe of the poor, whom they looked upon as their own family, and for whom they built an hoſpital, in which they ſerved the ſick with their own hands. To break all worldly ties, they made a painful pilgrimage to Compoſtella. In their return Ulpho fell ſick at Arras, and received the Viaticum and extreme-unction from the hands of the biſhop of that dioceſe. Being reſtored again to health by the prayers of his pious conſort, he died ſoon after his arrival in Sweden, in 1344, in the odour of ſanctity. Bridget now renounced the rank of princeſs which ſhe held in the world, to take upon her more perfectly the ſtate of a penitent. Her huſband's eſtates ſhe divided among her children, and from that day ſeemed to forget what ſhe had been. She changed her habit, uſing no more linen except for a veil to cover her head, and wearing a rough hair ſhift. The auſterities which ſhe practiſed are incredible. On Fridays ſhe redoubled her mortifications and other exerciſes, allowing herſelf no refection but a little bread and water. About the time of her huſband's death, ſhe built the great monaſtery of Waſtein, in the dioceſe of Lincopen in Sweden, in which ſhe placed ſixty nuns and, in a ſeparate encloſure, religious men. She preſcribed them the rule of St. Auſtin, with certain parti-

cular conſtitutions confirmed by the holy ſee. The greateſt part of the monaſteries of *Brigittins*, which now ſubſiſt, are ſingle. St. Bridget had ſpent two years in her monaſtery at Waſtein, when ſhe undertook a pilgrimage to Rome, in order to venerate the relics of ſo many ſaints honored in that city, and eſpecially to offer up her fervent prayers at the tombs of the apoſtles. The example of her virtue ſhone forth with bright luſtre in that city. The frequent uſe of the ſacraments was always her delight and greateſt ſupport, kindling every time freſh ardor in her ſoul. The revelations with which St. Bridget was favored by God are very famous: but what approbation they have received is no more than a permiſſion, that they be publiſhed for the profit of the faithful; for which it ſuffices, that they deſerve a human aſſent as probable and piouſly credible. What is moſt of all praiſeworthy in St. Bridget is, that in true ſimplicity of heart ſhe always ſubmitted her revelations to the judgment of the paſtors of the Church, and was ready in all things to follow their advice. Her ardent love of Jeſus Chriſt crucified moved her to make a painful pilgrimage to viſit the holy places in Paleſtine, which Chriſt had ſanctified by his Divine ſteps, and purpled with his adorable blood. Being returned to Rome ſhe lived there a year longer; but during that interval was afflicted with grievous diſtempers, under which ſhe ſuffered the moſt excruciating pains with heroic patience and reſignation. Having given her laſt moving inſtructions to her ſon Birger and her daughter St. Catharine of Sweden, ſhe was laid on ſackcloth, received the laſt ſacraments, and her ſoul took its flight to that kingdom after which ſhe had always moſt ardently ſighed, on the 23d of July, 1373. Her body was buried in the church of St. Lawrence, belonging to a convent of Poor Clares: but in July 1374, it was tranſlated to her monaſtery at Waſtein, in Sweden. She was canonized by Boniface IX. in 1391, on the 7th of October, and her feſtival is appointed on the day following.

St. THOMAS, Biſhop of Hereford, C.

See the acts of his canonization, the accurate Nicholas Trevet, ad an. 1282; *Mat. Paris, Capgrave, &c.—A. D.* 1282.

OUR iſland once ſaw the happy days when prayer and contemplation were the delight even of courts, the camp and the ſhop: when Chriſtian humility and true poverty of ſpirit

sit on the thrones of kings, chaſtity flouriſhed in palaces, and princes had no other intereſt of ſtate but the glory of God, no other ambition than to dilate his kingdom, nor any greater happineſs than to eſpouſe their daughters to Chriſt crucified, in the rigors of ſolitude and ſevere penance. The beauty of this holy vineyard in the Church excited the envy of the devil, who like a furious wild boar ſought to lay it waſte. His weapons were pride, ambition, luxury and the love of the world and of pleaſure; by which he miſerably changed the face of this paradiſe. God, on the contrary, by the ſevereſt temporal calamities, ſought to bring back an ungrateful people to their duty, before he caſt them off. He ſtill raiſed up many holy paſtors and patterns of virtue, who labored by word and example to ſtem the tide of iniquity. Among theſe was eminently diſtinguiſhed St. Thomas Cantelope, biſhop of Hereford. He was eldeſt ſon to William lord Cantelope, one of the greateſt generals that England ever produced. Thomas's mother was allied to the royal families of England and France. The father's office obliged him to reſide chiefly at court. But being ſenſible how dangerous a place this was for the education of children, he was moſt watchful to baniſh all incentives of vanity from their ſight, and to remove the leaſt whiſper of falſe pleaſures from their ears: thus in the very ſeat of danger and vice he formed a ſchool of virtue and penance. The ſaint while yet a child began daily to recite the breviary, beſides hearing maſs and other devotions, which he performed with wonderful fervor. He ſtudied his philoſophy at Paris; during which time he happened to take a prop of a vine out of another man's vineyard to hold up his window. Of this action he conceived ſo great a remorſe, that he condemned himſelf for it to ſeven year's rigorous penance. Reſolving to conſecrate himſelf to God in an eccleſiaſtical ſtate, he learned at Orleans the civil law, as a foundation to the canon law. He viſited certain friends at the general council at Lyons, and there became acquainted with the moſt eminent paſtors and theologians of the Church; by whoſe converſation he much improved himſelf. Pope Innocent IV. nominated him his chaplain; notwithſtanding which he returned to England to purſue the ſtudy of the canon law. He proceeded doctor in laws at Oxford, and was ſoon after choſen chancellor of that famous univerſity; in which office he acquired ſo high a reputation, that king Henry III. ſhortly after appointed him high chancellor of the kingdom. His prudence, courage, indefatigable application, ſcrupulous

juſtice, and abhorrence of human reſpects, rendered him a moſt accompliſhed magiſtrate. Notwithſtanding this, St Thomas never ceaſed to ſolicit king Henry for leave to reſign his office; but in vain. However, he obtained it of his ſon Edward I. upon his acceſſion to the throne, on condition that he ſhould remain in his privy council; which he did till his death. The ſaint though then fifty-four years old, retired to Oxford, making books and his devotions his only pleaſure; and took the degree of doctor of divinity. In 1274 he was called by pope Gregory X. to the ſecond general council of Lyons, and the year following was canonically choſen and conſecrated biſhop of Hereford, notwithſtanding his great reluctance through motives of humility. Henceforward holy retirement and the functions of his miniſtry became more than ever the delight of his ſoul. God was to him all in all, and he maintained his heart in perpetual union with him by prayer and holy meditation. He ſubdued his fleſh with ſevere faſting, watching, and a rough hair-ſhirt, which he wore till his death, counting as nothing the cholics and other violent pains and ſickneſſes, with which he was afflicted many years for the exerciſe of his patience. His zeal for the Church of God had no bounds; and ſuch was his charity, that he ſeemed born only for the relief and comfort of his neighbour. He uſually called the poor his *brethren*, and treated them as ſuch both at his own table, and on all occaſions. No reviling language or ill uſage could ever provoke him to anger: his enemies he always treated with reſpect and tenderneſs, and would never bear the leaſt word which might ſeem to reflect on them or any others. No one could more ſcrupulouſly ſhun the very ſhadow of detraction. He defended the laws and privileges of his church with undaunted reſolution. His primate, John Peckam, archbiſhop of Canterbury, had laid certain injunctions on the biſhops ſubject to his juriſdiction, which were an incroachment on their rights. St. Thomas, then fifty four years old, was pitched upon by his brethren to undertake a journey to Rome, to lay their grievances before pope Nicholas IV. The fame of his ſanctity alone ſufficed to procure him a moſt favorable reception. After a ſucceſsful diſpatch of his buſineſs, finding certain diſtempers with which he was afflicted, to encreaſe upon him, he made haſte homewards. His ſickneſs ſtopped him on his road at Monteſiaſcone in Tuſcany; where he received the laſt ſacraments with incredible cheerfulneſs and devotion, and calmly gave up the ghoſt, in the ſixty-third year of his age, on the 25th of Auguſt, 1282. His

bones with his head and heart were ſoon after carried to Hereford, and enſhrined with great honor in the chapel of our lady, in his cathedral. Innumerable manifeſt miracles were wrought through his merits. See an authentic account of part of theſe miracles in Surius and Capgrave. His canonization was performed by pope John XXII. in 1310, perhaps on the 2d of October, on which day his principal feſtival was obſerved. The monument of St. Thomas ſtill remains in the cathedral at Hereford.

ST. EDWIN, King and Martyr.

See Bede, Hiſt. l. 2. c. 9, 10, 12, &c. William of Malmeſbury &c.—A. D. 633.

EDWIN was ſon of Alla, king of Deira; but at his father's death was deprived of his kingdom by Ethelfred, king of the Bernicians, who united all the Northumbrians in one monarchy. Edwin fled to Redwald, king of the Eaſt-Angles; who by threats and promiſes was ſecretly brought to a reſolution to deliver him into the hands of his enemy. The young prince was privately admoniſhed of his danger by a friend in the council; and as he ſat very melancholy one night before the palace-gate, a ſtranger promiſed him the reſtoration of his kingdom, and the chief ſovereignty over the Engliſh, if he would engage to do what ſhould be taught him for his own life and ſalvation. Edwin readily made this promiſe; and the ſtranger laying his hand upon his head, bad him remember that ſign. In the mean time Redwald was diverted from his treaſonable intention by the perſuaſion of his wife, and diſcomfited and ſlew Ethelfred, who was marching againſt him, on the Eaſt-ſide of the little river Idle, in Nottinghamſhire. By this victory Edwin was put in poſſeſſion of the whole kingdom of the Northumbrians, which compriſed all the North of England: and in a ſhort time he became ſo formidable by the ſucceſs of his arms, that he obliged all the other Engliſh kings, and alſo the Britons or Welſh, to acknowledge his ſuperior power. He took to wife Edilburge, daughter to St. Ethelbert the firſt Chriſtian king of the Engliſh, and ſiſter to Eadbald, then king of Kent. St. Paulinus received the epiſcopal conſecration, and was ſent to attend her. On Eaſter-eve, in 626, the queen was delivered of a daughter; and on Eaſter-day an aſſaſſin, ſent by Quichelm, king of the Weſt-Saxons, attempted to ſtab the king with a poiſoned dagger, which he took

from under his cloak. He killed Lilla, a favourite minister, who interposed his body to save the king's life. The king himself was wounded through the body of this officer: but the ruffian was cut to pieces upon the spot. Edwin returned thanks to his gods for his preservation: but Paulinus told him it was the effect of the prayers of his queen, and exhorted him to thank the true God for his merciful protection of his person, and for her safe delivery. The king seemed pleased with his discourse, and was prevailed upon to consent that his daughter, then just born, should be consecrated to God. She was baptized with twelve others on Whitsunday, and called Eanfleda, being the first fruits of the kingdom of the Northumbrians. These things happened in the royal city upon the Derwent, says Bede: it is at present a village called Aldby, that is, *Old dwelling*. The king, moreover, promised Paulinus, that if God restored him his health, and made him victorious over those who had conspired so basely to take away his life, he would become himself a Christian. When his wound was healed he assembled his army, marched against the king of the West Saxons, vanquished him in the field, and either slew or took prisoners all the authors of the wicked plot of his assassination. From this time he no more worshipped idols; yet he deferred to accomplish his promise of receiving baptism. Pope Boniface sent, with some presents, a letter to the king upon the subject of his conversion.

Edwin was willingly instructed in the faith, often meditated on it by himself, and consulted with the wisest among his great officers. Paulinus continued to exhort him, and to pray zealously for his conversion. At length being informed, as it is believed, by revelation, of the wonderful prediction mentioned above, and of this king's promise on that occasion, he came to him while he was thinking one day seriously upon his choice of religion, and laying his hand upon his head, asked him if he remembered that sign? The king trembling, would have thrown himself at his feet; but the bishop raised him up, and said: "You see that God hath delivered you from your enemies: He moreover offers you his everlasting kingdom. Take care on your side to perform your promise by receiving his faith, and keeping his commandments." The king answered that he would confer with his chief counsellors, and engage them to do the same with him: to which the bishop consented. The king having assembled his nobles, asked their advice. Coifi, the high-priest of the idols, spoke first, and declared that by experience it was manifest their gods had no

power, Another perſon ſaid: "The ſhort moment of this life is of no weight, if put in the balance with eternity." Then St. Paulinus harangued the aſſembly. Coifi applauded his diſcourſe, and adviſed the king to command fire to be ſet to the temples and altars of their falſe gods. The king aſked him, who ſhould firſt profane them? Coifi anſwered, that he himſelf, who had been the foremoſt in their worſhip, ought to do it, for an example to others. Then he deſired to be furniſhed with arms and a horſe; for according to their ſuperſtition it was not lawful for the high-prieſt to bear arms, or to ride on a horſe, but only on a mare. Being therefore mounted on the king's own horſe, with a ſword by his ſide and a ſpear in his hand, he rode to the temple; which he profaned by caſting into it his ſpear. He then commanded his attendants to pull it down and burn it, with the whole encloſure. This place, ſays Bede, is ſhewn not far from York, beyond the Derwent eaſtward, and is called Godmundingham, that is, Receptacle of Gods. It retains to this day the name of Godmanham; and near it is Wigton, that is, Town of Idols. King Edwin was baptized at York on Eaſter-day, in the year of Chriſt 627, the eleventh of his reign. The ceremony was performed in the church of St. Peter, which he had cauſed to be built with timber through haſte. Afterwards he began a large church of ſtone, in which this was encloſed, and which was finiſhed by his ſucceſſor St. Oſwald. St. Paulinus fixed his epiſcopal ſee at York, with the approbation of king Edwin, and continued to preach freely during the remaining ſix years of this prince's reign. He baptized among others four ſons, one daughter, and one grandſon of the king; and both nobles and people flocked in crowds to be inſtructed, and to receive the holy ſacrament of baptiſm. When the king and queen were at their country palace of Yeverin in Glendale, among the Bernicians in Northumberland, the biſhop was taken up thirty-ſix days together from morning till night in catechiſing perſons, and in baptizing them in the little river Glen; no oratories or baptiſteries being yet built. When St. Paulinus was with the king in the country of the Deiri, he was wont to baptize in the river Swale, near Cataract, now the village of Catterick. St. Edwin built a church in honor of St. Alban, from which a new town aroſe which was called Albanſbury, and ſince Almondbury. King Edwin was equally zealous to practiſe himſelf, and to propagate on all ſides, the holy religion which he profeſſed. The Engliſh nation generally received the faith with a fervor equal to that of the primitive Chriſtians; and

many among them became by their converſion quite another people, having no other views but thoſe of ſerving God, and thus ſecuring their eternal ſalvation. Even kings, who find the greateſt obſtacles to virtue, among the newly converted Engliſh, often exhibited to their ſubjects the ſtrongeſt examples of the powerful influence of grace. Several exchanged their purple for hair-cloth, their palaces for mean cells, their power and command for religious obedience. Others ſtill wore their crowns, but looked on them with holy contempt, and regarded it as their chief glory to make Chriſt reign in the hearts of their ſubjects, and to impart to other nations the bleſſing they had received.

Redwald, king of the Eaſt-Angles, had received baptiſm in the kingdom of Kent; but was ſeduced by his wife and other evil teachers, and joined together the worſhip of his ancient gods and that of Jeſus Chriſt; erecting, Samaritan-like, two altars in the ſame temple; the one to Chriſt, the other, which was ſmaller, for the victims of devils. His ſon and ſucceſſor Earpwald was prevailed upon by St. Edwin to embrace with his whole heart the faith of Chriſt. But this Prince being ſlain ſoon after, his people relapſed into idolatry during three years; till Sigebert returning from his exile in Gaul, reſtored the Chriſtian religion. The Engliſh enjoyed ſo perfect tranquillity and ſecurity throughout the dominions of King Edwin, that this peace became proverbial among them; and it was affirmed that a woman with her new-born infant might ſafely travel from ſea to ſea. To the fountains on the highways the king had cauſed copper cups to be chained, which none durſt remove or take away; ſo ſtrictly were the laws obſerved. This good King had reigned 17 years over the Engliſh and the Britons, of which he had ſpent the laſt ſix in the ſervice of Chriſt, when God was pleaſed to viſit him with afflictions, in order to raiſe him to the glory of martyrdom. Penda, a prince of royal blood among the Mercians, and a violent abettor of idolatry, revolted from his obedience, and got together an army of furious idolaters. He entered into a confederacy with Cadwallo, king of the Britons or Welch, who was indeed a Chriſtian, but ignorant of the principles of this holy religion, ſavage and barbarous in his manners, and an implacable enemy to the Engliſh. To deſtroy that people, he paid no regard to churches or religion, and ſpared neither age nor ſex. King Edwin was killed fighting glorioufly for juſtice and religion, in Yorkſhire, at a place now called Hatfield, originally *Heavenfield*. This name was given it on account of the great

number of Chriſtians there ſlain in this engagement. The body of St. Edwin was buried at Whitby; but his head was interred in the porch of the church he had built at York. He is honored with the title of Martyr in all our Engliſh calendars. His death happened in the year of Chriſt 633, of his age the forty-eighth.

ST. FRANCIS of Aſſiſium, C.

From his Life written by St. Bonaventure. See alſo F. Helyot, Hiſt. des Ordres Relig. T. 7. p. 1, &c.—A. D. 1226.

THIS great ſaint was born at Aſſiſium in Umbria, in the Eccleſiaſtical State, in 1182. His parents were perſons of probity and in good circumſtances, but ſo taken up with buſineſs as to neglect giving their ſon any tincture of learning. However Francis ſtudied the French language as uſeful in the commercial line, and from the readineſs with which he acquired it, was called Francis, though the name of John had been given him at baptiſm. In his youth he was too much led away with vain amuſements, and was very intent on temporal gain; but he never let looſe the reins to his ſenſual appetites, nor placed his confidence in worldly riches; and he was meek, patient, tractable, and liberal to the poor beyond what his circumſtances ſeemed to allow. As he advanced in years he became much addicted to ſolitude and prayer. One day as he was praying in the church of St. Damian before a crucifix, he ſeemed to hear a voice coming from it, which ſaid to him three times: "Francis, go and repair my houſe which thou ſeeſt falling." The ſaint ſeeing that church was old, thought our Lord commanded him to repair it. He therefore, by an action which nothing but the ſimplicity of his heart could juſtify, took ſome cloth out of his father's warehouſe, and ſold it; and then brought the price to the prieſt of St. Damian's. The prieſt would not take the money; and his father, incenſed at this and other actions of his ſon, which made him looked upon by the people as a madman, determined to diſinherit him. This was done accordingly; and Francis in preſence of the biſhop ſtripped himſelf of his clothes, and gave them to his father, ſaying cheerfully and meekly: "Hitherto I have called you *father* upon earth: but now I ſay with more confidence Our Father, who art in heaven; in whom I place all my hope and treaſure." This happened in 1206. For the repairs of the church of St. Damian

St. Francis gathered alms, begged in the city of Aſſiſium, and bore with joy the railleries of his friends and relations. He uſed to cry out on this occaſion: "Aſſiſt me to finiſh this building. Here will one day be a monaſtery of holy virgins, by whoſe good fame our Lord will be glorified over the whole Church." This was verified in St. Clare five years after. The ſaint himſelf carried ſtones for the building, and ſerved the maſons. After this he retired to a little church called Portiuncula, almoſt a mile from Aſſiſium, and repaired this church in the ſame manner in 1207. Here he had ſpent two years in devout ſighs and tears, when hearing one day thoſe words of Chriſt: *Do not carry gold, or ſilver, or a ſcrip for your journey, or two coats, or a ſtaff*, read in the goſpel at maſs, he applied them literally to himſelf, gave away his money, and laying aſide his ſhoes, ſtaff and leathern girdle, contented himſelf with one poor coat, which he girt about him with a cord. This was the habit which he gave to his Friars the year following. It was the dreſs of the poor ſhepherds and country peaſants in thoſe parts. He exhorted the people to penance with ſuch energy, that his words pierced the hearts of his hearers; and many began to admire the virtue of this ſervant of God, and to deſire to be his diſciples. The firſt of theſe was Bernard of Quintaval, a rich tradeſman of Aſſiſium, a perſon of ſingular prudence and of great authority in that city, which had been long directed by his counſels. This gentleman one day invited St. Francis to ſup with him, and had a good bed prepared for him by his own. When Bernard ſeemed to be aſleep, the ſervant of God aroſe, and falling on his knees, with his eyes lifted up and his arms acroſs, repeated very ſlow, and with abundance of tears during the whole night: *Deus meus et Omnia.* "My God and my All." Bernard ſecretly watched the ſaint all night by the light of a lamp, and ſaid to himſelf: "This man is truly a ſervant of God." After many other proofs of his ſincere and admirable ſanctity, he begged the ſaint to make him his companion. They conſulted the will of God by fervent prayer; after which Bernard ſold all his effects, and divided the price among the poor in one day. With Bernard was admitted Peter of Catana, a canon of the cathedral of Aſſiſium. The ſaint added to his habit a ſhort cloak over the ſhoulders, and a kind of hood to cover the head. The number of his diſciples ſoon encreaſed to one hundred and twenty-ſeven. He compoſed a rule for his Order, conſiſting of the goſpel counſels of perfection, and ſome things neceſſary for uniformity in their manner of life.

He carried his rule to Rome, to obtain the pope's approbation. Innocent III. appeared at first averse, not being willing to multiply Religious Orders: but some time after, understanding by revelation the will of heaven, he sent for St. Francis, approved his rule by word of mouth in 1210, and ordained him deacon. Soon after the Benedictins bestowed on St. Francis the church of the Portiuncula, upon condition that it should always continue the head church of his Order. The saint would only accept the use of the place, and would not suffer any dominion or property of temporal goods to be vested even in his Order, or in any convent in it; that so he might more perfectly imitate our Lord Jesus Christ, who for our sake was born, and lived and died, in poverty. In his rule he prescribed that all the buildings of his Religious should be suitable to that strict poverty which they professed. With extreme austerity St. Francis joined the most profound humility of heart. He was in his own eyes the basest and most despicable of all men, and desired to be reputed such by all. If others commended him, he said to himself: "What every one is in the eyes of God, that he is, and no more." In this spirit of humility he constantly refused to be ordained priest, esteeming himself unworthy to bear that sacred character. An effect of the same humility was his extreme love of obedience. He often asked counsel of the least of his disciples, though he had the gift of prophecy, and was endued with an extraordinary heavenly discretion and light. As this saint was perfectly crucified to himself, so by the ardor of his charity he seemed to be rather a Seraph incarnate than a frail man. He communicated very often, and generally on these occasions was favored with wonderful raptures. He recited the canonical hours with great devotion, always standing with his head bare, and usually with his eyes bathed in tears; never leaning upon any thing, even when he was very weak and sick. For his trial God once abandoned him to a violent desolation of soul and spiritual dryness during two months, till by perseverance in prayer he suddenly found himself again replenished with the delights of the Holy Ghost. This great lover of the cross of Christ was wonderfully affected with the mysteries of his sacred passion and incarnation: He had also a singular devotion to the Mother of God, and chose her for the special patroness of his Order. The doxology, *Glory be to the Father &c.* was a beloved aspiration of the saint, at his work, and at other

times, with extraordinary devotion, and this he recommends to others. His zeal for the conversion of souls was most ardent. The saint wished to go and preach to the Mahometans and other infidels, and was filled with an extreme desire of laying down his life for our Lord. In the mean time he labored strenuously to advance the glory of God among Christians, especially in his own Order. With incredible pains he ran over many towns and villages, inviting all to the Divine service. As many cities desired to have some of his disciples animated with his spirit, St. Francis founded convents at Cortona, Arezzo, Vergoreta, Pisa, Bologna, Florence and other places; and in less than three years his Order was multiplied to sixty monasteries. In 1212 he gave his habit to St. Clare, who under his direction founded an institute of holy virgins. In 1219, in a general chapter of the Order held near the Portiuncula, about five thousand of his religious assembled: while others staid at home to attend their convents. From this chapter St. Francis commissioned some of his friars to go into Greece, others into Africa, France, Spain and England; to all whom he gave zealous instructions. He reserved for himself the mission of Syria and Egypt, in hopes of receiving there the crown of martyrdom. Having first obtained of Honorius III. an approbation of his missions, he in 1219 set sail for Palestine. The Christian army in the sixth crusade lay at that time before Damiata in Egypt. St. Francis burning with zeal for the conversion of the Saracens, desired to pass to their camp; fearing no danger for the love of Christ. Being seized by the infidels, and brought before the Sultan, he declared himself a Christian, sent by the most high God for his salvation; and added: "If you waver between Christ and Mahomet, cause a great fire to be kindled, and I will go into it with your Imams (or priests), that you may see which is the true faith." The Sultan did not accept his condition; but sent him back with honor to the Christian camp before Damiata. Some say the Sultan was baptised a little before his death. In 1223 pope Honorius III. confirmed the saint's rule by a bull dated the 29th of November. On which occasion St. Francis preached before the pope and the consistory of cardinals with such dignity and energy, as to move the whole audience to tears.

Near a convent of the saint's order on mount Alverno, he shut himself up in a cell built for him by his disciples in the most retired part of the mountain, towards the Assumption of the Blessed Virgin, in 1224, forbidding any person, except F. Leo, his secretary and confessor, to come to him before the

feaſt of St. Michael; that he might devote that term, which was one of his Lents, entirely to the delights of heavenly contemplation. He was very careful to conceal the extraordinary favors he received from God. Once, however, during his retirement, the pious diſciple ſaw the ſaint lying proſtrate upon the ground encompaſſed with a bright light, and heard him often repeat: "Who are you, O my God, and my moſt ſweet Lord! and who am I, a baſe worm, and your moſt unworthy ſervant!" Nor does the holy diſciple doubt but the ſaint was often in raptures when he could not get admittance to him: for at other times he had ſeen him in prayer raiſed ſo high above the ground, that he could only touch his feet; and ſometimes he beheld him ſuſpended in the air quite out of reach. Before the ſaint came out of his retreat, he had the following extraordinary viſion. The account runs thus: About the feaſt of the Exaltation of the Croſs, on the 15th day of September, Francis being in prayer raiſed himſelf towards God with the ſeraphic ardor of his deſires, and was tranſported by a tender compaſſion of charity into Him, who out of love was crucified for us. In this ſtate he ſaw as it were a ſeraph with ſix bright wings, bearing down with rapid flight from the higheſt part of the heavens towards him; and placing himſelf in the air near the ſaint. There appeared between his wings the figure of a man crucified, with his hands and feet ſtretched out and faſtened to the croſs. At this ſight, a ſudden joy mingled with ſorrow filled the heart of Francis. The familiar preſence of his Lord under the figure of a ſeraph, who fixed on him his eyes in the moſt gracious manner, gave him an exceſſive joy; but the lively repreſentation of his crucifixion pierced his ſoul with a ſword of compaſſion. After a ſecret and intimate converſation the viſion diſappearing, his ſoul remained interiorly inflamed with a ſeraphic ardor, and his body appeared exteriorly to have received the image of the crucifix in the ſame manner as if his fleſh, like ſoft wax, had retained the impreſſion of a ſeal. For the marks of nails began to appear in his hands and feet, reſembling thoſe he had ſeen in the viſion of the man crucified. His hands and feet ſeemed bored through in the middle with four wounds, and theſe holes appeared to be pierced with nails of hard fleſh: the heads were round and black, and were ſeen in the palms of his hands, and in his feet on the upper part of the inſtep. The points were long, and appeared beyond the ſkin on the other ſide, and were turned back as if clenched with a hammer. There was

alſo in his right ſide a red wound, like one made by the piercing of a lance; out of which there often iſſued blood, ſo as to ſtain the ſaint's tunic and drawers. This relation is taken from St. Bonaventure. St. Francis endeavoured to conceal this ſingular favor of heaven from the eyes of men: and for this purpoſe he ever after covered his hands with his habit, and wore ſhoes and a kind of ſhort ſtockings on his feet. Yet having aſked advice of brother Illuminatus and others, by their counſel he with fear diſcloſed to them this wonderful viſion; but added, that ſeveral things had been manifeſted to him in it, which he never would diſcover to any one. Notwithſtanding the precautions of the ſaint, theſe miraculous wounds were ſeen by ſeveral during the two years which he ſurvived, (of which number pope Alexander IV. in a ſermon to the people declared himſelf to have been one;) and by great multitudes after his death; and the proofs of the fact are inconteſtable. From that time his life ſeemed a martyrdom of love. He was moreover much afflicted during the two laſt years of his life with ſickneſs, weakneſs and pains in his eyes. In this ſuffering ſtate he uſed often to repeat, that the moſt rigorous appointments of providence are frequently the moſt tender effects of the Divine mercy in our favor. The ſaint foretold his death long before it happened, and earneſtly requeſted, that he might be buried at the common place of execution, among the bodies of the malefactors. His death drawing near, he inſiſted upon being laid upon the ground; and in this poſture he exhorted his brethren to the love of God, holy poverty and patience, and gave his laſt bleſſing to all his diſciples, the abſent as well as thoſe that were preſent. Having repeated the laſt verſe of the hundred and forty-firſt pſalm: *Bring my ſoul out of priſon that I may praiſe thy name: the juſt wait for me till thou reward me;* he yielded up his ſoul on the 4th of October, in the year 1226. His body was buried in the church of St. George, in the town of Aſſiſium. But the common place of execution called Colle d'Inferno being judged commodious for building a convent, a great monaſtery was erected there; and four years after the ſaint's death his body was removed thither, and the name of the hill was changed into that of Colle del Paradiſo, by an order of pope Gregory IX. St. Francis was by him canonized in 1228, after an exact ſcrutiny into the many miracles wrought through his interceſſion ſince his departure.—Before the change of religion the Franciſcans had in England about fourſcore convents, beſides ſome nunneries.

ST. BRUNO, Founder of the Carthuſian Monks.

See Mabillon, Annal. Bened. T. 5. p. 202. & Act. Ben. T. 9. &c.—A. D. 1101.

ST. BRUNO was deſcended of an ancient and honorable family, and was born at Cologn about the year 1030. In his infancy he ſhewed the moſt happy diſpoſitions; and nothing childiſh ever appeared in his manners. His religious parents hoping to ſecure his virtue by a good education, placed him very young in the college of the clergy of St. Cunibert's church, where he gave extraordinary proofs of his piety, capacity and learning. He was yet young when he left Cologn, and went to Rheims for his greater improvement in his ſtudies. Such was his progreſs in the whole circle of the ſciences, that he was regarded as a great maſter and model of the ſchools. The hiſtorians of that age ſpeak with ſtill greater admiration of his ſingular piety. Heriman, canon and Scholaſticus of Rheims, reſigning his dignities, and renouncing the world to make the ſtudy of true wiſdom his whole occupation, Bruno was made Scholaſticus; to which dignity then belonged the direction of the ſtudies, and all the great ſchools of the dioceſe. The prudence and extraordinary learning of the ſaint ſhone with great luſtre in this ſtation: in all his lectures and precepts he endeavoured in the firſt place to conduct men to God, and to make them know and reſpect his holy law. Many eminent ſcholars in philoſophy and divinity did him honor by their abilities, and carried his reputation into diſtant parts. Among theſe was Odo, who afterwards became pope, under the name of Urban II. St. Bruno continued in this office, till in the year 1077 the ſcandalous conduct of Manaſſes I. who by open ſimony had got poſſeſſion of the church of Rheims, excited the zeal of the holy man, who with Manaſſes the provoſt, and Pontius, a cannon of Rheims, accuſed him in a council held by the pope's legate at Autun. When the church of Rheims was ready to chooſe St. Bruno archbiſhop upon the depoſition of Manaſſes, he reſigned his benefice, renounced whatever held him in the world, and perſuaded ſome of his friends to accompany him into ſolitude. It was however ſome time before they found a place exactly ſuitable to their inclinations. In queſt of this St. Bruno and ſix companions arrived at Grenoble about midſummer in 1084. They caſt themſelves at the feet of St. Hugh, biſhop of that town, begging of him ſome place in his dioceſe, where they

might ſerve God, remote from worldly affairs, and without being burdenſome to men. The holy prelate underſtanding their errand, rejoiced exceedingly; not doubting but theſe ſeven ſtrangers were repreſented to him in a viſion he had the night before, wherein he thought he ſaw God himſelf building a church in the deſert called Chartreuſe, and ſeven ſtars riſing from the ground and forming a circle which went before him to that place, as if it had been to ſhew him the way. Wherefore he willingly received them and aſſigned that deſert of Chartreuſe for their retreat, promiſing his utmoſt aſſiſtance to eſtabliſh them there. At the ſame time he repreſented to them the diſmal ſituation of that ſolitude, beſet with very high craggy rocks covered almoſt all the year with ſnow and thick fogs, which rendered them uninhabitable. This relation did not daunt the ſervants of God: on the contrary, joy painted on their faces expreſſed their ſatisfaction in having found ſo convenient a retirement, quite cut off from the ſociety of men. St. Hugh having made over to them all the right he had to the place, and the abbot of Chaiſe-Dieu in Auvergne, who was joint lord with him having alſo renounced his claims, Bruno and his companions immediately built an oratory there, and very ſmall cells at a little diſtance one from the other like the ancient Lauras of Paleſtine. Such was the original of the Order of the Carthuſians; which took its name from this deſert of Chartreuſe.

It is not eaſy to deſcribe the wonderful manner of life of theſe holy anchorets in their deſert. They paſſed the ſix days of the week in ſeparate cells, but ſpent the Sunday together. At parting each took with him one loaf and a kind of pulſe for his ſubſiſtence the reſt of the week Every thing amongſt them was extremely mean and poor: even in their church they would have nothing of value except a ſilver chalice. They ſcarcely ever ſpoke to one another only by ſigns; for they obliged themſelves to perpetual ſilence, that their whole converſation might be with God. A conſiderable part of the day they ſpent in reciting his praiſes, and ſeemed to have no other uſe of their bodies than to afflict and humble them with auſterities. Labor ſucceeded prayer Peter the venerable abbot of Cluni, fifty years after St. Bruno, writes of them: "Their dreſs is meaner than that of other monks: ſo ſhort and ſo rough that the very ſight affrights one. . . . They wear coarſe hair ſhirts next their ſkin; faſt almoſt perpetually; eat only bread made of bran; never touch fleſh either in ſickneſs or in health; never buy fiſh, but eat it if given them as an alms:

they eat eggs and cheeſe on Sundays and Thurſdays; on Tueſdays and Saturdays their fare is pulſe or herbs boiled: on Mondays, Wedneſdays and Fridays they take nothing but bread and water, and they have only one meal a day, except within the octaves of Chriſtmas, Eaſter, Whitſuntide, the Epiphany and ſome other feſtivals. This inſtitute has been regarded by the paſtors of the Church as the moſt perfect model of a penitential and contemplative life; and ſuch has conſtantly been the fervor of thoſe who have embraced it, that to this day its diſcipline remains in full force among them after the lapſe of ſo many ages. The Order of the Carthuſians before the late revolution in France, contained one hundred and ſeventy-two convents divided into ſixteen provinces; of which five only are ſaid to have been nunneries, all ſituated in the Catholic Netherlands. There were nine monaſteries of this Order in England at the diſſolution under Henry VIII.

St. Bruno had not governed his holy congregation ſix years, when pope Urban II. who had formerly been his ſcholar at Rheims, being informed of the holy life which he led, and convinced from his own experience of his great prudence and learning, ſent him a ſtrict injunction to repair to Rome. The humble ſaint could ſcarce have met with a more ſevere trial of his obedience, or made a greater ſacrifice: ſo dear was his ſolitude to him. Nevertheleſs he reſolved to obey without demur. His departure was an inexpreſſible grief to his diſciples. On his arrival at Rome he was received by the pope with all imaginable tokens of affection and eſteem. His holineſs kept him in his palace near his perſon, and conſulted him in all weighty affairs of religion and conſcience. Though the diſtractions of a court grew every day more inſupportable to St. Bruno, who had taſted the ſweets of ſolitude and uninterrupted contemplation, and trembled amidſt the tumult of the world; nevertheleſs the pope had too great a value for ſuch a friend to grant his requeſt of returning to Chartreuſe, and preſſed him to accept the archbiſhopric of Rheggio. But the holy man excuſed himſelf with ſo great earneſtneſs, and renewed his importunities for the liberty of retiring with ſuch ardor, that his holineſs at length conſented that he ſhould withdraw into ſome wilderneſs on the mountains of Calabria. The ſaint found a convenient ſolitude in the dioceſe of Squillaci, where he ſettled in 1090 with ſome new diſciples. Here he betook himſelf to the exerciſes of a ſolitary life with more joy and fervor than ever; till the time being come when God had decreed to reward the labors of his ſervant, he viſited

him with a ſickneſs about the latter end of September 1101. When the holy man perceived his death to draw near, he gathered his monks about his bed, and in their preſence made a public confeſſion of his whole life: then added a profeſſion of his faith, which his diſciples copied from his mouth. It is very clear and explicit on the myſteries of the Trinity and Incarnation, and in condemning the hereſy of Berengarius, which had lately raiſed great ſcandal in the Church. The holy man thus expreſſes his faith of the ſacrament of the altar, and of the other ſacraments: "I believe the ſacraments which the Church believeth, and in particular that the bread and wine conſecrated on the altar are the *true body* of our Lord Jeſus Chriſt, his *true fleſh* and his *true blood*, which we receive for the remiſſion of our ſins, and in the hope of eternal life." Ap. Mabill Analect. T. 4. p. 400. He had more fully explained this doctrine of the Church againſt Berengarius in his comments on St. Paul in 1. Cor. xi. p. 305, 306. He reſigned his pure ſoul into the hands of his Creator on Sunday the 6th of October 1101. His eminent ſanctity and the favor which he now enjoys with God, were atteſted by many miracles after his happy death.

The motto of this great ſaint are theſe words of the Pſalmiſt, Pſ. lxxvi. 6. *My eyes prevented the watches: I was troubled and I ſpoke not . . . I had in my mind the eternal years. Lo! I have gone afar off, . . . and I abode in the wilderneſs*, Pſ. liv. 8. This conſtant meditation on eternity often broke his reſt: this animated him with fervor in his retirement and perpetual penance, and made him watch whole nights in ſighs and tears. It is the want of this alone, that fills the world with iniquity, and involves millions in everlaſting perdition.

ST. OSITH, Virgin and Martyr.

See her life in Leland's Itinerary, vol. 8, p. 41; Tanner's Not. Monaſt. in folio, &c.

ST. OSITH was born at Quarendon, and was daughter of Frewald, a Mercian prince, and niece to Editha, to whom belonged the town and manor of Aileſbury, where ſhe was brought up with her pious aunt. Oſith was married young to a king of the Eaſt-Angles; but the ſame day obtained his conſent to live always a virgin. That king beſtowed on her the manor of Chick, in which ſhe built a monaſtery. She

had governed this houſe many years with great ſanctity, when ſhe was crowned with martyrdom in the inroads of Hinguar and Hubba, two barbarous Daniſh leaders, for her conſtancy in her faith and virtue, about the year 870. For fear of the Daniſh pirates, her body after ſome time was removed to Aileſbury, and remained there forty-ſix years; after which it was brought back to Chick or Chich in Eſſex, near Colcheſter; which place was for ſome time called St. Oſithe's. A great abbey of regular canons was erected here under her invocation, which continued to the diſſolution of abbeys under Henry VIII. famous for her relics, and honored with many miracles.

ST. JOHN, of Bridlington, C.

See his life in Surius, and Britannia Sancta.—*A. D.* 1379.

THIS eminent contemplative was born near Bridlington, or Burlington, a ſea-port in Yorkſhire, and received from the example and inſtructions of his pious parents the precious inheritance of the moſt fervent piety and tender devotion, which he diligently improved during the courſe of his ſtudies at Oxford. When he returned from the Univerſity, finding all employments which took off his mind from God diſtaſteful, he took the religious habit in the monaſtery of regular canons of St. Auſtin at Burlington. In this ſolitude it was his great ſtudy to know himſelf and God; to diſcover and wipe away with tears of compunction all the imperfections and ſtains of his ſoul, and to purge his affections from whatever could defile or diſtort them, that he might offer to God a continual ſacrifice of obedience, love and praiſe, with a perfect purity of heart. Thus he prepared his ſoul to let in thoſe heavenly beams, which are always ſtreaming from God upon minds fitted to receive them; and he advanced daily in the victory over himſelf, in the experimental knowledge of ſpiritual things, and in the fervent exerciſe of charity and all interior virtues. He was ſucceſſively precentor, almoner, and at length prior of his monaſtery. This laſt charge he had averted by his tears and importunities the firſt time he was choſen; but upon a ſecond vacation, his brethren, who were aſhamed of their former want of reſolution, obliged him to take up the yoke. It is incredible how plentifully he relieved the neceſſities of all perſons in diſtreſs, to whom he looked upon every thing as

due, that by frugality and prudent economy could be ſpared in the management of his temporal revenue. His patience and meekneſs, his conſtant mortification and penance, and his aſſiduous application to the holy exerciſes of prayer, ſhewed how much his whole conduct was regulated by the ſpirit of God: and an extraordinary ſpiritual prudence, peace of mind and evenneſs of temper were the amiable fruits of his virtue. When he had been ſeventeen years prior, he received with great joy the ſummons of his Lord, and was tranſlated to eternal bliſs on the 10th of October, 1379. Many miracles were wrought at his tomb, and by his interceſſion.

ST. ETHELBURGE, Virgin and Abbeſs.

See Bede, l. 4, c. 6, 7, 8, 9, 10. Leland, Collect. T. 1, p. 10.

ST. ETHELBURGE, or Edilburge, was an Engliſh-Saxon princeſs, ſiſter to Erconwald biſhop of London. To the end that ſhe might live entirely to herſelf and God, ſhe in her youth renounced the world; and neither riches nor the tempting ſplendor of a court could ſhake her reſolution; for the world loſes all its influence on a mind which is wholly taken up with the great truths of faith and eternal ſalvation. A ſoul truly penetrated with them liſtens to no conſideration in the choice of a ſtate of life but what virtue and piety ſuggeſt, and being ſupported by thoſe noble principles which religion inſpires, ſtudies to acquit herſelf of every duty of her ſtate, and to act up to the dignity of her heavenly vocation. This makes ſaints who live in the world the beſt princes, the beſt ſubjects, the beſt parents, the beſt neighbours, the moſt dutiful children, and the moſt diligent and faithful tradeſmen and ſervants. The ſame principle renders them in a cloiſter the moſt humble, the moſt obedient, the moſt devout, and the moſt fervent and exact in every point of monaſtic diſcipline. St. Erconwald conſidered only the perfection of his ſiſter's virtue, not fleſh and blood, when he appointed her abbeſs of the great nunnery which he had founded at Barking in Eſſex. Ethelburge by her example and ſpirit ſweetly led on all the chaſte ſpouſes of Chriſt in that numerous convent, in the paths of true virtue and chriſtian perfection. How entirely they were dead both to the world and to themſelves, and how perfectly divine charity reigned in their ſouls, appeared by the ardor with which they unanimouſly ſighed after the diſſolution of their earthly tabernacle, deſiring to be clothed with immor-

tality; in the mean time exerting continually their whole ſtrength to provide a ſtore of good works, wherewith to appear before God. When a raging peſtilence ſwept off a part of this community in 664, all rejoiced in their laſt moments, and thought every hour long till they went to the poſſeſſion of their God, to love and praiſe whom with all their powers, and without interruption for eternity was the moſt ardent paſſion of their pure breaſts; inſomuch that the living envied the dead. The comfort of thoſe that ſurvived was in the Divine will, and in knowing their retardment could be but for a moment, that they might labor perfectly to purify their hearts, before they were united to their friends the ſaints, and ſwallowed up in a glorious immortality. St. Ethelburge ſurvived the mortality for the ſupport and comfort of the reſt, and having ſent before her ſo many ſaints to heaven, ſhe met her own death with *a great ſpirit;* and her glory was manifeſted by miraculous viſions. St. Ethelburge's relics were honored at Nunnaminſtre in Wincheſter.

ST. LEWIS BERTRAND, C.

See the bull of his canonization, and his life by F. Vincent Juſtinian: alſo that by John Lopez, &c.—A. D. 1581.

LEWIS was the ſon of John Lewis Bertrand, a royal notary, and was born at Valencia in Spain in 1526. He was the eldeſt of nine children, who being all remarkable for their piety were a proof how deep root virtue takes in the hearts of youth when imprinted in them by the good example and early inſtructions of pious parents. Lewis from his infancy loved retirement, prayed much, and practiſed mortifications of which his tender age ſeemed almoſt incapable. He eat very little; and when he could elude the vigilance of his mother, he ſlept on the bare ground. He was often found on his knees in ſome ſecret part of the houſe, and ſeemed by his teachable diſpoſition, and ſincere humility of ſoul, to have inherited the ſpirit of St. Vincent Ferrer, to whom he was related by blood. When he went abroad to the ſchools, he redoubled his watchfulneſs over himſelf, leſt this commerce with the world ſhould weaken in his breaſt the ſentiments of piety. He never loſt ſight of the Divine preſence; and ſeeking the Lord in the ſimplicity of his heart, he deſerved to hear his voice in pious books and devout prayer, which he made his moſt familiar

entertainment. He ſought no company but that of the virtuous. At fifteen years of age he deſired to take the religious habit among the Dominicans. But his father interpoſed on account of the tenderneſs of his age and conſtitution. Not long after the celebrated F. John Mico, who had been brought up a poor ſhepherd on the mountains of Albaida, was promoted to the dignity of prior of a Dominican convent at Valencia. This ſervant of God, in his former humble employment, had learned to contemplate Providence in the works of the creation. By repeating to his fellow ſhepherds the inſtructions he learned from pious books and ſermons, he induced many to embrace the practice of perfect virtue. He afterwards became an eminent doctor among the Dominican friars, introduced a reform of that Order in Spain, was a great preacher, and an apoſtle of ſome of the Moors in Spain. He wrote ſeveral works of piety and holy meditations. This holy man gave the habit to young Bertrand, and conducted the fervent novice in the path of true virtue and the love of the croſs.

After his promotion to the prieſthood he uſually ſaid maſs every day. His angelical modeſty; the ardor of his love, the impreſſion of which ſeemed to appear in his countenance; and the torrents of tears which he ſhed at the altar, inſpired with tender devotion all who heard his maſs. The ſaint's talents did not at firſt appear promiſing for the pulpit; nevertheleſs being employed in preaching, he overcame all difficulties; and his diſcourſes produced incredible fruit, becauſe they were animated with zeal and charity, and breathed a ſpirit of ſincere piety and humility. In 1557, a peſtilence raging in the kingdom of Valencia, the ſaint knew no danger, and ſpared no pains in exhorting and aſſiſting the ſick, and in burying the dead. After this, he by earneſt importunities obtained leave of his ſuperiors to preach the goſpel to the ſavages in America; which was a moſt painful and dangerous miſſion.

The holy man embarked at Seville in 1562, with another friar of his Order; and during the voyage, by his daily exhortations and inſtructions, he brought all the ſailors to a reformation of their lives. The veſſel in which he ſailed landed in Golden Caſtile, in South America; and he repaired to the convent of his Order in that province. Without the leaſt thought of allowing himſelf any reſt, or taking any refreſhment after the fatigues of his journey, he prepared himſelf by ſevere faſts and watchings to open his miſſion. During the courſe of his apoſtolical labors in thoſe parts he lay often

in the open air, and uſually on the ground, or on pieces of wood, which formed rather a rack than a bed. By refuſing the ordinary ſuccours with which miſſionaries in thoſe parts furniſhed themſelves, he often ſuffered the utmoſt ſeverities of hunger and other inconveniences. The gifts of tongues, of prophecy and of miracles, were favors conferred by heaven on this new apoſtle, as the authentic hiſtory of his life and the bull of his canonization aſſure us. In the iſthmus of Panama, the iſle of Tobago, and the province of Carthagena, in the ſpace of three years, he converted to the faith above ten thouſand ſouls, and baptized all the inhabitants of the city Tubara and the places adjoining. He then preached with like fruit at Cipacoa. The ſavages of Paluato, ſtill more enſlaved to their paſſions than to their idols, long reſiſted the light of heaven. The prayers, tears and mortifications which the ſaint offered up for their converſion, ſeemed at that time to be loſt; but afterwards produced the moſt plentiful harveſt. Thus does God frequently try the patience and perſeverance of his moſt faithful miniſters. The next miſſion which the ſaint undertook was among the Caribbees, who are eſteemed the moſt brutal, barbarous and unteachable people of the human race. The holy preacher making no account of the ſacrifice of his life, penetrated alone through the foreſts and over the mountains of Guiana, which they inhabit: neither was the Divine ſeed altogether barren among theſe barbarians; and ſeveral even of their prieſts were baptized by St. Lewis. The inhabitants of the mountains of St. Martha received him as an angel ſent from heaven; and he baptized there about fifteen thouſand perſons. One thouſand five hundred Indians followed him thither from Paluato, and having been inſtructed in the faith, were baptized by him and his companions. In the country of Monpaia, and in the iſle of St. Thomas, the ſaint gained a new people to Chriſt, and new triumphs to the Church. Heaven protected him more than once from attempts made upon his life by poiſon, the ſword and other ways. He foretold many things to come, and in the city of Carthagena raiſed a dead woman to life. Pierced to the quick to ſee the avarice and cruelty of ſeveral Spaniſh adventurers in the Indies, he was deſirous to ſeek redreſs in Spain, and being recalled about that time by his ſuperiors, he arrived at Seville in 1569; whence he returned to Valencia. He was appointed ſucceſſively prior of two convents of his Order, and reſtored in them the primitive ſpirit of their holy founder. Among the many predictions recorded of St. Lewis, he fore-

told the converſion of John Adorno, a noble Genoeſe, and that he would inſtitute a new religious congregation; which was verified in that of the Regular Clerks called Minors, founded afterwards by him. St. Tereſa conſulted St. Lewis, and received great comfort from his advice, under her greateſt difficulties. When ſhe wrote to him about her deſign of eſtabliſhing a reformation of the Carmelite Order, he ſent her the following anſwer: "Becauſe the honor of God is highly concerned in your intended undertaking, I took ſome time to recommend it to him by my poor prayers. For this reaſon I deferred ſo long my anſwer. I now bid you take courage in the name of the Lord, who will favor you. It is in his name that I aſſure you your reformation will be, within the ſpace of fifty years, one of the moſt illuſtrious Orders in the Church."

St. Lewis preached the word of God during twelve years without intermiſſion in ſeveral dioceſes in Spain. When every one with loud acclamations called him a Saint and an Apoſtle, and treated him with the higheſt eſteem, then the fear of the Divine judgments made the deepeſt impreſſion upon his ſoul. For this great ſervant of God like the reſt of the ſaints was of a truly humble ſpirit, and could ſee nothing in himſelf but imperfections. The two laſt years of his life he was afflicted with painful cholics and frequent fevers; under which he frequently cried out with St. Auguſtin: "Here cut, here burn, here ſpare not; that I may find mercy for eternity." He ſtill continued, with wonderful zeal and alacrity, his penitential auſterities and charitable labors. In 1580 he preached the Lent at Xativa, and went thence to preach in the cathedral at Valencia, where he was carried ſick from the pulpit to the bed from which he never roſe. Amid the tears of all about him he cheerfully waited the approach of death, having foretold the very day to ſeveral friends in ſecret, almoſt a year before; particularly to the archbiſhop of Valencia, and the prior of the Carthuſians. The archbiſhop would attend the ſaint in perſon during his illneſs; and adminiſtered his remedies and broths with his own hand. The holy man gave up his ſoul to God amidſt his prayers and thoſe of all the brethren of his convent, on the 9th of October, 1581, being fifty-five years old. Many miraculous cures atteſted his favor with God. He was beatified by Paul V. in 1608, and canonized by Clement X. in 1671.

ST. PAULINUS, Archbiſhop of York, C.

See Bede, Hiſt. l. 1. c. 29. l. 2. c. 14, 20. Stubbes in his Act. Epiſc. Eborac. p. 1679, (inter 10 Ang. Scriptor.) Drake's Antiq. of York, T. 2, &c.—A. D. 644.

ST. PAULINUS is celebrated in the Roman martyrology, and in thoſe of our country, as the apoſtle of the largeſt, and at that time the moſt powerful of the ſeven kingdoms of the Engliſh-Saxons. He was ſent by St. Gregory the Great to the aſſiſtance of St. Auguſtin in 601, together with Mellitus, Juſtus and ſeveral others. Edwin, the powerful king of the Northumbers, having demanded in marriage the princeſs Ethelburge or Edilburge, daughter to Ethelbert the firſt Chriſtian king of the Engliſh, and ſiſter to Eadbald, then king of Kent, Paulinus was appointed to attend her, and was on this occaſion ordained biſhop by St. Juſtus, archbiſhop of Canterbury, on the 25th of July, 625. His tears, prayers and endeavours for the converſion of king Edwin and his ſubjects, were at firſt unſucceſsful: but at length Edwin was brought over to the faith. He was baptized by St. Paulinus at York, on Eaſter Sunday, in 627, together with his ſon Oſfrid, whom he had by a former wife, and his niece Hilda. Crowds then flocked to receive baptiſm both during the king's reſidence in Yorkſhire, and in Northumberland. Thirſting ſtill for the ſalvation of ſouls, the zealous biſhop croſſed the Humber, preached the faith to the inhabitants of Lindſey, in the kingdom of Mercia, and baptized Blecca, the noble Saxon prince or governor of Lincoln. Here St. Paulinus conſecrated St. Honorius, archbiſhop of Canterbury, according to the direction of the pope, who had conſtituted Paulinus himſelf archbiſhop for the North of England. Aſſiſted by his deacon James, the holy biſhop alſo baptized a great multitude in the Trent, near Tiouulfingacaeſter, ſuppoſed to be Southwell in Nottinghamſhire. The Eaſt-Angles likewiſe received the faith by the zeal of St. Paulinus and St. Edwin. This good king being ſlain in battle in 633, with his ſon Oſfrid, St. Paulinus conducted the queen Ethelburge, with her little ſon, and Edwin's grandſon by Oſfrid, into Kent. There ſhe founded a nunnery at Liming, in which ſhe took the veil. She is mentioned in the Engliſh martyrology on the 10th of September. The deacon James, whom the ſaint left behind, took care of the diſtreſſed church of York, and baptized many; living near Cataract, now Catterick, on the Swale,

at a village which afterwards took his name, says Bede; where he died in a very advanced age. St. Paulinus took with him into Kent the rich plate, which king Edwin had bestowed on the Church, particularly a large cross of gold, and a golden chalice for the ministry of the altar; which with his pall he left at his death in the church of Rhofi, now Rochester. For that see being then vacant, at the entreaty of king Eadbald, Honorious, archbishop of Canterbury, appointed Paulinus bishop; as he was not permitted to quit his royal charge, or return to York. He died happily on the 10th of October, 644, having been bishop, according to Bede, nineteen years. When archbishop Lanfranc rebuilt the cathedral church of St. Andrew at Rochester, he caused the bones of St. Paulinus to be taken up, and placed them in a rich shrine; the festival of which translation was kept at Rochester on the 10th of January.

ST. HEDDA, B. C.

See Bede, l. 5. c. 19. Spelman Conc. Brit. T. 1. l. 5. c. 6.— A. D. 705.

THIS saint was an English Saxon, a monk of the monastery of St. Hilda, and was made bishop of the West Saxons in 676. He resided first at Dorchester near Oxford, but afterwards removed his see to Winchester. King Ceadwal going to Rome to be baptized, died there, and was buried in the church of St. Peter in 688. His kinsman Ina succeeded him in the throne. In his wise and wholesome laws, the most ancient extant among those of our English Saxon kings, enacted by him in a great council of bishops and earldermen, in 693, he declares, that in drawing them up he had been assisted by the counsels of St. Hedda and St. Erconwald. By these laws, if any master order a servant to do any work on a Sunday, the servant is made free, and the master amerced thirty shillings. St. Hedda governed his church with great sanctity about thirty years, and departed to the Lord on the 7th of July, 705. His tomb was illustrated by many miracles; and his name occurs in the Roman martyrology.

ST. WILFRID, Biſhop of York, C.

See his life by Eddi Stephani ap. Mabil. Act. Ben. T. 3. p. 170. T. 5. p. 676. Bede, Hiſt. l. 3. c. 25, &c. &c.—A. D. 709.

ST. WILFRID, in Engliſh-Saxon Willferder, was born in the kingdom of Northumberland, towards the year 634. At fourteen years of age he was ſent to the monaſtery of Lindiſfarne; in which excellent ſchool he diſcovered an application, penetration and maturity of judgment beyond his years. A deſire of ſtill greater improvement put him upon a project of travelling into France and Italy. He made ſome ſtay at Canterbury, where he ſtudied the Roman diſcipline; and croſſed the ſeas with St. Bennet Biſcop, his countryman, who was then making his firſt journey to Rome. They were detained a whole year at Lyons by St. Delphinus, archbiſhop of that city, who conceived a great affection for St. Wilfrid. At Rome he devoutly viſited every day the tombs of the martyrs: he was there inſtructed in the right calculation of Eaſter, and the rules of eccleſiaſtical diſcipline, by a pious and learned man called Boniface, who was ſecretary to the holy pope St. Martin; and who alſo carefully explained to St. Wilfrid the four goſpels. The pope himſelf gave him his bleſſing by the impoſition of his hands and prayer. After this Wilfrid left Rome, and returned to Lyons to St. Delphinus, whom he reverenced as his father. He ſtaid three years at Lyons, and received the eccleſiaſtical tonſure from St. Delphinus. After that holy prelate was put to death by the impious Ebroin, in 658, St. Wilfrid returned to England. Alcfrid, natural ſon of Oſwi, who at that time reigned over the Deiri, (his father contenting himſelf with Bernicia) being informed that Wilfrid had been inſtructed in the diſcipline of the Roman church, ſent for him, and received him as an angel from heaven, conjuring him to continue with him to inſtruct him and his people. To this St. Wilfrid conſented; and the prince gave him land at Rippon to found a monaſtery, which the ſaint governed and richly endowed. Agilbert, biſhop of the Weſt-Saxons, coming to pay a viſit to Alcfrid, the king entreated him to ordain Wilfrid prieſt, that he might remain always near his perſon. This Agilbert performed in 663, in the monaſtery of Rippon. King Oſwi, who had been inſtructed in the faith by the Scots or Iriſh, and his queen Eanflede, daughter of Edwin, who had been educated in Kent, ſometimes kept Lent and Eaſter at

different times in the ſame court; though this difference between the Scots and the univerſal Church had not then proceeded to a breach of communion. To put an end to this diſpute, in 664 a conference was held in the great monaſtery of St. Hilda at Streaneſhalch, now Whitby, before the kings Oſwi and Alcfrid. Colman, biſhop of Lindisfarne, brought thither his Scottiſh clergy; on the other ſide Agilbert, biſhop of Weſt-Sex, or Dorcheſter, had with him Agatho a prieſt from Paris, Romanus, the abbot Wilfrid, and the deacon James. Colman alleged the example of his predeceſſors, and of St. Columba himſelf, and pretended that practice to have been eſtabliſhed in Aſia by St. John the Evangeliſt. When St. Wilfrid had diſputed a long time in favor of the Roman diſcipline, king Oſwi aroſe and ſaid: "Do you all acknowledge, of both parties, that our Lord gave to Peter the keys of the kingdom of heaven." They replied: "We acknowledge it." Then he concluded: "I declare that I will not oppoſe this keeper of the gate of heaven, and that I will obey his orders to the utmoſt of my power, leſt he ſhut that gate againſt me." This reſolution of the king was approved by the whole aſſembly. St. Cedd, biſhop of Eſſex, or London, who was preſent at this conference, and being a native of Deira had followed the Scottiſh cuſtoms, declared upon the ſpot, that he embraced the Roman diſcipline. But Colman ſaid, he would conſult with his brethren, the monks of Jona (or Hij); and retired to them with his Scottiſh prieſts. Tuda was conſecrated biſhop of Northumberland in his room; but ſoon after dying of the peſtilence which raged in England in 664, King Alcfrid deſired to have his own prieſt Wilfrid placed in the epiſcopal ſee, and ſent him into France to receive conſecration at the hands of his old friend Agilbert, who ſeeing his dioceſe of Weſt-Sex divided, and another biſhop named Wina placed at Venta, now Wincheſter, had returned to his native country, and was made biſhop of Paris. Wilfrid being abſent a long time on this journey, Oſwi cauſed St. Ceadda or Chad, abbot of Leſtingau, a diſciple of St. Aidan, to be ordained biſhop. The ſee of Canterbury being vacant by the death of Deuſdedit, he was conſecrated by Wina, biſhop of Wincheſter, who was the only biſhop at that time in Great Britain, that had been canonically ordained. Upon St. Wilfrid's return into England he would not diſpute the election of St. Chad; but retiring to Rippon, made that monaſtery his reſidence for three years; though he was often called into Mercia by king Wulfere to ordain deacons and prieſts, and to

perform other epiſcopal functions. Oſwi having defeated and ſlain Penda in 655, conquered all that kingdom; but three years after made Peada, Penda's ſon, to whom he had given his daughter in marriage, king of that part which lay ſouth of the Trent. Peada ſoon dying, Wulfere, Penda's ſecond ſon, was placed on the throne by the Mercians. He for ſome time favored the pagans; but afterwards became a zealous propagator of the faith, and governed by the counſels of St. Wilfrid; who founded monaſteries and churches in ſeveral parts of Mercia. St. Theodorus, archbiſhop of Canterbury, in his viſitation found the election of St. Chad to have been irregular, and removed him; but charmed with his humility and virtue, placed him in the ſee of Litchfield. At the ſame time he put St. Wilfrid in poſſeſſion of the ſee of York, in 669. Upon the death of Oſwi the next year, Alcfrid was obliged to leave the throne to Egfrid, the eldeſt legitimate ſon of Oſwi. In his preſence St. Wilfrid conſecrated the great church of St. Peter at Rippon, in 670: he afterwards conſecrated that of St. Andrew at Hexham, and ſeveral others. He every where promoted religion and piety with incredible ſucceſs; and he eſtabliſhed in all the churches of the north the uſe of Plain-ſong, which St. Gregory the Great inſtituted in the church muſic. The monaſtic ſtate was a principal object of St. Wilfrid's care: and this he ſettled among the midland and northern Engliſh, as St. Auguſtin had eſtabliſhed it in Kent. The holy biſhop governed his dioceſe which was of vaſt extent, for many years in peace: but perſecutions are ſeldom wanting to God's ſervants; and of theſe St. Wilfrid had his ſhare. In the year 678 king Egfrid took to wife St. Audry; who preferring a religious life (according to the liberty which the Church has always underſtood to be allowed by the Divine Law before cohabitation), St. Wilfrid endeavoured at firſt to engage her to change her reſolution; but finding her inflexible, conſented to give her the veil. This provoked the king; and his new queen Ermenberga employed every baſe means entirely to ruin him in the opinion of her huſband. A project was ſet on foot for dividing his biſhopric; and St. Theodorus, archbiſhop of Canterbury and primate of all England, was gained by ſpecious pretences, and authorized the partition. St. Wilfrid appealed to the pope: yet dreading a diſturbance or ſchiſm, he raiſed no clamor, but embarked for Rome. Being driven by contrary winds upon the coaſt of Frieſland, he preached the faith to the idolaters,

and baptized many thouſands, with ſeveral lords of the country, during that winter and the following ſpring. Thus he opened the harveſt which St. Willibrord and others afterwards cultivated, and is himſelf to this day honored as the apoſtle of that country. Next ſummer leaving his converts under the direction of proper paſtors, he purſued his journey and arrived at Rome in 679. The cauſes of the diſſenſion in the Britiſh church having been weighed by pope Agatho in a ſynod, it was decreed, by the authority of St. Peter, that there ſhould be in it one archbiſhop honored with the pall, who ſhould promote and canonically ordain the biſhops to the other ſees; but that none of the biſhops ſhould preſume to meddle with the rights of any other prelate. The moderation of St. Wilfrid was commended; and he was reſtored to his biſhopric. St. Wilfrid ſtaid above four months at Rome, and aſſiſted at the great Lateran council of one hundred and twenty-five biſhops, in which he with the reſt condemned the Monothelite hereſy, in 680. When he arrived in England, and ſhewed the king the ſealed decrees of the pope, the prince cried out they had been obtained by bribery, and commanded Wilfrid to be committed to priſon; where he was detained nine months, and deſpoiled of every thing but the clothes he wore. But the ſaint having cured the governor's wife with holy water, he refuſed to guard him any longer; and the king ordered him to another priſon. At length at the requeſt of the holy abbeſs Ebba, the king's aunt, St. Wilfrid was ſet at liberty. However he was not received in his dioceſe: wherefore, inflamed with zeal for the ſalvation of ſouls, he repaired to the kingdom of the South-Saxons, which had not yet received the light of faith. Edilwalch, the king, who had lately been baptized in Mercia, received him with open arms; and the ſaint by his preaching converted the whole nation. That country was oppreſſed with a dreadful famine, no rain having fallen there for three years. But on the day on which St. Wilfrid firſt adminiſtered baptiſm with great ſolemnity to an incredible number of the nobility and people, abundant rains fell. The king gave him land, on which he built two monaſteries, Boſenham and Selſey, that is *Iſle of the Sea-Calf*. This latter place became an epiſcopal ſee, which was afterwards removed to Chicheſter. The ſaint likewiſe converted the inhabitants of the Iſle of Wight. Upon the death of king Egfrid, who was ſlain in an invaſion upon the country of the Picts in 685, the ſaint was called back into Northumberland the year following by Alcfrid, who a ſecond time mounted

the throne. St. Theodorus had brought about this reconciliation, writing for that purpoſe to king Alcfrid, to Ethelbert king of the Mercians, to Elfleda, who had ſucceeded St. Hilda in the abbey of Streaneſhalch, and others. But new ſtorms were ſoon raiſed againſt the ſervant of God. King Alcfrid would have a new biſhopric erected at Rippon: St. Wilfrid oppoſed the project, and was obliged once more to fly, in 691. He retired to Ethelbert, king of the Mercians, who received him moſt graciouſly. The good biſhop's diſcourſes on the vanity of the world, and the infinite importance of ſalvation, made ſuch an impreſſion on the king, that in hopes more eaſily to ſecure a happy eternity he ſoon after relinquiſhed his crown, and put on a monaſtic habit. St. Wilfrid labored there with great zeal, founded many monaſteries and churches in Mercia, and uſefully employed there his labors; till finding his enemies in Northumberland had gained Brithwald, archbiſhop of Canterbury, and were ſoliciting a ſentence of depoſition againſt him, he appealed a ſecond time to Rome, and took another journey thither in 703. His accuſers appeared there againſt him, but to their own confuſion. St. Wilfrid was honorably acquitted, as having in every thing proceeded according to the canons; and met at Rome with that protection and applauſe, which were due to his heroic virtue. Pope John VI. in 704, ſent letters by an expreſs meſſenger to the kings of Mercia and Northumberland, in favor of the perſecuted biſhop, charging archbiſhop Brithwald to call a ſynod which ſhould do him juſtice. St. Wilfrid in his return was taken dangerouſly ill at Meaux in France: under which diſtemper Bede relates, that he was aſſured by a viſion, that Chriſt, through the interceſſion of his Virgin Mother, and at the prayers of his friends, had prolonged his life four years. When he landed in England, archbiſhop Brithwald promiſed him heartily to concur to his reſtoration. Ethelred, the late king of Mercia, then abbot of Bardney, warmly recommended him to his nephew Cœnred, to whom he had reſigned his crown. Cœnred, moved by his exhortations, conceived a deſire to renounce the world; and in the year 709, the fourth of his reign, he travelled to Rome with Offa, king of the Eaſt-Saxons; where both put on the monaſtic habit, and died happily in that city. Alcfrid, king of Northumberland, yet made difficulties; but died in 705, and in his laſt ſickneſs repented of the injuſtice he had done to St. Wilfrid; as his ſiſter Elfleda, abbeſs of Streaneſhalch, gave teſtimony. His reſtitution therefore was eaſily agreed to by

the whole kingdom, under Oſred, who was only eight years old at his father's death. St. Wilfrid took poſſeſſion of the dioceſe of Hexham; but chiefly reſided in his monaſtery of Rippon, leaving York to St. John of Beverley. He governed the monaſteries which he had founded in Mercia, afterwards deſtroyed by the Danes; and died in one of theſe at Undalum, now Oundle, in Northamptonſhire, on the 24th of April, 709. His body was buried in his church of St. Peter at Rippon. That monaſtery having been deſtroyed, the greateſt part of his remains were tranſlated to Canterbury in the time of St. Odo, in 959. They were enſhrined by Lanfranc, and depoſited on the north ſide of the high altar by St. Anſelm, on the 12th of October; the day of which tranſlation became his principal feſtival. Theſe relics are ſaid now to repoſe near the monument of that truly great man Cardinal Pole.

ST. EDWARD the Confeſſor, K.

See William of Malmeſbury, de Reg. Angl. l. 2, c. 13; the life of St. Edward by St. Aelred, &c. &c.—A. D. 1066.

ST. EDWARD was ſon of king Ethelred II. who left by Elgiva his firſt wife, Edmund Ironſide, his ſucceſſor; and by Emma his ſecond wife, Alfred and Edward. In Ethelred's unhappy reign, the Danes, who for about ſixty years had left this iſland unmoleſted, committed moſt horrible ravages. Swein or Sweno, king of Denmark, conquered all England in 1015: but he dying the ſame year, Ethelbert and his ſon Edmund Ironſide gave a check to the Daniſh uſurpation, till Edmund was treacherouſly aſſaſſinated in 1017. Knute or Canute, Sweno's ſon, took this opportunity to ſeize the whole kingdom, and obtained in marriage Emma from her brother Richard, the fourth Duke of Normandy, to whoſe court ſhe had retired with her two ſons Alfred and Edward. Canute dying in 1036, left Norway to his eldeſt ſon Sweno, England to his ſon Harold, and Denmark to his ſon Hardicanute, whom he had by Emma. The two Saxon princes Alfred and Edward, being come over from Normandy to ſee their mother at Wincheſter, Godwin, duke of Weſt-Sex, who had been the chief inſtrument in eſtabliſhing Harold's intereſt in that part of England, contrived to ſeize Alfred, and ſhut him up in a monaſtery at Ely, where he died in a few days. Edward, whom Emma, apprehenſive of treachery, had kept with her, made haſte back to Normandy, and Emma retired to the count of Flanders. King Harold died in 1039; and

his brother Hardicanute, who ſucceeded him, was carried off by ſudden death in 1041. Sweno, another ſon of Canute, was ſtill living, and king of Norway; but the oppreſſions under which the Engliſh had groaned for above forty years, inſpired them with a reſolution to throw off the Daniſh yoke. The voice of the whole kingdom was unanimous in demanding that Prince Edward, whoſe virtues ſilenced even the enemies of his family, ſhould be placed upon the throne of his anceſtors. St. Edward was nurſed in the wholeſome ſchool of adverſity, the miſtreſs of all virtues to thoſe who make a right uſe of it. His heart was weaned from the world by an early experience of its falſhood and miſeries. This alſo led him to ſeek comfort in the only true channel, which is virtue and the Divine love. He was always an enemy to vanity, pleaſure and pride; though educated amidſt the contagion of a court in which theſe vices reigned. He had grounded his heart on the contrary virtues, by making it his delight from his infancy to pray much, to aſſiſt as often as poſſible at the divine ſacrifice of the altar, to viſit churches and monaſteries, and converſe with the moſt holy and perfect among the ſervants of God. His character from his youth was a combination of all Chriſtian and moral virtues; but that which particularly diſtinguiſhed him, was an incomparable mildneſs and ſweetneſs of temper; the fruit of humility and tender univerſal charity. By this teſt of genuine virtue, and mark of the ſpirit of our Redeemer, it manifeſtly appeared how perfectly the ſaint was dead to himſelf. So far was ambition from finding any place in him, that he declared he would not accept the greateſt monarchy, if it were to coſt the blood of a ſingle man. St. Edward, placed by the Almighty on the throne of his anceſtors, and having no views but the advancement of the Divine honor, and the comfort and relief of a diſtreſſed people, was anointed and crowned on Eaſter-day, in 1042, with the incredible joy of the whole kingdom, being about forty years old. Though he aſcended the throne in moſt difficult times, and by his piety and ſimplicity ſeemed fitter for a cloiſter than a crown, yet never was any reign more happy. The very Danes that were ſettled in England, loved, reſpected and feared his name. Sweno, king of Norway, and certain Daniſh pirates, made ſome attempts towards an invaſion; but by the intervention of Providence, and the vigilance of Godwin, earl of Kent, Leofric, the pious earl of Mercia, and the brave Siward, earl of Northumberland, they were obliged to leave this iſland in peace: nor did they ever return again. The

only war the ſaint ever undertook, was to reſtore Malcolm III. king of Scotland, diſpoſſeſſed of his throne by the uſurper Macbeth; to which conteſt a glorious victory ſoon put an end. At home earl Godwin and other ambitious ſpirits raiſed ſome complaints; but the holy king with great prudence brought them to reaſon, or obliged them to leave his dominions, without bloodſhed, and without embroiling the ſtate. The example of St. Edward's virtues had a powerful influence over many of his courtiers, and taught them to deſpiſe the riches and vanities of the world. The ſaint himſelf knew no other uſe of money than to anſwer the obligations of juſtice, to recompenſe the ſervices of thoſe that deſerved well of the ſtate, and to extend his liberality to monaſteries and churches, by which the Divine praiſes might be perpetuated; and above all to ſupply his profuſe alms to the poor. By prudent economy his own royal patrimony ſufficed for all theſe ends. St. Edward had conceived from his youth the greateſt eſteem and love for purity, and preſerved this virtue both in body and mind without ſtain. Being entreated both by his nobility and people to take a royal conſort, his choice fell upon Edgitha, a lady totally unlike her father Godwin, being remarkably virtuous and abſtemious; and for other accompliſhments ſhe was the miracle of her ſex. Edward ſeeing that reading, ſtudying and devotion were her whole delight, hoped ſhe would be eaſily engaged to become his wife upon condition always to live in holy virginity, in imitation of the mother of God and St. Joſeph; for he had long ago conſecrated himſelf to God by a vow of perpetual chaſtity. The good king earneſtly recommended the matter to God, joining much faſting and almsdeeds to devout prayer, before he diſcloſed his purpoſe to the virgin. She readily aſſented to his religious deſire, ſo that being joined together in holy wedlock, they always lived as brother and ſiſter, and their example was afterwards imitated by St. Henry and St. Elzear.

The laws framed by St. Edward were the fruit of his own wiſdom and that of his counſellors. In them puniſhments were very mild; ſcarce any crimes were capital, and amercements and fines were determined by the laws, not inflicted at the pleaſure of the judges. No prince ſeems to have underſtood better than St. Edward what he owed to his people, to the laws, and to public juſtice: but perſonal injuries he was always ready to forgive. During his exile in Normandy he had made a vow to peform a pilgrimage to St. Peter's tomb at Rome, if God ſhould be pleaſed ever to put an end to the

misfortunes of his family. When ſettled on the throne he began to prepare for his journey. But the chief men of the nation made ſtrong remonſtrances againſt his deſign. They commended his devotion; but with tears repreſented to him, that the kingdom would be left expoſed to domeſtic diviſions, and to foreign enemies. Pope Leo IX. who was applied to, conſidering theſe dangers, diſpenſed with his vow upon condition that, by way of commutation, he ſhould give to the poor the ſum he would have expended in his journey, and ſhould moreover build, or repair and endow a monaſtery in honor of St. Peter. King Edward having received this brief, pitched upon a ſpot where to erect this royal abbey. Without the walls of London, on the Weſt of that city, ſtood a little monaſtery in honor of St. Peter, called Thorney. It had been deſtroyed by the Danes, and reſtored by king Edgar. St. Edward, invited by the ſituation and other circumſtances, repaired and endowed the ſame in a moſt magnificent manner out of his own patrimony, and obtained of pope Nicholas II. the moſt ample exemptions and privileges for it, dated in 1059. From its ſituation it was called Weſtminſter, and was at the diſſolution the richeſt Abbey in England. Chriſtmas being one of the chief feaſts on which the nobility waited on the king, St. Edward, when the buildings were finiſhed, choſe that ſolemnity for the dedication of the new church at Weſtminſter.

Next to the prince of the Apoſtles the holy king had a ſingular devotion to St. John the Evangeliſt, the great model of holy purity and divine charity; and it is related in his life, that he was forewarned by that glorious Evangeliſt of his approaching diſſolution, in recompenſe of his religious devotion in never refuſing any juſt and reaſonable requeſt made in the name of that ſaint. Being taken ill before the ceremony of the dedication of his munificent foundation was over, he haſtened it, and continued to aſſiſt at it to the end. He then betook himſelf to his bed, and by the moſt perfect exerciſes of devotion, and the ſacraments of the Church, prepared himſelf for his paſſage into eternity. In his laſt moments ſeeing his nobles all bathed in tears round his bed, and his affectionate and virtuous queen weeping more bitterly than the reſt, he ſaid to her, with great tenderneſs: "Weep not, my dear Edgitha; I ſhall not die, but ſhall live. Departing from the land of the dying, *I hope to ſee the good things of the Lord in the land of the living.*" Commending her to her brother

Harold (for her father Earl Godwin was dead), and to certain other lords, he declared he left her an untouched virgin. He calmly expired on the 5th of January, in 1066, in the 64th year of his age. Never was king more ſincerely and more juſtly regretted by his ſubjects. His queen Edgitha ſurvived the ſaint many years: and all our hiſtorians give her a great and amiable character. When ſhe lay on her death-bed, ſhe aſſured upon oath many that were preſent, that ſhe had lived with king Edward only as a ſiſter, and died a maid. In 1102 the body of St. Edward was found entire, the limbs flexible, and his clothes freſh. Soon after a certain Norman, whoſe name was Ralph, and who was an entire cripple, recovered the uſe of his limbs by praying at his tomb; and ſix blind men were reſtored in like manner to their ſight: which miracles, with ſome others, being duly proved, the ſaint was canonized by Alexander III. in 1161; and his feſtival began to be kept on the 5th of January. Two years after a ſolemn tranſlation of his body (which was found incorrupt, and in the ſame condition as formerly) was performed by St. Thomas, archbiſhop of Canterbury, in preſence of king Henry II. and many perſons of diſtinction, on the 13th of October; on which day his principal feſtival is now kept. The national council of Oxford in 1222 commanded his feaſt to be kept in England a holyday.

St. DIONYSIUS, Biſhop of Paris, &c. MM.

From St. Greg. of Tours, Hiſt. Fran. l. 1. c. 30, &c.— A. D. 272.

The faith is ſaid by ſome to have been planted in part of Gaul by St. Luke, as alſo by St. Creſcens, a diſciple of St. Paul. The churches of Marſeilles, Lyons and Vienne, were indebted for the light of the goſpel to Aſiatic or Grecian preachers; though they had received their miſſion and orders from the apoſtolic ſee of Rome. For pope Innocent I. poſitively affirms, Ep. ad Victr. Conc. T. 2. p. 1245, that no one had eſtabliſhed churches in the Gauls or in Spain or Africa, but perſons who had been ordained biſhops by St. Peter and his ſucceſſors. The hiſtory of the martyrs of Lyons and Vienne in 177 (ſee June 2.) proves the flouriſhing ſtate of thoſe churches in the ſecond century. St. Irenæus very much advanced the faith in Gaul, and left many eminent diſciples behind him. Two of the moſt illuſtrious among theſe, Caius and

Hippolytus, left Gaul and diſplayed their abilities and zeal in Italy and other foreign countries. Nevertheleſs the light of the goſpel did not ſpread its beams ſo early upon the remoter parts of Gaul, as is expreſsly affirmed by St. Sulpicius Severus, and in the acts of St. Saturninus. St. Germanus of Paris and ſeven other French biſhops in a letter to St. Radegondes, ap. St. Greg. Turon. l. 9. c. 39, ſay that the faith having been planted in Gaul in the very birth of Chriſtianity, made its progreſs ſlowly, till the Divine mercy ſent thither St. Martin in 360. Numerous churches however were eſtabliſhed before that time in moſt parts of that country, by ſeven biſhops ſent thither by the biſhop of Rome to preach the goſpel.

Of all the Roman miſſionaries ſent into Gaul, St. Dionyſius carried the faith the fartheſt into the country, fixing his ſee at Paris; and by him and his diſciples the ſees of Chartres, Senlis and Meaux were erected, and ſhortly after thoſe of Cologn and others which we find in a flouriſhing condition, and governed by excellent paſtors in the fourth century. We are told in the acts of the martyrdom of St. Dionyſius, that this zealous biſhop built a church at Paris, and converted great numbers to the faith. A glorious martyrdom crowned his labors for the ſalvation of ſouls, and the exaltation of the name of Chriſt. He ſeems to have ſuffered in the perſecution of Valerian in 272. Ado calls the judge by whom he was condemned, Feſcennius. The acts of his martyrdom, St. Gregory, of Tours, Fortunatus and the Weſtern martyrologiſts inform us, that after a long and cruel impriſonment he was beheaded for the faith, together with Ruſticus, a prieſt, and Eleutherius, a deacon. The acts add, that the bodies of the martyrs were thrown into the river Seine, but taken up and honorably interred by a Chriſtian lady, not far from the place where they had been beheaded. The Chriſtians ſoon after built a chapel over their tomb. Dagobert, who died in 638, founded a great abbey on the place where he was interred; which was for many ages down to the late revolution the burial-place of the French kings. The relics of SS. Dionyſius, Ruſticus and Eleutherius, were kept there in three ſilver ſhrines.

Thoſe apoſtolic paſtors who converted ſo many nations to Chriſt, were men filled with his ſpirit, who regarded nothing but his glory, and acted and lived for him alone. Chriſt on earth had nothing in view but the glory of his Father, to whom he offered himſelf and his kingdom. Whoever becomes his miniſter, muſt in like manner have no aim, no intention

but to advance the Divine honor: for this he must be dead to the world, and bid adieu to all desires of honor, pleasures, riches and applause. Such a one sees nothing in this world which he hopes or admires; nothing that he much fears: he seeks no composition with it while he is engaged in the cause of his master: no threats or apprehensions of its persecution can damp his courage in defending the honor of God, or cool his zeal for the salvation of souls.

ST. TERESA, Virgin.

See her life written by herself; also that faithfully compiled by the learned and pious F. Ribera, some time her confessarius, &c. &c. —A. D. 1582.

ST. TERESA was born at Avila in Old Castile, in 1515. Her parents were of a good family and very virtuous. By means of their pious instructions and example, God inclined the tender heart of Teresa from her infancy to his service. Being only seven years old she took great pleasure in reading the lives of the saints, and other pious books, with a little brother Rodrigo, who was near of the same age. They were much amazed at the thought of eternity, and learned already to despise all that passes with time. The martyrs seemed to them to have bought heaven very cheap by their torments; and they resolved to go into the country of the Moors, in hopes of dying for their faith. They set out privately, praying as they went: but were met by their uncle, and brought back. Teresa sought to be much alone, and said very long prayers with great devotion, especially the Rosary. In the twelfth year of her age, upon the death of her mother, she besought the Blessed Virgin with many tears, that she would vouchsafe to be her mother; and ever after found the happy effects of her pious suit, as the saint herself assures us. Soon after this she fell into a dangerous snare, from idle books and vain company. A certain cousin-german, a girl of a worldly spirit, and much addicted to vanity, began to visit her, and by her conversation wrought in her such a change, that forgetting the greatest part of her former devotions, she spent several hours both of the day and night in reading romances. She began at the same time to trim her hair, to love fine clothes and the like, out of a desire of pleasing others. Her father took notice that her devotion was much cooled, and to prevent this so dangerous an intercourse, placed his daughter, then fifteen

years of age, in a very regular convent of Auſtin nuns in Avila; where many young ladies of her quality were educated. From the precaution which her father had taken, ſhe ſaw that her fault had been greater than ſhe imagined, and began ſeverely to condemn herſelf for it. She found a ſeparation from her companions grievous; but in a ſhort time by the diſcourſe and counſels of a devout nun, who was miſtreſs of the penſioners, ſhe recovered her fervor. After a year and a half ſpent in this convent, the ſaint fell dangerouſly ſick; and her father took her home. Having recovered from this illneſs and alſo from a violent fever (for ſhe had often bad health), ſhe was determined, by reading St. Jerom's epiſtles, to become a nun. Her father not being willing to conſent, ſhe went privately to the convent of the Incarnation of the Carmelite nuns, without the walls of Avila. Upon her taking the habit, God changed the dryneſs under which ſhe had labored for ſome time, into an extreme tenderneſs of devotion; which, however, was ſometimes interrupted by ſevere interior trials. She made her profeſſion with extraordinary fervor in 1534. Soon after her profeſſion ſhe applied herſelf to mental prayer; with which ſhe was at firſt much delighted. However, ſhe ſoon fell again into a ſtate of tepidity; and finding herſelf agreeable to company ſhe began to take delight in it, and thus loſt that love of retirement which is the ſoul of an interior life. By an irregular cuſtom of her convent ſhe ſeemed authorized to indulge this dangerous inclination, and ſpent much time in converſing with ſeculars at the grate or door of the monaſtery. Such converſation, beſides a great loſs of time, diſſipated her mind, and infuſed earthly affections and inclinations, which expoſe the ſoul to the utmoſt dangers. Amidſt theſe amuſements of worldly diſſipation, ſhe ſpent twenty years. During one of theſe years ſhe had laid aſide mental prayer, till ſhe was reclaimed in that reſpect by the diligence of her confeſſor. At length a happy change was wrought in her ſoul. One day going into the Oratory, and ſeeing a picture of our Saviour covered with wounds, ſhe was exceedingly moved, and earneſtly beſought our Lord to ſtrengthen her, that ſhe might never more offend him. She had been long accuſtomed every night before ſhe compoſed herſelf to reſt to think on our Lord's prayer in the garden, and his bloody ſweat, and was particularly affected with that myſtery. From this time ſhe made the ſufferings of Chriſt the ordinary object of her interior converſation with him day and night. She withdrew herſelf more than ever from vain amuſements and diſſipations, and

gave her time more entirely to the exercises of compunction and Divine love. Scarce had she formed a strong resolution of serving God perfectly, when he vouchsafed to visit her soul with new and extraordinary consolations. But the example of certain women who had been the dupes of a deluded imagination and of the devil, much terrified her; and she consulted several persons eminent for their experience in an interior life, and exactly followed their direction. Pope Gregory XV. in the bull of the canonization of St. Teresa, commends this example of her obedience as the test of her spirit, and of her visions. "By the command of her confessors," says this pope, "she humbly shewed marks of contempt under the visions of our Lord, not without a great recompense of her obedience... She was wont to say, that she might be deceived in discerning visions and revelations; but could not in obeying superiors." For two years, while St. Teresa was directed by F. Balthasar Alvarez du Paz, a very spiritual man of the Society of Jesus, she frequently suffered interior desolation and great anguish of soul; but for these afflictions God made very ample amends; for they were always followed with great favors. Under her fears and perplexities, she was reviled by her friends as a visionary, and the dupe of diabolical illusions. Even her director F. Balthasar durst not oppose the torrent, or decide with confidence that the Holy Ghost was the author of the wonderful effects wrought in her soul during prayer. However he still continued to hear her confessions; which scarce any other person in the country would have done. But in 1559 St. Peter of Alcantara coming to Avila, conversed with St. Teresa, and publicly declared that her soul was conducted by the Spirit of God. The authority of this saint turned the stream in favor of the Holy Virgin. In a vision which the saint had of the joys of heaven, she saw her parents in bliss; and in others much greater secrets of that glorious kingdom were shewn her. Yet the more she was privileged with heavenly favors, the more she discovered her own imperfections and nothingness, and on the other side, the goodness, majesty and boundless power of God: and she was inflamed with the most ardent desire of speedily possessing him for ever. In order the more perfectly to obey God in all things, she made a vow always to prefer what seemed to her most perfect. Such a vow, in persons less spiritual than herself, would have been unlawful; because in their regard it would have been an occasion of transgressions. In the mean while the saint's humility made her conceive that there was not in the world one worse than her-

ſelf. The like ſentiments ſhe wiſhed to inſpire into her ſiſters: and ſhe uſed to repeat to them, that humility is the meaſure of our progreſs in all virtues. St. Tereſa inculcates above all things in her excellent writings the incomparable advantages of the ſpirit of prayer, and gives admirable leſſons upon that important ſubject. Burning with a deſire to promote the greater ſanctification of her own ſoul, and that of others, ſhe concerted a project of a reform in her Order; into which many relaxations had been introduced. Her niece Mary d'Ocampe, then a penſioner in the ſaint's convent, offered a thouſand ducats to found a houſe for this purpoſe, with the approbation of St. Peter of Alcantara, St. Lewis Bertrand and the biſhop of Avila; and the ſaint was commanded by Chriſt in ſeveral viſions to undertake it, with promiſes of his Divine protection. The licence of the provincial of the Carmelites in thoſe parts was ſoon procured; but the clamors which were raiſed among the nuns, the nobility, the magiſtrates and the people, ſoon obliged the provincial to recal his licence; and the ſaint ſuffered the moſt outrageous calumnies with perfect calmneſs of mind and in ſilence, only recommending to God his own work. In the mean time, madam Jane of Ahumada, the ſaint's ſiſter, began with her huſband to build a new convent at Avila in 1561; which the people ſuppoſed to be a houſe intended for herſelf and family. Some time after, the pope's brief for the erection of her new convent being brought to Avila, St. Peter of Alcantara, and others, perſuaded the biſhop to concur: and the new monaſtery of St. Joſeph was eſtabliſhed by his authority in 1562; the ſaint's niece who had given a thouſand ducats, and three other novices taking the habit. Hereupon great clamors were raiſed againſt the ſaint; and ſhe was recalled to her old monaſtery. But all parties were ſomewhat appeaſed when ſhe had ſatisfied them, that nothing had been done contrary to her duty of obedience; and towards the end of the year 1562, the provincial was prevailed upon to ſend her to this new convent; whither ſhe was followed by four fervent nuns from the old houſe. The biſhop obliged Tereſa to take upon herſelf the charge of prioreſs, though ſhe dreaded being in office; and her incomparable prudence ſoon ſhewed her excellently qualified to conduct others. The exerciſe of aſſiduous prayer and univerſal mortification were made the foundation of her rule: ſtrict encloſure was eſtabliſhed, with almoſt perpetual ſilence. The moſt auſtere poverty was an eſſential part of the rule, without any ſettled revenues: the nuns wore habits of

coarſe ſerge, and ſandals inſtead of ſhoes; lay on ſtraw, and never eat fleſh. St. Tereſa admitted to the habit ſeveral fervent virgins; but would not have above thirteen nuns in this houſe for fear of relaxations. In thoſe nunneries which were to enjoy certain revenues, and not to ſubſiſt ſolely on alms, ſhe afterwards allowed twenty to be received. But this regulation as to the number is not every where obſerved in this Order. The general of the Order coming to Avila in 1566, was charmed with the ſanctity of the foundreſs, and with the wiſe regulations of the houſe; and gave St Tereſa full authority to found other convents upon the ſame plan. Out of an ardent zeal for the converſion of ſinners, ſhe aſked his leave to eſtabliſh alſo ſome convents of religious men; and the general allowed her at firſt to erect two. The ſaint founded convents for women of her Order at Medina del Campo, Malagon, Valladolid and Toledo. In eſtabliſhing this laſt foundation ſhe met with violent oppoſition, and had no more than four or five ducats when ſhe began the edifice. But her confidence in God ſurmounted all difficulties. St. Tereſa met with two Carmelite friars at Medina del Campo, deſirous to embrace her reform; one of whom was F. John of the Croſs, to whoſe care the ſaint ſoon left all foundations for religious men. The firſt of theſe convents was erected at a village called Durvelo, in 1568: and in a ſhort time their number became ſo great, that the mitigated Carmelites began to complain: whereupon the general was compelled to order her not to found any more convents. St. Tereſa felt only the perſecutions which others ſuffered on her account, being entirely inſenſible to her own: inſomuch that Biſhop Yepez, then her ſpiritual director, was amazed at her conſtant joy under all kinds of afflictions, and the moſt atrocious ſlanders. She always ſpoke well of them that perſecuted her, and would never hear the leaſt ſiniſter conſtruction put upon any of their actions. Under all calumnies and ſufferings ſhe uſed to ſay: "The croſs is the beaten road to lead our ſouls to God. Let us then love and embrace it." In 1577 an order was obtained at Rome to exempt the Reformed from the juriſdiction of the Mitigated Carmelites; ſo that each ſhould have their own provincials. This expedient ſatisfied both parties. The ſaint had juſt been founding a convent at Burgos, when returning to Avila, ſhe was called to Alva. At that time ſhe was very ill of her uſual diſtemper the palſy and frequent violent vomitings. She arrived at Alva on the 20th of September, 1782. When the holy Viaticum was brought to her, ſhe cried out: "O my Lord

and my ſpouſe, the deſired hour is now come . . . : It is now time for me to depart hence . . . . The hour is at laſt come when I ſhall paſs out of this exile, and my ſoul ſhall enjoy in thy company what it hath ſo earneſtly longed for." Having devoutly received the laſt ſacraments, this moſt holy virgin calmly expired, after remaining fourteen hours in a kind of trance, holding a crucifix faſt in her hands. Her body was honorably buried at Alva, and remains incorrupt to this day. Many miracles were wrought by her relics and interceſſion; and ſhe was canonized by Gregory XV. in 1621.

The MARTYRS of ROME under Nero.

A. D. 64.

TERTULLIAN obſerves, that it was to the honor of the Chriſtian religion that Nero, the moſt awowed enemy to all virtue, was the firſt Roman Emperor who declared againſt it a moſt bloody war. The ſanctity and purity of the manners of the primitive Chriſtians was a ſufficient motive to ſtir up the rage of that monſter; and he took the following occaſion to draw his ſword againſt them. The city of Rome had been ſet on fire, and had burnt nine days, from the 19th to the 28th of July, in the year 64; in which terrible conflagration, out of the fourteen regions or quarters into which it was then divided, three were entirely laid in aſhes; ſeven were miſerably defaced and filled with the ruins of half burnt buildings; and only four entirely eſcaped this diſaſter. During this horrible tragedy, Nero came from Antium to Rome, and ſeated himſelf on the top of a neighbouring hill in the theatrical dreſs of a muſician, ſinging a poem which himſelf had compoſed on the burning of Troy. The people accuſed him of being the author of this calamity, and ſaid he had ſet fire to the city, in order to glut his eyes with the image of the ruin of Troy.

The tyrant ſeeing himſelf deteſted by all mankind as the author of this calamity, to turn off the odium and infamy of ſuch an action, and at the ſame time to gratify his hatred of virtue, and his thirſt after blood, charged the Chriſtians with having ſet fire to the city. Tacitus teſtifies that nobody believed them guilty: yet the idolaters, out of extreme averſion to their religion, rejoiced at their puniſhment. They were ſeized, treated as victims to the hatred of all mankind, in-

ſulted even in their torments and death, and made ſpectacles of diverſion and ſcorn to the people. Some were wrapped up in the ſkins of wild beaſts, and expoſed to be torn to pieces by dogs: others were hung on croſſes ſet in rows; and many periſhed by the flames, being beſmeared all over with pitch, wax and other combuſtible matter, with a ſharp ſpike put under their chin to make them hold up their heads in their torments; thus to ſerve as torches in the night-time to the inhuman ſpectators and paſſengers. Tacitus adds, that Nero gave his own gardens to be the theatre of this cruel ſpectacle. The Roman martyrology makes a general mention of all theſe martyrs on the twenty-fourth of June, ſtyling them the diſciples of the Apoſtles, and the firſt fruits of the innumerable martyrs with which Rome, ſo fruitful in that divine ſeed, peopled heaven. Theſe ſuffered in the year 64, before the Apoſtles SS. Peter and Paul, who had pointed out the way to them by their holy inſtructions. After this commencement of the perſecution, laws were made and edicts publiſhed throughout the Roman empire, which forbad the profeſſion of the faith under pain of the moſt cruel torments and death. Immediately the ſenate, the magiſtrates, the people of Rome, all the orders of the empire, and every city, roſe up againſt the Chriſtians. Yet the people of God encreaſed the more in number and ſtrength, the more they were oppreſſed; as the Jews had done in Egypt under Pharaoh

St. FRIDESWIDE, Virgin.

See William of Malmeſbury, Brompton, Mabillon, ſæc. 3. *Ben. par.* 2. *p.* 561, *&c.*

THIS ſaint was daughter of Didan, prince of Oxford and the neighbouring territory, and learned from her cradle that moſt important Chriſtian maxim, that "whatever is not God is nothing." From her infancy ſhe exerted all her power and ſtrength, and made it her whole ſtudy, to pleaſe him alone. Her education was entruſted to the care of a virtuous governeſs, named Algiva; and in the early period of her life her inclinations ſtrongly diſpoſed her to a religious ſtate. Riches, birth, beauty and whatever appeared flattering and dazzling in the eyes of the world, had no weight with her; but rather made her dread the dangers and ſnares into which they often betray us. In the duties of an active life ſhe feared her heart would ſuffer ſome diviſion. Every virtuous and juſt intereſt

may and ought ultimately to terminate in God: thus are worldly duties to be made the objects of pure virtue, directed by the Divine love. But to live in the world in such manner that her affections should contract nothing of its dust, seemed to Frideswide a difficult task; and the contemplative life of Mary presented charms with which her pure soul was infinitely delighted. She therefore earnestly desired to devote her virginity to God in a religious state. Her mother was then dead; and her most religious father rejoiced in the choice which his daughter had made, of the better part. About the year 750 he founded at Oxford a nunnery in honor of St. Mary and all the saints; the direction of which was committed to her care. The holy virgin endeavoured to make good her solemn engagements to God, and studied to be entirely his in all her actions. The devil envying her happy progress, assailed her virtue with implacable rage: but his fury rendered her victories more glorious. Algar, a Mercian prince, smitten with her beauty and accomplishments, and not being able to overcome her resolution of chastity, gave so far a loose to his criminal passion, as to lay a plot to carry her off. He is said to have been miraculously struck with blindness, and to have recovered his sight by his repentance and the prayer of the saint. After this accident the holy virgin, to shun the danger of applause, and to live more perfectly to God in closer retirement, built herself a little oratory at Thornbury, near the town, where by the fervor and assiduity of her penance and heavenly contemplation she made daily advances towards God; whom she went to enjoy before the end of the eighth century. She was honored by many miracles; and the church in which she was buried became famous for her relics, and took her name. St. Frideswide was patroness of the city and university of Oxford; and her name occurs in the Roman martyrology on the 19th of October.

St. LUKE, the Evangelist.

See Tillemont T. 2. p. 148. Calmet, T. 7. p. 378; &c.

THE great Apostle of the gentiles, or rather the Holy Ghost, by his pen, is the panegyrist of this glorious Evangelist; and his own inspired writings are the highest and most authentic commendation of his sanctity, and those eminent graces which are a just subject of veneration. St. Luke was a

native of Antioch, the capital of Syria: he acquired a ſtock of learning in his younger years, which we are told he improved by his travels into ſome parts of Greece and Egypt. He became particularly well ſkilled in phyſic, which he made his profeſſion. This he ſeems to have continued after his converſion to the faith, and even to the end of his life; the occaſional practice of phyſic without being drawn aſide by it from ſpiritual functions, being a charity very conſiſtent with the miniſtry of the goſpel. St. Jerom aſſures us he was very eminent in his profeſſion; and St. Paul by calling him his *moſt dear phyſician*, Coloſs. i. 14. ſeems to indicate, that he had not laid it aſide. Beſides his abilities in phyſic, he is ſaid to have been very ſkilful in painting.

St. Luke was a proſelyte to the Chriſtian religion, but whether from paganiſm or judaiſm is uncertain. Many Jews were ſettled at Antioch, chiefly thoſe called Helleniſts, who read the bible in the Greek tranſlation of the Septuagint; and St. Jerom obſerves from St. Luke's writings, that he was more ſkilled in Greek than in Hebrew: hence it is probable that he was of the above-mentioned claſs. Some think he was converted to the faith by St. Paul at Antioch: others again with St. Epiphanius ſuppoſe him to have been a diſciple of our Lord a little before his paſſion; though this evangeliſt ſays, he wrote his goſpel from the relations of thoſe *who from the beginning were eye-witneſſes and miniſters of the word*. Be this as it will, he no ſooner was enlightened by the Holy Ghoſt and initiated in the ſchool of Chriſt, but he ſet himſelf heartily to learn the ſpirit of his faith, and to practiſe its leſſons. The Church ſays of him, "he always carried about in his body the mortification of the croſs, for the honor of the Divine name." He was already a great proficient in virtue, when he became St. Paul's companion in his travels, and fellow-laborer in the miniſtry of the goſpel. It was the height of his ambition to ſhare with that great apoſtle his toils, fatigues, dangers and ſufferings. In his company he ſailed from Troas into Macedon, where they made ſome ſtay at Philippi; then they travelled together through all the cities of Greece, in which country the harveſt every day grew upon their hands. St Paul mentions him more than once as the companion of his travels: he calls him Luke *the beloved phyſician*, Col. iv. 14. and *his fellow-laborer*, Philem. v. 24. Interpreters uſually take Lucius, whom St. Paul calls his kinſman, Rom. xvi. 21. to be St. Luke, as the ſame apoſtle ſometimes gives a Latin termination to Silas, calling him Sylvanus. Many with Origen, Euſebius

and St. Jerom ſay, that when St. Paul ſpeaks of his own goſpel, Rom. ii. 16, he means that of St. Luke; though the paſſage may be underſtood ſimply of the goſpel which St. Paul preached.

SS. Matthew and Mark had written their goſpels before St. Luke. But the devil who always endeavours to obſcure the truth, ſtirred up ſeveral to obtrude upon the world fabulous relations concerning Chriſt; to obviate which St. Luke publiſhed his goſpel. He delivered nothing but what he received immediately from eye-witneſſes and perſons concerned in the tranſactions which he has left upon record; and wrote under the direction and influence of the Holy Ghoſt, from whoſe expreſs revelation he received whatever he has delivered concerning all divine myſteries, and without whoſe ſpecial aſſiſtance and inſpiration he wrote not the leaſt tittle even in his hiſtorical narrative. St. Luke in his goſpel mainly inſiſts upon what relates to Chriſt's prieſtly office. We have in it a full account of ſeveral particulars relating to the annunciation, the viſit of the mother of God to St. Elizabeth, the parable of the prodigal ſon, and many other moſt remarkable points not mentioned by the other evangeliſts.

About the year 56, St. Paul ſent Luke with Titus to Corinth, with this high commendation, that his praiſe in the goſpel reſounded throughout all the churches, 2 Cor. viii. 18, 19. St. Luke attended him to Rome, whither he was ſent priſoner from Jeruſalem in 61. The apoſtle remained there two years in chains; during which St. Luke was his faithful aſſiſtant and attendant. He had the comfort to ſee him ſet at liberty in 63, the year in which our evangeliſt finiſhed his Acts of the Apoſtles. This ſacred hiſtory he compiled at Rome (*St. Hieron. Catal. Vir. Illuſtr.* c. 7.) by Divine inſpiration, as an appendix to his goſpel; to prevent the falſe relations which ſome publiſhed, and to leave an authentic account of the wonderful works of God in planting his Church, and ſome of the miracles by which he confirmed it, and which were an invincible proof of the truth of Chriſt's reſurrection, and of his holy religion. Having in the firſt twelve chapters related the chief general tranſactions of the principal apoſtles in the firſt eſtabliſhment of the Church, beginning at our Lord's aſcenſion, he from the thirteenth chapter almoſt confines himſelf to the actions and miracles of St. Paul; to moſt of which he had been privy and an eye-witneſs, and concerning which falſe reports were ſpread.

After St. Paul's releaſement, St. Luke did not forſake him.

That apoſtle in his laſt impriſonment at Rome writes, that the reſt had all left him, and that St. Luke alone was with him, 2 Tim. iv. 11. St. Epiphanius ſays, hær. 51. that after the martyrdom of St. Paul, St. Luke preached in Italy, Gaul, Dalmatia and Macedon. By Gaul ſome underſtand Ciſalpine Gaul; others Galatia. Others tell us, that he alſo paſſed into Egypt, and preached in Thebais. St. Hyppolitus ſays, St. Luke was crucified at Elæa in Peloponneſus near Achaia. The ancient African martyrology of the fifth age gives him the titles of evangeliſt and martyr: and St. Gregory Nazianzen, St. Paulinus and St. Gaudentius of Breſcia, aſſure us, that he went to God by martyrdom. Baronius mentions, that the head of St. Luke was brought by St. Gregory from Conſtantinople, whither his remains had been tranſlated in the time of Conſtantine the Great, to Rome, and was laid in the church of his monaſtery of St. Andrew.

St. PETER of Alcantara, C.

See his Life by F. John of St. Mary, in 1619; *and that by F. Martin of St. Joſeph, in* 1644; *&c.—A. D.* 1562.

CHRIST declares the ſpirit and conſtant practice of penance to be the foundation of a ſpiritual life. This great and moſt important maxim, which in theſe latter ages is little underſtood even among the beſt inſtructed Chriſtians, is ſet forth by the example of this and many other ſaints, to confound our ſloth, and ſilence all our vain excuſes. St. Peter was of an honorable family; and both his parents were remarkable for their virtue. Their ſon on the firſt dawn of reaſon diſcovered the moſt happy diſpoſitions, and ſeemed the miracle of his age in fervor and unwearied conſtancy in the great duty of prayer, from his very childhood. He loſt his father while very young, and ſoon after went to the univerſity of Salamanca to ſtudy the canon law; where he divided his whole time between the church, the hoſpital, the ſchool and his cloſet. At his return he deliberated with himſelf upon the choice of a ſtate of life, and reſolved to embrace the holy Order of St. Francis. In the ſixteenth year of his age he took the habit of that auſtere rule in the ſolitary convent of Manjarez, ſituated upon the mountains which run between Caſtile and Portugal. Such was his fervor, that the moſt painful auſterities had nothing frightful or difficult for him; and the union of his ſoul with his Creator ſeemed to ſuffer no inter-

ruption from any external employments. From the time that he put on the religious habit to his death, he never looked any woman in the face; and ſo extraordinary was the watchfulneſs which he kept over his eyes, that he once lived in a houſe three years, without knowing any of his religious brethren but by their voices. His food was for many years only bread moiſtened in water, or unſavoury herbs; of which when he lived a hermit, he boiled a conſiderable quantity together, that he might ſpend the leſs time in ſerving his body; and eat them cold, taking a little at once for his refection, which for a long time he made only once in three days. Beſides theſe herbs he ſometimes allowed himſelf a porridge made of ſalt and vinegar; but this only on great feſtivals. He had no other bed than a rough ſkin ſpread on the floor, on which he knelt great part of the night; but he ſlept ſitting, leaning his head againſt a wall. His watchings were the moſt difficult and the moſt incredible of all the auſterities which he practiſed; to which he inured himſelf gradually, that they might not prejudice his health. He was often aſſailed by violent temptations and cruel ſpiritual enemies; but by the ſuccour of Divine grace, and the arms of humility and prayer, was always victorious.

A few months after his profeſſion Peter was ſent from Manjarez to a remote retired convent near Belvizo; where he built himſelf a cell with mud and the branches of trees at ſome diſtance from the reſt, in which he practiſed extraordinary mortifications without being ſeen. About three years after he was ſent by his provincial to Badajos, the capital of Eſtramadura, to be ſuperior of a ſmall friary lately eſtabliſhed there: though he was at that time but twenty years old. This order he complied with, much againſt his own inclinations. When the three years of his guardianſhip were expired, he received his provincial's command to prepare himſelf for holy orders. Though he earneſtly begged a longer delay, he was obliged to acquieſce, and was promoted to the prieſthood in 1524, and ſoon after employed in preaching. The enſuing year he was made guardian of Placentia. In all ſtations of ſuperiority he conſidered himſelf as a ſervant to his whole community, and looked upon his poſt only as a ſtrict obligation of encouraging the reſt in the practice of penance by his own example. When the term of his ſecond guardianſhip was over, he was employed ſix years in preaching. He appeared in the pulpit like a ſeraph ſent by God to rouſe ſinners to true repentance, and to kindle in their frozen breaſts the fire of Divine love. Hence incredible was the fruit which

his ſermons produced. The ſaint's very countenance or preſence alone ſeemed a powerful ſermon; and it was ſaid of him, that he had but to ſhew himſelf to work converſions, and excite his audience to ſighs and tears.

St. Peter was next ſent to the convent of St. Onuphrius near Soriana, ſituated in a frightful ſolitude, with orders to take upon him the charge of guardian or warden of that houſe. In this retirement he compoſed his golden book *On Mental Prayer*, at the requeſt of a pious gentleman who had often heard him ſpeak on that ſubject. St. Peter has left us another ſhort treatiſe *On the Peace of the Soul*, or on an interior life, no leſs excellent than the former. The holy man was himſelf an admirable proficient in the ſchool of Divine love, and in the exerciſes of heavenly contemplation. His prayer and his union with God were habitual. He ſaid maſs with a devotion which aſtoniſhed others, and often with torrents of tears, or with raptures. His ecſtacies in prayer were frequent, and ſometimes of long continuance. Frequently the very mention or thought of the Incarnation and the holy Sacrament of the Altar, ſufficed to throw him into an ecſtacy. He ſometimes burſt into the Divine praiſes, and ſung aloud the wonderful mercies of God, quite unable to contain himſelf through the vehemence of his love. In 1541, upon the expiration of the term of his provincialſhip of Eſtramadura, which had been forced upon him by his ſuperiors, he returned to Liſbon, to join F. Martin of St. Mary, who was commencing a moſt auſtere reform of this Order, reduced to an eremitical life, and was building the firſt hermitage upon a cluſter of barren mountains called Arabida, at the mouth of the Tagus. St. Peter animated the fervor of theſe religious brethren, and ſuggeſted many regulations which were adopted. The hermits of Arabida wore nothing on their feet, lay on bundles of vine-twigs, or on the bare ground; never touched fleſh or wine, and eat no fiſh except on feſtivals. Peter undertook to awake the reſt at midnight to ſay Matins together: after which they continued in prayer till break of day. Then they recited Prime, which was followed by a maſs according to the original regulation of St. Francis. After this retiring to their cells, they remained there till Tierce, which they recited together with the reſt of the canonical hours. The time between Veſpers and Compline was allotted to manual labor. Their cells were exceeding mean and ſmall. St. Peter's was ſo little, that he could neither ſtand up nor lie down without bending the body. Having for many years

greatly encreaſed the numbers and reputation of this new ſociety, he was appointed Cuſtos by a general chapter held at Salamanca in 1553. The next year he formed a deſign of eſtabliſhing another reformed congregation of friars; for which he was impowered by a brief of pope Julius III. His project was approved by the provincial of Eſtramadura, and by the biſhop of Coria, in whoſe dioceſe the ſaint with one fervent companion made an eſſay of this manner of life, in a ſmall hermitage. A ſhort time after he went to Rome, and obtained a ſecond brief, by which he was authoriſed to build a convent according to this plan. At his return a friend founded a convent for him (ſuch a one as he deſired), thirty-two feet long and twenty-eight wide, in the dioceſe of Palentia, near Pedroſo, in 1555; which is the date of the reformed inſtitute of Franciſcans called *The Barefooted*, or of the ſtricteſt obſervance of St. Peter of Alcantara. The cells were exceeding ſmall; one half of each was filled with a bed, conſiſting of three boards: the ſaint's cell was the ſmalleſt and moſt inconvenient. The church was compriſed in the dimenſions given above, and of a piece with the reſt. It was impoſſible for perſons to forget their engagements in a penitential life, while their habitations ſeemed rather to reſemble graves than chambers. The count of Oropeza founded upon his eſtates two other convents for the ſaint; and certain other houſes received his reformation; and others were built by him. In 1561 he formed them into a province, and drew up certain auſtere ſtatutes; one of which was, that none of the friars, except in ſickneſs, ſhould ever eat any fleſh, fiſh or eggs, or drink wine. This congregation which was confirmed by pope Pius IV. in St. Peter's lifetime, is propagated into ſeveral provinces in Spain, and is ſpread into Italy; each province in this reform conſiſting of about ten religious houſes.

St. Peter was making the viſitation of his convents, and confirming his religious in that perfect ſpirit of penance with which he had inſpired them, when he fell ſick in the convent of Vicioſa. The count of Oropeza upon whoſe eſtate that houſe was ſituated, cauſed him againſt his will to be removed to his own houſe, for the ſake of better accommodation; but the holy man perceiving that his laſt hour approached, would be carried to the convent of Arenas, that he might die in the arms of his brethren. Immediately upon his arrival he received the holy Sacraments. In his laſt moments he exhorted his brethren to perſeverance, and to the conſtant love of holy

poverty. Seeing he was come to the end of his course, he repeated these words of the Psalmist: *I have rejoiced in those things which have been said to me. We shall go into the house of the Lord.* Having said these words, he rose upon his knees, and stooping in that posture, calmly expired on the 18th of October, in the year 1562, of his age the 63d. St. Teresa after mentioning his happy death, says: "Since his departure I have frequently seen him in very great glory. The first time he appeared to me, he said: 'O happy penance, which hath obtained me so great a reward!' with many other things. A year before he died he appeared to me when we were at a distance from one another; and I understood that he was to die, and advertised him of it. When he gave up the ghost he appeared to me, and told me he was going to rest. . . . Behold here the severe penance of his life, ending in so much glory.. Our Lord once told me, that men should ask nothing in his name wherein he would not hear them. I have recommended many things to him, that he might beg them of our Lord; and I have always found them granted." The same holy virgin speaking of his extraordinary austerities, says: "He told me, to the best of my remembrance, that he had slept but one hour and a half in the twenty-four for forty years together; and that in the beginning it was the greatest and most troublesome mortification of all to overcome himself in point of sleep, and that in order to this he was obliged to be always kneeling or standing: when he slept he sat with his head leaning aside upon a little piece of wood, fastened for that purpose in the wall. . . . He told me, that when the weather was extremely cold he was wont to put off his mantle, and to leave the door and little window of his cell open; that when he put his mantle on again, and shut his door, his body might be somewhat refreshed with this additional warmth. . . . It was usual with him to eat but once in three days. . . One of his companions told me, that sometimes he eat nothing at all for eight days; but that perhaps might be when he was in prayer: for he used to have great raptures and vehement transports of Divine love; of which I was once an eye-witness." St. Teresa observes, that though a person cannot perform such severe penance as this servant of God did; yet there are many other ways, whereby we may tread the world under our feet; and our Lord will teach us these ways, if he finds us sincerely disposed to comply with his divine inspirations.

SS. URSULA and her Companions, MM.

Middle of the Fifth Age.

WHEN the pagan Saxons laid waſte our iſland from ſea to ſea, many of its old Britiſh inhabitants fled into Gaul, and ſettled in Armorica, ſince called from them Little Britain. Others took ſhelter in the Netherlands, and had a ſettlement near the mouth of the Rhine, at a caſtle called Brittenburgh; as appears from ancient monuments and Belgic hiſtorians produced by Uſher. St. Urſula and her companions ſeem to have left Britain about that time, and to have met a glorious death in defence of their virginity from the army of the Huns; who in the fifth age plundered that country, and deſtroyed all before them with fire and ſword. Sigebert's Chronicle places their martyrdom in 453. It happened near the Lower Rhine; and they were buried at Cologne, where according to the cuſtom of thoſe early ages a great church was built over their tombs, which was very famous in 643, when St. Cunibert was there choſen archbiſhop. St. Urſula and her companions are named in the Roman martyrology on the 21ſt of October. Theſe martyrs have been honored by the faithful for many ages with extraordinary devotion in this part of Chriſtendom. St. Urſula, becauſe ſhe was the miſtreſs and guide to heaven of ſo many virgins, whom ſhe animated to the practice of virtue, conducted to the glorious crown of martyrdom, and preſented ſpotleſs to Chriſt, is regarded as a model and patroneſs by thoſe, who undertake to train up youth in the ſentiments and practice of piety and religion. She was patroneſs of the famous college of Sorbonne, and titular ſaint of that church. Several religious eſtabliſhments have been erected under her name and patronage for the virtuous education of young ladies. The Urſulines were inſtituted in Italy for this great and important end by B. Angela of Breſcia in 1537, approved by Paul III. in 1544, and obliged to encloſure as a religious Order under the rule of St. Auguſtin, by Gregory XIII. in 1572, at the ſolicitation of St. Charles Borromeo, who exceedingly promoted this holy inſtitute. The pious mother Ann de Xaintonge of Dijon inſtituted in Franche-Compte, in 1606, a religious congregation of Urſulines for the like purpoſe, which was ſettled in many parts of France down to the revolution, and in which ſtrict encloſure was not enjoined.

Nothing, whether in a civil or religious view, is more important in the republic of mankind than a proper and religious education of youth; nor do any eſtabliſhments deſerve equal attention and encouragement among men, with thoſe which are religiouſly and wiſely calculated for this great end. Yet alas! is any thing in the world more neglected, either by parents at home, or by the wrong methods which are too frequently purſued in the very nurſeries founded for training up youth? A detail would be too long for this place. There is certainly no duty which requires more virtue, prudence and experience; or which parents, tutors, maſters, miſtreſſes and others, are bound more diligently to ſtudy in its numberleſs branches and difficulties.

SS. PLUTARCH, and his Companions, MM.

See Euſebius, l. 6. c. 3, 4.

THE ſchool of Origen, a famous Chriſtian philoſopher at Alexandria in the beginning of the third age, was a ſchool of virtue and martyrdom. The maſter, notwithſtanding his extraordinary reputation in the ſciences (for he was a prodigy of learning,) made it the firſt part of his care to train up all his ſcholars in the moſt heroic maxims of chriſtian perfection. Hence it is not ſurpriſing, that out of it there came ſo many illuſtrious martyrs in the perſecution of Severus; which raged with great fury from 202, the year before Origen was made catechiſt, to the death of that emperor in 211. The firſt of theſe virtuous heroes was St. Plutarch, brother to St. Heraclas, afterwards biſhop of Alexandria. Theſe two eminent perſonages were converted to the faith at the ſame time by hearing Origen's lectures. Plutarch prepared himſelf for martyrdom by a holy life, and being a perſon of diſtinction, was ſoon apprehended. Origen viſited and encouraged him in priſon, and accompanied him to the place of execution, where he narrowly eſcaped death himſelf, from the reſentment of Plutarch's pagan friends who looked upon him as the cauſe of his death. Serenus, another ſcholar of Origen, was burnt alive for the faith: Heraclides a third, yet a catechumen, and Hero who had been lately baptized, were beheaded; another Serenus after many torments died alſo by the ſword. Herais, a young virgin and yet a catechumen, was burnt, and, according to the expreſſion of Origen, baptized by fire. Origen had among his diſciples ſeveral illuſtrious ladies.

SS. POTAMIANA and BASILIDES, MM.

See Euſeb. Hiſt. l. 6. c. 5. and Palladius, Lauſiac, c. 3.

ST. POTAMIANA owed her inſtruction in virtue to the ſame maſter with the former, as Rufinus aſſures us. She was by condition a ſlave; but had the happineſs to be educated in the faith by a pious mother named Marcella, and ſeeking the ableſt maſter of piety, applied herſelf to Origen. She was young and of amazing beauty, and her heathen maſter conceived a carnal affection for her; but finding her reſolution and virtue invincible, and all his artifices, threats and promiſes loſt upon her, he delivered her to the prefect Aquila, entreating him not to hurt her if ſhe could be prevailed upon to conſent to his paſſion, and on that condition promiſing him a conſiderable ſum of money. The prefect not being able to perſuade her, made her undergo ſeveral torments. At length he cauſed a caldron of boiling pitch to be prepared, and then ſaid to her: "Go; obey your maſter, or you ſhall be thrown into this caldron." The virgin anſwered: "I conjure you by the life of the emperor whom you reſpect, that you do not ſuffer me to be uncovered; command me rather to be let down by degrees into the caldron with my clothes on, that you may ſee the patience with which Jeſus Chriſt, whom you know not, endues thoſe who truſt in him." This was granted; and ſhe was delivered to Baſilides, one of the guards, to be carried to execution. Baſilides treated her with mildneſs and civility, and kept off the rabble who preſſed on to inſult her modeſty. The martyr by way of requital, bad him be of good courage; and promiſed that, "after her death, ſhe would obtain of God his ſalvation," as Euſebius expreſſes it. When ſhe had ſpoken thus, the executioners put her feet into the boiling pitch, and dipped her in by degrees to the very top of her head: and thus ſhe finiſhed her martyrdom. Her mother Marcella was burnt at the ſame time. Tertullian, l. de anima, and Origen, contra Cels. l. 1. p. 35. teſtify, that many were then called to the faith by viſions and apparitions. By ſuch a favor was the converſion of the ſoldier Baſilides wrought, through the prayers of St. Potamiana, who had promiſed he ſhould feel the effects of her gratitude when ſhe ſhould be gone to Chriſt. A little after her martyrdom, the ſoldiers his comrades being about to make him ſwear by their falſe gods, he declared that he was a Chriſtian, and could by no means do it. They at firſt thought he was jeſting; but finding him perſiſt

in his reſolution, they conducted him to the prefect, who cauſed him to be put in priſon. The Chriſtians going to viſit him there, aſked him the cauſe of his ſudden change. He anſwered, that Potamiana had appeared to him the night after the third day from her martyrdom, and had placed a crown on his head, ſaying, "that ſhe had beſought the Lord to give him the grace of ſalvation, and had obtained her requeſt; and that he ſhould ſhortly be called by Him to glory." After this, having received from the brethren the ſeal of the Lord, (that is, baptiſm,) he the next day again glorioufly confeſſed the faith before the tribunal; and ſentence of death being paſſed upon him, he joyfully ſuffered martyrdom by the ſword. St. Potamiana appeared to ſeveral others in dreams; and they were converted to the faith.

ST. IGNATIUS, Patriarch of Conſtantinople, C.

See his life by Nicetas David, afterwards biſhop of Conſtantinople, who was perſonally acquainted with the ſaint: alſo Zonaras, Cedrenus, the eighth tome of the councils, &c.—A. D. 878.

THE origin of the Greek ſchiſm, commenced by the uſurper Photius, renders the life of this holy prelate an intereſting part of the hiſtory of the Church. His birth was moſt illuſtrious; for his mother Procopia was daughter to the emperor Nicephorus, and his father Michael on the death of Nicephorus was himſelf raiſed to the imperial throne. His piety and mildneſs promiſed the greateſt happineſs both to the Church and State: but this was a bleſſing of which the ſins of the people rendered them unworthy. Leo the Armenian, the impious and barbarous general of the army, revolted; and the good emperor, to avert the calamities of a civil war, reſigned to him the diadem after a reign of only one year and nine months. He had then two ſons and two daughters; with whom and his wife he retired into the iſle of the Princeſſes, where they all embraced a monaſtic ſtate. Theophilactus the elder ſon took the name of Euſtratus; and the younger, who is the ſaint here ſpoken of, changed his former name Nicetas into that of Ignatius: he was at that time fourteen years of age. During the reigns of Leo the Armenian, of Michael Balbus, and of Theophilus, they enjoyed a ſweet tranquillity, which they conſecrated with great fervor to the exerciſes of devotion and penance; and experienced more ſolid pleaſure in their humble cells than they had ever done in their ſplendid

palaces. Ignatius indeed underwent a moſt ſevere trial, being placed in a monaſtery governed by a furious Iconoclaſt (or *Image-breaker*); from whom he had daily much to ſuffer: but this very circumſtance became to him a ſpur to watchfulneſs, and a continual exerciſe of patience and other chriſtian virtues. So conſpicuous was the virtue of the ſaint, that upon the death of his perſecutor he was unanimouſly choſen abbot. The prudence and meekneſs, zeal and charity, with which he governed this houſe, and inſtructed and walked before his brethren in the paths of evangelical perfection, gained him univerſal love and veneration. In 842, the empreſs Theodora by the death of her huſband Theophilus became regent for her ſon Michael III. reſtored holy images, expelled John the Iconoclaſt patriarch of Conſtantinople, and raiſed St. Methodius to that dignity. After his death in 846, St. Ignatius, who then led a monaſtic life in the iſlands of Hiatres and Terebinthus which he had peopled with monks, was dragged out of his beloved ſolitude, and made patriarch.

His ſpirit of mortification, his humility and charity, ſhone forth in this public ſtation with freſh luſtre: but the generous liberty which he uſed in oppoſing vice and reprimanding public offenders, drew on him ſevere perſecutions, the ordinary portion of the elect. Bardas Cæſar, brother to the empreſs, had a great ſhare in the government; for which his great abilities would have qualified him, if the corruption of his heart had not rendered him unfit to be a member of civil ſociety, much more to be entruſted with the care of the republic, and the protection of the Church and people. He was falſe, crafty, cruel, and ſo ſcandalouſly immoral, that he put away his lawful wife, and took to his bed his own daughter-in-law. The patriarch tenderly exhorted this hardened ſinner to have pity on his own ſoul. But the miſerable man was ſo far from giving ear to his charitable admonitions, as impudently to preſent himſelf to receive the holy communion in the great church on the feaſt of the Epiphany. The patriarch refuſed to admit him to the holy table, and declared him excommunicated. Bardas ſtung with reſentment, threatened to ſtab him: but the prelate remained firm, and ſet before his eyes the Divine judgments. Bardas reſolved to ſeize an opportunity of revenge; and as the young emperor was of a moſt vicious diſpoſition, it was not hard for the wicked uncle, by flattering his paſſions to gain an aſcendant over him. He firſt ſet himſelf to remove Theodora, who was the protectreſs of St. Ignatius, and moreover ſtood in his way, and often checked his ambi-

tious deſigns. He therefore perſuaded his nephew Michael that, as it was time for him to reign by himſelf, he ought to ſend away his mother and ſiſters into ſome monaſtery. The unnatural and ungrateful ſon reliſhed this advice, ſent for the patriarch, and ordered him to cut off the hair of his mother and three ſiſters, as a mark of their engaging in a monaſtic life. His refuſal to commit ſuch an unjuſt and irreligious act of violence was repreſented by Bardas in the moſt odious light; and the holy patriarch was charged with fomenting rebellions. Michael in the mean time cauſed his mother and ſiſters to be ſhaved and ſhut up in a monaſtery; and by his order, St. Ignatius was driven from his ſee, and baniſhed to the iſle of Terebinthus, where one of his monaſteries ſtood. All means were uſed to extort from him a reſignation of his dignity: but he refuſed by ſuch an act to deliver up his flock to wolves; nor could his conſtancy be moved by artifices, perſuaſions, buffets, chains or dungeons. At laſt however Bardas declared Photius patriarch, without ſo much as the formality of an election. This man's extraordinary qualifications were debaſed by a conſummate depravity of ſoul; for he was the moſt cunning and deceitful of men, and always ready to ſacrifice every thing to an unbounded ambition. He was alſo a ſchiſmatic, and adhered to Abeſtas, biſhop of Syracuſe in Sicily, who had raiſed a faction againſt St. Ignatius from the time of his promotion to the patriarchate. Photius, though a mere layman when Bardas pitched upon him for patriarch, was ordained biſhop in ſix days. This happened in the year 858.

In order to deſtroy Ignatius, he perſuaded Bardas, and through his means, the emperor, to commence an information againſt him, as having ſecretly conſpired to overturn the ſtate. Commiſſioners were ſent to the iſle of Terebinthus; and the ſaint's domeſtics were put to the torture to compel them to accuſe their maſter: but nothing could be extorted from them. However the ſaint was conveyed to Hieria, where a goat-houſe was his priſon: thence he was removed to Prometa, a ſuburb near Conſtantinople; where two of his teeth were violently knocked out by a captain of the guards, and he was confined in a narrow dungeon with his feet put in the ſtocks, and faſtened to two iron bars. Several biſhops of the province of Conſtantinople aſſembled in the church of Peace in that city, and excommunicated Photius. On the other ſide Photius, ſupported by Bardas, in a council pronounced ſentence of depoſition and excommunication againſt Ignatius, who in Auguſt, 859, with many of his adherents was loaded with chains, and

baniſhed to Mitylene in the iſle of Leſbos. Photius ſent meſſengers with a letter to pope Nicholas I. in which he ſignified, that Ignatius had reſigned his ſee by reaſon of his age and crazineſs, and had withdrawn into a monaſtery where he lived in great eſteem with the princes and people; that himſelf had been elected patriarch againſt his will, and compelled by the emperor to take upon him that dreadful burden, which he hypocritically lamented; but begged the pope to ſend two legates to ratify theſe proceedings, and condemn the Iconoclaſts. The emperor alſo ſent an embaſſy conſiſting of a patrician and four biſhops on the ſame errand, with rich preſents to the church of St. Peter. The pope not receiving any meſſengers from Ignatius whoſe enemies did not ſuffer him to ſend any, anſwered with much caution. In his letter to the emperor he complains, that Ignatius had been depoſed without conſulting the holy ſee, and that a layman had been choſen againſt the canons. In that to Photius he expreſſes his joy to find his confeſſion of faith orthodox; but takes notice of the irregularities committed in his election. In the mean while Ignatius was brought back from Mitylene to Terebinthus, about the time when his monaſteries with the neighbouring iſles were all plundered, and twenty-three of his domeſtics maſſacred by ſome Ruſſian pirates. The pope ſent two legates to Conſtantinople; but Photius and the emperor found means to gain them after they had long reſiſted.

A ſynod was held in that city in 861, in which the legates prevaricating and exceeding their power and commiſſion, St. Ignatius was unjuſtly depoſed, with much harſh and tyrannical uſage; ſeventy-two falſe witneſſes having been heard againſt him, who alleged that his election had not been canonical. After this Photius cauſed the ſaint to be ſhut up in the ſepulchre of Conſtantine Copronymus; which was in the ſame church where the council had been held. Here the priſoner was moſt cruelly beaten and tormented, was kept for a fortnight always ſtanding, and a whole week without meat or ſleep. In the weak condition to which he was reduced, one of the ruffians that tormented him, in order to compel him to ſign his own condemnation and the reſignation of his ſee, took his hand by force, and made him ſign a croſs upon a paper which he held. This he carried to Photius, who cauſed an act of his renunciation to be written over it. This paper Photius delivered to the emperor, who thereupon ordered Ignatius to be releaſed. During this ſhort reſpite he had an op-

portunity of drawing up a petition to the pope. It was ſigned by ten archbiſhops, fifteen biſhops, and an infinite number of prieſts and monks. Theognoſtus, a monk and abbot at Conſtantinople, was the bearer, and informed the pope of all that had paſſed.

Photius not thinking himſelf yet ſecure, adviſed the emperor to cauſe Ignatius to read his condemnation in the pulpit of the church of the Apoſtles, then to have his eyes pulled out, and his hand cut off. On Whitſunday Ignatius ſaw his houſe beſet on a ſudden by ſoldiers, and made his eſcape only by putting on the diſguiſe of a ſlave. He walked weeping; and lived a long time ſometimes in one iſland, ſometimes in another; often concealing himſelf in caves, mountains and deſert places, where he ſubſiſted upon alms, being reduced to beg, though the ſon of an emperor. Photius and the emperor had cauſed ſtrict ſearch to be every where made for him; and the admiral of the fleet was ſent with ſix light veſſels to coaſt about the iſlands of the Archipelago, with orders to kill him upon the ſpot wherever he ſhould be found. He was often met by the ſoldiers, but ſo diſguiſed as never to be known. A terrible earthquake which ſhook Conſtantinople for forty days together, affrighted the citizens; who cried out, that it was a juſt puniſhment for the perſecution of Ignatius. The emperor and Bardas both ſwore publicly on this occaſion, that no harm ſhould be done to Ignatius, and that he might with ſafety return to his own monaſtery: which he did. The pope upon the return of the legates diſowned what they had done, declaring he gave them no commiſſion for the depoſition of Ignatius, or for the promotion of Photius. In his anſwers to the emperor and Photius he ſtrongly urges, that Ignatius was the only rightful patriarch, and that Photius's election was every way irregular. At the ſame time the pope ſent a third letter directed to all the faithful in the Eaſt, wherein he condemned the prevarication of his legates, who had acted againſt his orders; and directing his words to the three patriarchs of Alexandria, Antioch and Jeruſalem; to the archbiſhops and biſhops, he ſays: "We enjoin and order you by the apoſtolical authority, to have the ſame ſentiments as we have in regard of Ignatius and Photius; and to publiſh this letter in your dioceſes, that it may be known to all men," ep. 4. Photius, than whom there never was a more daring impoſtor, ſuppreſſed the letter he had received, and forged another in the name of the pope, as if of a later date than the reſt, in which he intimates the pope to be in his intereſt, and to charge Ignatius with

having impoſed upon him. The pretended bearer of this letter from Rome was convicted of the cheat, and condemned by Bardas himſelf to be ſeverely ſcourged notwithſtanding the preſſing inſtances of Photius; who for his recompenſe procured him an honorable and lucrative employment. All this while he connived at the impiety of the emperor, who ridiculed the ceremonies of religion, and mimicked them with the companions of his debaucheries. Photius was not aſhamed to make one of this ſacrilegious party. The emperor rallied him upon his want of religion, ſaying: "Theophilus (the buffoon) is my patriarch; Photius is Cæſar's, and Ignatius is the patriarch of the Chriſtians." The two wicked princes were ſoon after cut off like Baltaſſar; Bardas being put to death by the emperor for conſpiring againſt his life in 866.

Photius finding the pope was neither to be gained nor deceived by him, reſolved to be revenged; and having exaſperated the impious Emperor againſt him, with his concurrence held a council at Conſtantinople the ſame year 866, in which he preſumed to pronounce a ſentence of depoſition and excommunication againſt pope Nicholas: this was the firſt origin of the Greek ſchiſm. Photius had only twenty-one biſhops who joined him in this council; but forged falſe acts as if it had been general, adding falſe ſubſcriptions as of deputies from the other three Eaſtern patriarchs, and of about a thouſand biſhops. When this pretended council was over, he drew up a circular letter which he ſent to the other Oriental patriarchs and chief biſhops; in which he trumped up a general frivolous charge againſt the Latin church, in direct contradiction to his former profeſſion of faith which he wrote to pope Nicholas ſeven years before. He inſiſted particularly that the Latins did wrong to maintain the Proceſſion of the Holy Ghoſt from the Father and the Son: and in this he was a heretic. Soon after he loſt both his protector and his uſurped dignity. The emperor was murdered by his guards, while he was in a ſtate of intoxication in 867; and St. Ignatius was immediately recalled with great honor by his ſucceſſor Baſil the Macedonian, and reſtored to the patriarchal chair, after a baniſhment of nine years. Photius had been previouſly baniſhed into the iſle of Scepe. The ſaint appeared no leſs humble amidſt honors and applauſe, than magnanimous in the greateſt diſgraces. Having recovered his dignity, he ſolicited the emperor and the pope that a general council might be called. This was held at Conſtantinople in the church of St. Sophia in 869,

and is called the eighth. The legates of pope Adrian II. who had ſucceeded Nicholas in 867, preſided. The council held by Photius was here condemned: that ſchiſmatic himſelf after a long hearing was excommunicated, and thoſe who had adhered to him were, upon confeſſing their fault, admitted to penance. Photius was baniſhed by the Emperor; but eight years after this, having by a flattering pedigree of that prince artfully drawn up, much pleaſed his vanity, he was ſuffered to return. St. Ignatius applied himſelf to his paſtoral functions with the greateſt prudence, charity, zeal and vigilance, till his happy death in the year 878, towards the eightieth of his age. His body was carried to the church of St. Sophia, where the uſual prayers were offered for his repoſe. It was thence removed to St. Mennas's, where two women poſſeſſed by devils were delivered, in the preſence of theſe relics. Both Latins and Greeks keep his feſtival on the day of his death. In 1053 the great ſchiſm was renewed by Michael Cerularius, who founded his ſeparation upon the moſt frivolous pretences and notorious ſlanders againſt the Latin church.

St. FRUMENTIUS, Apoſtle of Æthiopia.

See Ruſinus, Hiſt. l. 1. c. 19. Theodoret, l. 1. c. 22. St. Athanaſius, Apol. 1. p. 696, &c.—Fourth age.

A certain philoſopher named Metrodorus, out of curioſity and a deſire of ſeeing the world, and of improving both his ſtock and knowledge, made ſeveral voyages, and travelled both into Perſia and Farther India; which name the ancients gave to Æthopia. Upon his return he preſented Conſtantine the Great, who had then lately made himſelf maſter of the Eaſt, with a quantity of diamonds and other precious ſtones and curioſities, which he had procured during his voyage. His ſucceſs encouraged Meropius, a philoſopher of Tyre, to undertake a like voyage upon the ſame motive. But God who conducts all the ſteps of men even when they leaſt think of him, made this ſubſervient to an end of infinitely greater importance and value than all the diamonds of the world. Meropius carried with him two of his nephews, Frumentius and Edeſius; with whoſe education he was entruſted. In the courſe of their voyage homewards, the veſſel touched at a certain port to take in proviſions and freſh water. The barbarians of that country, then at war with the Romans, ſtopped

the ſhip, and put the whole crew and all the paſſengers to the ſword except the two children, who were ſtudying their leſſons under a tree, at ſome diſtance. When they were found, their innocence, tender age and beauty, moved the barbarians to compaſſion; and they were carried to the king, who reſided at Axuma, formerly one of the greateſt cities of the Eaſt. The prince was charmed with the wit and ſprightlineſs of the two boys, and took ſpecial care of their education. Not long after he made Edeſius his cup-bearer, and Frumentius, who was the elder, his treaſurer and ſecretary of ſtate, entruſting him with all the public writings and accounts. They lived in great honor with this prince, who on his death-bed thanked them for their ſervices, and in recompenſe gave them their liberty. After his death, the queen, who was left regent for her eldeſt ſon, entreated them to remain at court, and aſſiſt her in the government of the ſtate: wherein ſhe found their fidelity, abilities and integrity, her greateſt ſupport and comfort. Frumentius had the principal management of affairs, and deſiring to promote the faith of Chriſt in that kingdom, engaged ſeveral Chriſtian merchants, who traded there, to ſettle in the country. He procured them great privileges and every convenience for their religious worſhip, and by his own fervor and example ſtrongly recommended the true religion to the infidels. When the young king whoſe name was Aizan, came of age and took the reins of government into his own hands, the brothers reſigned their poſts; and though he invited them to ſtay, Edeſius went back to Tyre, where he was afterwards ordained prieſt. But Frumentius, having nothing ſo much at heart as the converſion of the whole nation, took the route of Alexandria, and entreated the holy archbiſhop St. Athanaſius to ſend ſome paſtor to that country, now ripe for a converſion to the faith. St Athanaſius called a ſynod of biſhops, and by their unanimous advice ordained Frumentius himſelf biſhop of the Ethiopians; judging no one more proper than himſelf to finiſh the work which he had begun. Frumentius, veſted with this ſacred character, returned to Axuma, and gained great numbers to the faith by his diſcourſes and miracles. Seldom indeed did any nation embrace Chriſtianity with greater ardor, or defend it with greater courage. King Aizan and his brother Sazan whom he had aſſociated in the throne, received baptiſm, and by their fervor were a ſpur to their ſubjects in the practice of every virtue and religious duty. The Arian emperor Conſtantius conceived an implacable hatred againſt St. Frumentius,

becauſe he was linked in faith and affection with St. Athanaſius; and wrote a haughty letter to the two converted kings, in which he commanded them with threats to deliver up Frumentius into the hands of George, the barbarous invader of the ſee of Alexandria. This letter was communicated by them to St. Athanaſius, who has inſerted it in his apology to Conſtantius. Our holy biſhop continued, notwithſtanding, to feed and defend his flock, till it pleaſed the Supreme Paſtor to recompenſe his fidelity and labors. The Latins commemorate him on the 27th of October; the Greeks on the 30th of November. The Abyſſinians honor him as the Apoſtle of the country of the Axumites, which is the moſt conſiderable part of their empire. They alſo rank among the ſaints the two kings, Aizan whom they call Abreha, and Sazan whoſe name in their modern language is Atzbeha. St. Frumentius they call St. Fremonat. They had received the firſt ſeeds of the faith from the Eunuch of their queen, who being baptized by St. Philip the deacon, *Acts* viii. 7. afterwards converted many of his countrymen to the Chriſtian religion, as Euſebius aſſures us, l. 2. c. 1. But the Abyſſinians acknowlege, that they owe their converſion principally to St. Frumentius. They were in later ages engaged in the Eutychian hereſy, and to this day believe only one nature in Chriſt. In the ſixteenth century their king ſent an embaſſy to pope Clement VII. and ſeveral miſſions have been eſtabliſhed in that country. The Jeſuits were ſent thither by Gregory XIII. but were all baniſhed in 1636. The ſucceſs of ſeveral other miſſions of Capucins and others had been conſiderable for ſome time, but failed in the end; and in 1670 many miſſionaries ſuffered martyrdom in that country. Others are from time to time ſent thither from Rome.

In every age, from Chriſt down to this preſent time, ſome new nations have been added to his fold, as the annals of the Church clearly ſhew; and the apoſtacy of thoſe which have forſaken the path of faith has been repaired by new acquiſitions. This is the work of the Moſt High; the wonderful effect of ſupernatural grace. It is owing to the Divine bleſſing that the heavenly ſeed fructifies in the hearts of men; and it is God who raiſes up and animates with his ſpirit zealous ſucceſſors of the Apoſtles, whom he vouchſafes to make his inſtruments in this great work. We ourſelves are indebted to his gratuitous mercy for the ineſtimable benefit of this light of faith. If we do not faithfully correſpond with ſo great a grace, our puniſhment will be ſo much the more dreadful.

SS. CRISPIN and CRISPINIAN, MM.

See Tillemont, T. 4. p. 461; and Baillet, from ancient martyrologies; &c.—A. D. 287.

THE names of these two glorious martyrs, said to have been brothers, are famous in the Church. They came from Rome to preach the faith in Gaul towards the middle of the third century, together with St. Quintin and others. Fixing their residence at Soissons, they instructed many in the faith of Christ, which they preached publicly in the day at seasonable times; and, in imitation of St. Paul, worked with their hands in the night, making shoes; though they are said to have been nobly born. The infidels listened to their instructions, and were astonished at the example of their lives. The effect was the conversion of many to the Christian faith. The holy brothers had continued this employment several years; when the emperor Maximian Herculeus coming into Belgic Gaul, an accusation was lodged against them. The emperor gave orders that they should appear before Rictius Varus, governor of that part of Gaul, and the most implacable enemy of the Christian name. The martyrs were victorious over this inhuman judge, by the patience and constancy with which they bore the most cruel torments; and finished their course by the sword about the year 287.

From the example of the saints it appears how foolish the pretences of many Christians are, who imagine the care of a family, the business of a farm or a shop, or the attention to their worldly profession, are impediments which excuse them from aiming at perfection. Such indeed they make them; but this is altogether owing to their own sloth and malice. How many saints, like SS. Crispin and Crispinian, have made these very employments the means of their perfection? Christ himself worked with his reputed father at his humble trade of carpenter. The art of sanctification possessed by the saints of all professions, consisted in this; they studied to subdue their passions and die to themselves; they with much earnestness and application obtained of God, and improved daily in their souls, a spirit of devotion and prayer; their temporal business they regarded as a duty which they owed to God, and sanctified it by a pure and perfect intention, as Christ on earth directed every thing he did to the glory of his Father. In these very employments they were careful to improve themselves in humility, meekness, resignation, Divine

charity and all other virtues, by the occaſions which called them forth every moment and in every action. Provided a good will be not wanting, perfect ſanctity may be attained and practiſed in every ſtate of life.—SS. Criſpin and Criſpinian are the patrons of the pious confraternity of ſhoemakers.

ST. EATA, B. C.

See Bede, l. 3. c. 26, l. 4. c. 12, 27, 28, &c.—A. D. 685.

ST. EATA was born among the northern Engliſh, and was one of thoſe twelve youths of the Engliſh nation whom St. Aidan, ſoon after his coming to preach the word of life to the Northumbrians, received under his particular care, to be inſtructed both in chriſtian piety and monaſtic diſcipline. Under ſo great a maſter this ſaint made great progreſs in all virtues; inſomuch that he was judged worthy to be made abbot of the famous monaſtery of Mailros, by the ſucceſſors of St. Aidan. In that monaſtery he had the happineſs to be aſſiſted in the government of his monks by thoſe excellent men St. Boiſil and St. Cuthbert, both eminently endowed with the ſpirit of propheſy, who acted under him ſucceſſively in quality of provoſts or priors. Upon the retreat of the Scots from Lindisfarne, after the conference at Streaneſhalch concerning the obſervance of Eaſter, St. Eata, being *a moſt reverend* and *moſt meek man*, ſays St. Bede, at the deſire of biſhop Colman, was alſo made abbot of Lindisfarne; to which monaſtery he removed St. Cuthbert, and made him provoſt there. In the year 677, upon the diſagreement ariſing between king Egfrid and St. Wilfrid, St. Eata was called out of his ſolitude to be made biſhop over all the province of the Bernicians. He was conſecrated at York by St. Theodore, and held his ſee partly at Hagulſtad, now Hexham, partly at Lindisfarne, now Holy Iſland. But Trunbert being three years after conſecrated biſhop for the ſee of Hagulſtad, Eata remained at Lindisfarne; till, at the deſire of St. Cuthbert, who upon the depoſition of Trunbert was to have ſucceeded in his biſhopric, he returned to Hagulſtad, leaving Lindisfarne to the care of that holy prelate. St. Eata was a great lover of prayer, conſtant and earneſt in preaching, diligent in exerciſing the works of mercy, regular in eccleſiaſtical diſcipline, and ever intent to put in execution whatever he underſtood to be his duty. He died of a dyſentery, as his diſciple St. Boiſil had foretold, in 685; and was buried near the

ſacriſty of the church of Hagulſtad, where a ſtone chapel was built over his monument. His body was afterwards enſhrined in that church.

ST. NEOT, HERMIT.

See John of Glaſtenbury's Hiſtoria de Rebus Glaſtonienſibus, publiſhed by Hearne, T. I. p. 110, 111, 112.

THIS holy hermit was born of noble parentage, and according to many authors related to king Alfred. In his youth he took the monaſtic habit at Glaſtenbury, and purſued his ſtudies with great application and capacity. He became one of the greateſt ſcholars of the age; but was yet more admirable for his humility, piety and devotion. The biſhop of the dioceſe was ſo taken with his ſaintly deportment and converſation, that he by compulſion ordained him, though very young, firſt deacon, and ſoon after prieſt. St. Neot dreaded the danger of being drawn out of his beloved obſcurity, which he coveted above all earthly bleſſings; and was more deſirous to ſlide gently through the world without being ſo much as taken notice of by others, and without being diſtracted from applying his mind to his only great affair in this life, than moſt men are to make parade on the theatre of the world. Therefore with the leave of his ſuperior he retired to a ſolitude in Cornwall, which was then called St. Guerir's, from a Britiſh ſaint of that name; but is ſince called Neotſtoke. In this hermitage he led an angelical life, and was ſometimes honored with the viſits of angels. After ſeven years ſpent in this retreat he made a pilgrimage to Rome, but returned again to the ſame cell. Several perſons of quality and virtue began to reſort to him to beg the aſſiſtance of his prayers and holy counſels; and the reputation of his wiſdom and experience in the paths of an interior life reached the ears of king Alfred. That great prince thenceforward, and more eſpecially while he lay concealed in Somerſetſhire, till the death of the holy hermit, frequently viſited him, and doubtleſs by his diſcourſes received great light, and was inflamed with freſh ardor in the practice of virtue. St. Neot's counſels were alſo of great uſe to him for regulating the government of his kingdom.

He particularly recommended to the king the advancement of uſeful and ſacred ſtudies, and adviſed him to repair the ſchools of the Engliſh founded at Rome, and to eſtabliſh

others at home: both which things the king moſt munificently executed. Our hiſtorians agree, that the plan of erecting an univerſity was laid by this holy anchoret; and upon it Alfred is ſaid to have founded that of Oxford. By his advice the king invited to his court Aſſerius, a monk of Menevia or St. David's, in Wales; Grimbald, a monk of St. Bertin's, (from whom part of the chancel in St. Peter's old church at Oxford is called to this day St. Grimbald's ſeat) and John the Saxon, from old Saxony; whom he nominated abbot of the new monaſtery which he founded at Athelingay in Somerſetſhire. St. Neot ſeems to have died about the time when the univerſity of Oxford was erected, in 877, or according to Tanner, 883. His death happened on the 31ſt of July, on which day his principal feſtival was kept: his name was alſo commemorated on the days of the tranſlation of his relics.

SS. SIMON and JUDE, Apoſtles.

See Tillemont, T. 1. p. 423; Combefis's remarks on theſe Apoſtles, T. 8. Bibl. Concionat. p. 290; &c.

ST. SIMON is ſurnamed the Cananæan, or the Zealot, to diſtinguiſh him from St. Peter, and from St. Simeon, biſhop of Jeruſalem. No farther mention appears of him in the goſpels than that he was adopted by Chriſt into the college of the Apoſtles. With the reſt he received the miraculous gifts of the Holy Ghoſt, which he afterwards exerciſed with great zeal and fidelity. Some modern Greeks pretend, that after preaching in Mauritania and other parts of Africa he ſailed into Britain, and having enlightened the minds of many with the doctrine of the goſpel, was crucified by the infidels. But this ſeems altogether improbable by the many inconſiſtencies of their account. The martyrologies of St. Jerom, Bede, Uſuard, &c. place his martyrdom in Perſia, at a city called Suanir, poſſibly in the country of the Suani, a people in Colchis or a little higher in Sarmatia, then allied with the Parthians in Perſia. This may agree with the acts of St. Andrew, which ſpeak of a tomb in the Cimmerian Boſphorus, in a grot, with an inſcription importing, that Simon the Zealot was interred there. Thoſe who mention the manner of his death ſay he was crucified. His fellow-apoſtle St. Jude is diſtinguiſhed from the Iſcariot, by the ſurname of Thaddæus. Nothing is ſaid of him in the goſpels before we find him enumerated in the catalogue of the Apoſtles. In his epiſtle he

ſtyles himſelf brother to St. James the Leſs; likewiſe to St. Simeon of Jeruſalem, and one Joſes, who are ſtyled the *brethren* of our Lord, and were ſons of Cleophas and Mary, ſiſter to the Bleſſed Virgin. After our Lord's aſcenſion and the deſcent of the Holy Ghoſt, St. Jude ſet out with the other great conquerors of the world and hell, to pull down the prince of darkneſs from his uſurped throne; which this little troop undertook to effect, armed only with the word of God, and his Spirit. St. Jude is ſaid to have preached up and down Judea, Samaria, Idumea and Syria; and eſpecially in Meſopotamia, as alſo in Lybia. In the year 62, after the martyrdom of his brother St. James, he aſſiſted at the election of St. Simeon at Jeruſalem. St. Jude wrote a catholic or general epiſtle to all the churches of the Eaſt, particularly addreſſing himſelf to the Jewiſh converts, to caution them againſt the pernicious hereſies, which even then began to diſturb the Church. Fortunatus and the Weſtern martyrologies tell us, that this holy Apoſtle ſuffered martyrdom in Perſia; and the menology of the emperor Baſil, in Armenia, then ſubject to the Parthian empire, and of courſe eſteemed a part of Perſia. Many Greeks ſay he was ſhot to death with arrows; ſome add, whilſt he was tied on a croſs. St. Peter's church on the Vatican at Rome, is ſaid to poſſeſs great part of the relics of SS. Simon and Jude.

We owe to God a homage of eternal praiſe for his great mercy in eſtabliſhing a Church upon earth, ſo richly furniſhed with every powerful mean of ſanctity and grace; a Church in which his name is always glorified, and many ſouls both by the purity of their love and virtue, and by their holy functions, are aſſociated to the company of the bleſſed angels; a Church which in the language of St. Paul is *the pillar and groundwork of the truth*, 1 Tim. c. iii. 15. and conſequently never liable to groſs errors and ſuperſtition, but always pure in her doctrine, and ever faithful to her Heavenly Spouſe. Chriſt himſelf is the chief corner-ſtone of this ſacred edifice; and, according to his infallible promiſes, it ſhall ſtand the teſt of ages.

St. BEDE, Confeſſor, Father of the Church.

From his ſhort account of himſelf in the laſt chapter of his eccleſiaſtical hiſtory; Cuthbert's relation of his death, &c.—A. D, 735.

THE celebrated Dom. Mabillon mentioning Bede as a moſt

illuſtrious inſtance of learning in the monaſtic inſtitute, ſays: "Who ever applied himſelf to the ſtudy of every branch of literature, and alſo to the teaching of others, more than Bede? Yet who was more cloſely united to heaven by the exerciſes of piety and religion? To ſee him pray, ſays an ancient writer, one would have thought he left himſelf no time to ſtudy; and when we look at his books, we wonder how he could have found time to do any thing elſe but write." Camden calls him "the Singular and Shining Light;" and Leland, "the Chiefeſt and Brighteſt Ornament of the Engliſh nation; moſt worthy, if any man ever was, of immortal fame." William of Malmeſbury ſays, it is eaſier to admire him in thought, than to do him juſtice in expreſſion.

Venerable Bede, called by the ancients Bedan, was born in 673, as Mabillon demonſtrates from his own writings, in a village which ſoon after his birth became part of the eſtate of the new neighbouring monaſtery of Jarrow, but was gained upon by the ſea before the time of Simeon of Durham. St. Bennet Biſcop founded the abbey of St. Peter's at Weremouth, near the mouth of the Were, in 674, and that of St. Paul's at Girvum, now Jarrow, in 680, on the banks of the river Tyne, below the Capræ-caput, ſtill called Goat's-head or Gate's-head, oppoſite to Newcaſtle. Such a harmony ſubſiſted between the two houſes, that they were often governed by the ſame abbot, and called the ſame monaſtery of SS. Peter and Paul. St. Bennet was a man of extraordinary learning and piety, and enriched theſe monaſteries with a large and curious library, which he had collected at Rome and in other foreign parts. To his care Bede was committed at ſeven years of age; but was afterwards removed to Jarrow, where he proſecuted his ſtudies under the direction of the abbot Ceolfrid, who had been St. Bennet's fellow-traveller. The Greek language Bede muſt have learned of Theodorus, archbiſhop of Canterbury, and the abbot Adrian; by whoſe inſtructions that language became as familiar to ſeveral of their Engliſh ſcholars, as their native tongue. How great a maſter Bede was of that language appears from his Ars Metrica and other works.

His great piety and endowments ſupplying the defect of age, he was ordained deacon in 691 by St. John of Beverley, who was at that time biſhop of Hexham, in which dioceſe Jarrow was ſituated, there being then no epiſcopal ſee at Durham. From this time he continued his ſtudies till at thirty years of age, in 702, he was ordained prieſt by the ſame St. John, who was made biſhop of Hexham in 685, and biſhop

of York in 704. In king Alfred's verſion Bede is ſtiled maſs-prieſt; becauſe it was his employment to ſing every day the conventual maſs. He tells us that the holy abbot and founder St. Bennet Biſcop, like the reſt of the brethren, uſed to winnow and threſh the corn, to give milk to the lambs and calves, and to work in the bakehouſe, garden and kitchen. Bede muſt ſometimes have had his ſhare in ſuch employments; but his ſtudies and writing, with aſſiduous meditation and prayers, muſt have chiefly employed him. He often copied books. From the time that he was promoted to prieſtly orders he began to compoſe treatiſes; and he had a great ſchool, in which he brought up many eminent and holy ſcholars; and inſtructed his fellow-monks, who amounted to the number of ſix hundred. Bede tells us, that he applied himſelf wholly to the meditation of the holy ſcriptures, and amidſt the obſervance of regular diſcipline and the daily duties of the choir, it was his delight to be always employed either in learning, teaching or writing. He ſays, that from the time of his being made prieſt to the fifty-ninth year of his age, when he wrote this, he had compiled ſeveral books for his own uſe and that of others, gathering them out of the works of the venerable Fathers, or adding new comments according to *their* ſenſe or interpretation. He gives a liſt of forty-five different works which he had then compoſed, of which thirty (and many of them are divided into ſeveral books) conſiſt of comments on the Old and New Teſtament. He wrote ſeveral other works after this. All the ſciences and every branch of literature were handled by him; natural philoſophy, the philoſophical principles of Ariſtotle, aſtronomy, arithmetic, the calendar, grammar, eccleſiaſtical hiſtory and the lives of the ſaints: but works of piety make up the bulk of his writings. The ornaments of rhetoric were not his ſtudy; but perſpicuity, (the firſt qualification of a good writer) an unaffected honeſty and ſimplicity, and a ſpirit of ſincere piety, goodneſs of heart, and charity run through all his compoſitions, and cannot fail to pleaſe. An honeſt candor and love of truth are ſo viſibly the characteriſtics of his hiſtorical works, that if ſome auſtere critics have ſuſpected him ſometimes of credulity, no man ever called in queſtion his ſincerity. If on the ſcriptures he often abridged or reduced to a methodical order the comments of St. Ambroſe, St. Auguſtin, St. Jerom, St. Baſil and other Fathers, this he did not out of ſloth or for want of genius, but that he might ſtick cloſer to tradition in interpreting the ſacred oracles; and in what he found not done by other eminent

Fathers, he ſtill followed their rules, leſt he ſhould in the leaſt tittle deviate from tradition. In the original comments which he wrote, he ſeems in the opinion of good judges, not inferior in ſolidity and judgment to his ableſt maſters among the Fathers. But what we moſt admire in St. Bede is the piety with which he purſued and ſanctified his ſtudies, and the uſe which he made of them. What he ſays of St. Chad was a tranſcript of his own life; "that he ſtudied the holy ſcriptures ſo as to meditate aſſiduouſly on the myſteries of faith, and the maxims and rules of piety; treaſuring up in his heart the moſt perfect ſentiments of Divine love, humility and all other virtues, and diligently copying them in his whole conduct." Hence his life was a model of devotion, obedience, humility, ſimplicity, charity and penance. Out of humility he declined the abbatial dignity, which was preſſed upon him. Malmeſbury gives us a letter of pope Sergius, by which with many honorable expreſſions he was invited to Rome; that pope deſiring to ſee and conſult him on certain matters of the greateſt importance. This muſt have happened about the time that he was ordained prieſt. Bede out of modeſty has ſuppreſſed this circumſtance. What hindered his journey to Rome we know not; but we have his word for it, that he lived from his childhood in his monaſtery without travelling abroad; that is, without taking any conſiderable journey. His reputation drew to him many viſits from all the greateſt men in Britain, particularly from the pious king Ceolwulph. Ecbright, or Egberct, brother to Eadbyrht king of Northumberland, who was conſecrated archbiſhop of York in 734, had been Bede's ſcholar. At his preſſing invitation he went to York, and taught there ſome months; but excuſed himſelf from leaving his monaſtery the following year. This ſchool at York became very flouriſhing: and Alcuin, one of its greateſt ornaments, is ſaid to have been a ſcholar of Bede. St. Bede did not long ſurvive Ecbright's acceſſion to the ſee of York; but lived long enough to write him a letter of advice upon his advancement. He put him in mind, that it was a moſt eſſential part of his duty to place every where able and learned prieſts, to labor ſtrenuouſly himſelf in feeding his flock, in correcting vices, and endeavouring to convert all ſinners; and to take care that every one was thoroughly inſtructed in the articles of our holy religion. He recommends it as an important piece of advice, that all among the laity whoſe lives are pure (or free from vice) communicate every Sunday, and on the feſtivals of the Apoſtles and martyrs; as he ſays Ecbright had ſeen practiſed at Rome.

He died within the compaſs of a year after he had written this letter. Cuthbert, called alſo Antony, one of his ſcholars, wrote to one Cuthwin, a monk, who had formerly been his ſchool-fellow under Bede, an account of the death of their dear maſter. This Cuthbert was afterwards abbot of Jarrow, in which dignity he ſucceeded Huethbert, called alſo Euſebius, another ſcholar of Bede.

The letter of Cuthbert deſerves to have a place in the life of Bede, though it is here ſomething abridged.—"To his moſt beloved in Chriſt, and fellow-reader Cuthwin, his ſchool-fellow Cuthbert wiſhes eternal ſalvation in our Lord. Your ſmall preſent was very acceptable, and your letter gave me much ſatisfaction: wherein I found (what I greatly deſired), that maſſes and prayers are diligently ſaid by you for Bede, the beloved of God, our late father and maſter. For the love I bear him I ſend you in few words an account of the manner in which he departed this life; underſtanding it is what you deſire. He began to be much troubled with a ſhortneſs of breath about a fortnight before Eaſter, yet without pain. Thus he lived cheerful and rejoicing, giving thanks to Almighty God every day and night, nay every hour, till the day of our Lord's aſcenſion, which was the 26th of May. He daily read leſſons to us his ſcholars: much of the day he ſpent in ſinging pſalms: he alſo paſſed all the night awake in joy and thankſgiving, only when he was interrupted by a ſhort ſlumber; awaking he repeated his accuſtomed exerciſes, and ceaſed not to give thanks to God, with his hands expanded. O truly happy man! He ſung that ſentence of St. Paul: *It is a dreadful thing to fall into the hands of the living God;* and much more out of holy writ. Being well ſkilled in Engliſh verſes, he recited ſome things in our tongue. He ſaid in Engliſh: *No man is too wiſe to conſider what good or evil he has done before the neceſſary departure:* that is, to examine well the ſtate of his ſoul before his death. He alſo ſung anthems according to his and our cuſtom; one of which is: "O glorious king, Lord of Hoſts, who triumphing this day didſt aſcend above all the heavens, leave us not orphans; but ſend down the Father's Spirit of Truth upon us: Alleluia." When he came to thoſe words: *leave us not*, he burſt into tears, and wept much: an hour after he began to repeat the ſame anthem he had commenced; and we hearing it, grieved with him. By turns we read, and by turns we wept; or rather we always wept, even while we read. He often gave God thanks becauſe he vouchſafed to viſit him with infirmities, and frequently repeated, that *God*

ſcourgeth every ſon whom he receiveth; and many other texts out of the ſcripture: alſo that ſentence of St. Ambroſe: "I have not lived ſo as to be aſhamed to live among you: nor am I afraid to die: becauſe we have a good God." During theſe days, beſides the daily leſſons he gave, and the ſinging of pſalms, he compoſed two works for the benefit of the Church: the one was a tranſlation of St John's goſpel into Engliſh, as far as thoſe words: *But what are theſe among ſo many?* The other, ſome collections out of St. Iſidore's book of notes; ſaying: I will not have my ſcholars read a falſehood after my death, and labor without advantage. On Tueſday before the Aſcenſion he began to be much worſe in his breathing: and a ſmall ſwelling appeared on his feet. But he paſſed all that day cheerfully, and dictated in ſchool; ſaying now and then: *Go on quickly: I know not how long I ſhall hold out, and whether my Maker will not ſoon take me away.* He ſpent the night awake in thankſgiving. On Wedneſday morning he ordered us to write what he had begun. After this we made the proceſſion according to the cuſtom of that day, (being one of the Rogation days) walking with the relics of the ſaints till the third hour (or nine in the morning); then one of us ſaid to him: *Moſt dear maſter, there is ſtill one chapter wanting. Do you think it troubleſome to be aſked any more queſtions?* He anſwered: *It is no trouble. Take your pen and write faſt.* At the ninth hour (three in the afternoon) he ſaid to me: *Run quickly and bring all the prieſts of the monaſtery to me.* When they came he diſtributed to them ſome pepper-corns, little cloths or handkerchiefs, and incenſe which he had in a little box, entreating every one carefully to celebrate maſſes, and ſay prayers for him; which they readily promiſed to do. They all wept on his telling them, they ſhould no more ſee his face in this world; but rejoiced to hear him ſay: *It is now time for me to return to Him who made me, and gave me a being when I was nothing. I have lived a long time: my merciful judge moſt graciouſly foreſaw and ordered the courſe of my life for me. The time of my diſſolution draws near. I deſire to be diſſolved and to be with Chriſt. Yes: my ſoul deſires to ſee Chriſt my king in his beauty.* Many other things he ſpoke to our edification, and ſpent the reſt of the day in joy till the evening. The abovementioned young ſcholar, whoſe name was Wilberth, ſaid to him: *Dear maſter, there is ſtill one ſentence that is not written.* He anſwered: *Write quickly.* The young man ſaid: "*It is now done.*" He replied: "You have ſaid well: it is at an end; all is finiſhed. Hold my head, that I may have the

pleaſure to ſit, looking towards my little Oratory, where I uſed to pray; that whilſt I am ſitting I may call upon my heavenly Father, and on the pavement of his little place ſing, *Glory be to the Father, and to the Son, and to the Holy Ghoſt.* Thus he prayed on the floor; and when he had named the Holy Ghoſt, he expired. All declared that they had never ſeen any perſon die with ſuch great devotion and tranquillity: for as long as his ſoul was in his body, he never ceaſed with his hands expanded to give praiſe to God. I have many other things to relate of him; and I have ſome thoughts of writing more amply on this ſubject, &c."

Ranulph Higden relates the manner of his holy departure thus: After teaching all day, it was his cuſtom to watch much in the night. Finding by the ſwelling of his feet that death approached, he received extreme-unction, and then the Viaticum on the Tueſday before the aſcenſion of our Lord, and gave the kiſs of peace to all his brethren, *imploring their pious remembrance after his death.* On the feaſt of the aſcenſion, lying on ſackcloth ſpread on the floor, he invited the grace of the Holy Ghoſt . . . and continued in praiſe and thankſgiving, till he breathed forth his holy ſoul." St. Bede died in the year 735, of his age ſixty-two, on Wedneſday evening the 26th of May, after the firſt Veſpers of our Lord's aſcenſion: whence many authors ſay, he died on the feaſt of the Aſcenſion; for our Saxon anceſtors reckoned feſtivals from the firſt Veſpers. Others make St. Bede ninety years old at his death. His name occurs in the Roman martyrology on the 27th of May.

St. Bede was buried in St. Paul's church at Jarrow, where a porch on the north ſide bore his name. In 1020 his ſacred remains were conveyed to Durham, and laid in the ſhrine of St. Cuthbert, as Simeon of Durham relates. In 1155 they were taken up by Hugh, biſhop of Durham, and encloſed in a rich ſhrine of curious workmanſhip, as we learn from the ſame author, Appendix to the hiſtory of Durham. At the change of religion in England, the ſhrines of the ſaints were plundered by the royal commiſſioners; and at the ſame time the relics were ſcattered or publicly burnt. But this latter part of the commiſſion, which was rigorouſly executed near the court and in the Southern provinces, was not much regarded in the more remote Northern counties, where they were uſually interred in the churches in which their ſhrines were kept, as we ſee in St. Cuthbert's, St. John of Beverley's, St. Bede's, &c. Boniface calls St. Bede the Lamp of the

Engliſh Church; St. Lullus, Alcuin and other writers from his death, exceedingly extol his learning and ſanctity. By Lanfranc and many others he is ſtyled the Doctor and Father of the Engliſh. See a ſhort account of St. Bede's and St. Auguſtin's doctrine, at the end of St. Auguſtin's life, May 26.

St. CYRIL, Martyr.

See his authentic Acts in Ruinart and Henſchenius.

St. CYRIL was yet a child when he glorified God by martyrdom, at Cæſarea in Cappadocia. His father, an idolater, ſeeing his young ſon who had been privately made a Chriſtian, refuſe to adore his idols, after all manner of ſevere uſage turned him out of doors. The governor of Cæſarea being informed of it, gave orders that Cyril ſhould be brought before him. As he never ceaſed to proclaim the name of Jeſus, the governor told him, with many careſſes, that he ought to deteſt that name; and promiſed him the pardon of his faults, a reconciliation with his father, and the inheritance of his eſtate, if he obeyed. The courageous child anſwered: "I rejoice in ſuffering reproaches for what I have done. God will receive me; with whom I ſhall be better than with my father. I cheerfully renounce earthly eſtates and houſe, that I may be made rich in heaven. I am not afraid of death, becauſe it will procure me a better life." This he ſaid with a courage which ſhewed that God ſpoke in him. The judge commanded him to be publicly bound, and to be led as if it had been to execution, but he gave orders in private that they ſhould only frighten him. Being placed before a great fire, and threatened to be thrown into it, he was nowiſe terrified. He was then carried back to the judge, who ſaid to him: "My child, you have ſeen both the fire and the ſword. Be wiſe, and return to your houſe and fortune." The martyr anſwered: "I neither fear the fire nor the ſword: God will receive me. Put me to death without delay, that I may the ſooner go to him." All the aſſiſtants wept to hear him ſpeak in this manner: but he ſaid to them: "You ought rather to rejoice: you know not what is my hope, nor what kind of kingdom I am going to poſſeſs." With theſe ſentiments he went joyfully to his death, and ſeems to have died by the ſword. His name occurs in the martyrology which bears the name of St. Jerom, and in that of Florus. He ſuffered under Decius or Valerian.

ST. CONON and his Son, Martyrs of Iconia in Asia.

See their acts which though not original, are of great antiquity, and written with equal piety and simplicity.—A. D. 275.

ST. CONON after the death of his wife, lived in retirement with his son, whom he offered to the Church. He was made lector at the age of twelve, and afterwards became a deacon. About this time Domitian, an officer under the emperor Aurelian, came to Iconia in order to execute the edict which that prince had issued against the Christians; and Conon and his son were among the first who were brought before him. The officer, moved with compassion for the venerable old man, asked him why he had chosen so severe and mortifying a life? To which the saint replied: "Those who live according to the spirit of the world, are fond of pleasures and ease; but those who live according to the spirit of God, study to purchase the kingdom of heaven by pain and tribulation. As for me, my desire is to forfeit my life here, that I may for ever reign with Jesus Christ." Whereupon both the father and the son were ordered to be stretched on a burning gridiron, and afterwards to be hung up by the feet over a suffocating smoke. Conon amidst these torments reproached the executioners for the weakness of their efforts; which so provoked the tyrant, that he caused the hands of the martyrs to be cut off with a wooden saw. The martyrs after having prayed for some time calmly breathed their last. They suffered about the year 275, before notice had arrived of the death of Aurelian. St. Conon and his son are mentioned in the ancient martyrologies.

NOVEMBER 1.

ST. ASTERIUS, Father of the Church.

See Photius, Biblioth. Cod. 271. *Tillem. T.* 10, *Du Pin, vol.* 3. *p.* 53, *&c.—About the Year* 400.

We learn from the writings of this holy prelate, that in his youth he applied himself to the study of eloquence and the law, and for some time pleaded at the bar. But the love of God ceased not to raise an interior voice in his soul, which seemed continually to exhort him to devote himself wholly to

the ſpiritual ſervice of his neighbour. In obedience to this call he renounced his profeſſion and preferments in the world, and entered himſelf among the clergy. Upon the death of Eulalius, archbiſhop of Amaſea, he was unanimouſly elected to fill that important ſee. Zealous for the purity of the Catholic faith, he taught its moſt holy maxims, and labored to inſpire his flock with its perfect ſpirit. In his ſermons the ſaint recommends alms-deeds with an energy, which ſhews charity to the poor to have been his favorite virtue. Avarice, luxury and all other vices he paints in colors, which ſet their deformity in a true light, and inſpire men with abhorrence. He lived to a very advanced age; ſpeaks of the perſecution of Julian as an eye-witneſs, and ſurvived the year 400. The ancients ſtyle St. Aſterius Bleſſed, and a Divine Doctor, who as a bright ſtar diffuſed his light over the whole earth. We have extant ſeveral of his ſermons, which are an immortal monument of his maſterly eloquence and genius, no leſs than of his piety. In that on SS. Peter and Paul he teaches and often repeats the prerogative of juriſdiction, which St. Peter received over all Chriſtians from the Eaſt to the Weſt; and ſays, that Chriſt made him his vicar, and left him the Father, Paſtor and Maſter of all who ſhould embrace the faith. In his panegyric on St. Phocas, the martyr at Sinope, he manifeſtly eſtabliſhes the invocation of ſaints, the honoring of their relics, pilgrimages to pray before them, and miracles wrought by them. In the following ſermon, *On the holy martyrs*, he ſays: "We keep through every age their bodies decently enſhrined, as moſt precious pledges and veſſels of benediction. .... We put ourſelves under their protection. The martyrs defend the Church as ſoldiers guard a citadel. The people flock in crowds from all quarters, and keep great feſtivals to honor their tombs. All who labor under the heavy load of afflictions, fly to them for refuge. We employ them as interceſſors in our prayers and ſuffrages.... A parent taking a ſick child in his arms; ..., runs to ſome one of the martyrs, offering by him his prayer to the Lord, and addreſſing him whom he employs as his mediator, in ſuch words as theſe: "You who have ſuffered for Chriſt, intercede for one who ſuffers by ſickneſs. By that great power and confidence which you now have, offer a prayer in behalf of your fellow-ſervants. Though you are now removed from us, you know what men on earth feel in their ſufferings and diſeaſes. You formerly prayed to martyrs, before you were yourſelf a martyr." The ſaint deſcribes with what magnificence and concourſe of

people the feaſts of martyrs were celebrated over the whole world. He ſays, the Gentiles and Eunomian heretics, whom he calls New Jews, condemned the honors paid to martyrs and their relics; to whom he anſwers: "We by no means *adore* the martyrs; but we honor them as the true adorers of God. We lay their bodies in rich ſhrines and ſepulchres, and erect ſtately tabernacles of their repoſe, that we may be ſtirred up to an emulation of their honors. Nor is our devotion to them without its recompence; for we enjoy their patronage with God, &c." He tells the Eunomians, that at leaſt they ought to own what the very devils are compelled to acknowledge. "Thoſe," ſays he, "whom we have ſeen bark like dogs, and who were ſeized with phrenzy and are now come to their ſenſes, prove by their cure how effectual is the *interceſſion* of martyrs." He cloſes this ſermon with a devout and confident addreſs to the martyrs. See St. Aſterius's fourteen homilies, publiſhed by F. Combefis, in Auctar. Bibl. Patr. T. 1. p. 1. &c.

ST. MALACHY, B. C.

From St. Bernard's life, l. 4. c. 4. and the life of St. Malachy by St. Bernard himſelf, &c. &c.—A. D. 1148.

THIS illuſtrious primate of Ireland was a native of Armagh. His parents were perſons of the firſt rank, and very virtuous, eſpecially his mother, who was moſt ſolicitous to train him up in the fear of God. Whilſt he ſtudied grammar under pious tutors at Armagh, ſhe never ceaſed to inſtil into his tender mind the moſt perfect ſentiments and maxims of piety; which were deeply imprinted in his heart by that interior Maſter in whoſe ſchool he was from his infancy a great proficient. He was meek, humble, obedient, modeſt, temperate and obliging to all, and very diligent in his ſtudies: ſo that he far outſtripped his fellow-ſtudents in learning, and his very maſters in virtue. Yet he was cautious to ſhun the danger of vain-glory; for which reaſon he ſpent not ſo much time in churches as he deſired to do, but prayed much in retired places. To learn more perfectly the art of dying to himſelf, and living wholly to God and his love, Malachy put himſelf under the diſcipline of a holy man named Imar or Imarius, who led a moſt auſtere life in continual prayer in a cell near the great church of Armagh. This ſtep in one of his age and quality aſtoniſhed the whole city; and many even of his

friends ſeverely cenſured and derided him. The ſaint valued not their fooliſh cenſures, and learned by deſpiſing them with humility and meekneſs, to vanquiſh both the world and himſelf. His perſeverance and edifying example ſoon wrought a change in thoſe who at firſt condemned him; and many deſired to be his companions in that manner of life. Malachy prevailed upon Imar to admit the moſt fervent among theſe petitioners; and they ſoon formed a conſiderable community. The ſaint was by his eminent virtues a model to all the reſt; though he always looked upon himſelf as the laſt and moſt unworthy of that religious ſociety. Imar his ſuperior, and Celſus, or Ceallach, archbiſhop of Armagh, judged him worthy of holy orders; and this prelate obliged him, notwithſtanding all the reſiſtance he could make, to receive at his hands the order of deacon, and ſome time after the prieſthood. At the ſame time the archbiſhop made him his vicar to preach the word of God to the rude people, and to extirpate evil cuſtoms, which were many, grievous and inveterate. Wonderful was the zeal with which St. Malachy diſcharged this commiſſion. He made ſeveral regulations in eccleſiaſtical diſcipline, which were authorized by the biſhops: but what was of much greater importance, he reſtored the uſe of the ſacraments, eſpecially of confeſſion or penance, of confirmation and regular matrimony. Yet fearing he was not ſufficiently ſkilled in the canons of the Church to carry on a thorough reformation of diſcipline, he reſolved, with the approbation of his prelate, to repair for ſome time to Malchus, biſhop of Liſmore, who had been educated in England, and was then for his learning and ſanctity reputed the oracle of all Ireland. By this good old man he was diligently inſtructed in all things belonging to the Divine ſervice, and to the care of ſouls; and at the ſame time was employed by him in the miniſtry. After his return to Armagh he undertook to re-eſtabliſh the great abbey of Benchor, which had been founded by St. Comgall in the ſixth century, but lay at that time in a deſolate condition. St. Malachy governed this houſe ſome time; and by his care it became a flouriſhing ſeminary of learning and piety, though not ſo numerous as formerly.

In the 30th year of his age St. Malachy was choſen biſhop of Connor; and as he refuſed the promotion, he was obliged by the command of Imar and the archbiſhop Celſus to ſubmit. He found his flock Chriſtians in name, but in their manners Barbarians. He preached in public with an apoſtolical vigor, to reclaim them from their vicious courſes,

mingling tenderneſs with a wholeſome ſeverity; and when they would not come to the church to hear him, he ſought them in their houſes. He offered to God for them the ſacrifice of a contrite and humble heart, and ſometimes paſſed whole nights weeping and praying in their behalf. The hearts of the people were at length ſoftened into a ſenſe of religion, and the ſaint reſtored the frequent uſe of the ſacraments among them: and whereas he found in his dioceſe very few prieſts, and thoſe both ſlothful and ignorant, he filled it with zealous paſtors, by whoſe aſſiſtance he baniſhed ignorance and ſuperſtition, and eſtabliſhed all religious obſervances and the practice of piety. After ſome years the city of Connor was taken and ſacked by the king of Ulſter; upon which St. Malachy with a hundred and twenty diſciples retired into Munſter, and there, with the aſſiſtance of king Cormac, built the monaſtery of Ibrac; which ſome ſuppoſe to have been near Cork, others in the iſle of Beg-erin, where St. Ibar formerly reſided. While the ſaint was governing this holy family in the ſtricteſt monaſtic diſcipline, humbling himſelf to the meaneſt offices of the community, and in point of holy poverty and penance going beyond all his brethren, the archbiſhop Celſus was taken with that illneſs of which he died. In his infirmity he appointed St. Malachy to be his ſucceſſor, conjuring all perſons concerned, in the name of St. Patrick the founder of that ſee, to oppoſe the intruſion of any other perſon. This he did out of a deſire to aboliſh a moſt ſcandalous abuſe. For two hundred years paſt, the family out of which Celſus had been aſſumed, and which was the moſt powerful in the country, had uſurped the archbiſhopric as an inheritance; inſomuch, that when there was no clergyman of their kindred, they intruded ſome married layman of their family, who without any holy orders had the adminiſtration, enjoyed the revenues of that ſee, and exerciſed a deſpotic tyranny over the other biſhops of the iſland. But though St. Malachy was canonically elected, Maurice, one of that family, got poſſeſſion. For three years the ſaint declined the promotion, alledging the danger of tumult; till, threatened by the pope's legate with excommunication if he refuſed the archbiſhopric, he ſubmitted; upon condition, however, that he ſhould have liberty to return to his beloved poverty when things were ſettled. He then exerciſed his functions with great zeal through the whole province, only avoiding the city of Armagh for fear of bloodſhed, ſo long as Maurice lived. That wicked intruder died two years after, and to complete his iniquities named his

kinſman Nigellus for his ſucceſſor. But king Cormac and the biſhops inſtalled St. Malachy as the only lawful archbiſhop in 1133. Nigellus leaving Armagh carried with him two relics held by the Iriſh in great veneration: theſe were, a book of the goſpels which had belonged to St. Patrick, and a croſier called the ſtaff of Jeſus. On this account ſome ſtill adhered to him, fooliſhly thinking he was archbiſhop who poſſeſſed thoſe relics. But Nigellus not long after ſurrendered the ſacred book and croſier into the hands of St. Malachy; and ſeveral of the ſaint's enemies who had violently perſecuted him, were cut off by viſible judgments. Having reſcued that church from oppreſſion, and reſtored diſcipline and peace, the ſaint inſiſted upon reſigning the archiepiſcopal dignity, and ordained Gelaſius, a worthy eccleſiaſtic, in his place. He then returned to his former ſee: but whereas the two ſees of Connor and Down had been long united, he conſecrated another biſhop for Connor, and reſerved to himſelf only the ſee of Down, which was the ſmaller and the poorer. Here he eſtabliſhed a community of regular canons, with whom he attended at prayer and meditation as much as the external duties of his charge would permit him. To obtain the confirmation of many things which he had done, he undertook a journey to Rome. In his way through France he viſited Clairvaux; where St. Bernard firſt became acquainted with him, and conceived the greateſt affection and veneration for him on account of his ſanctity. St. Malachy, on his part, was ſo edified with the piety of St. Bernard and his monks, that he deſired to end his days in their company; but he was never able to gain the pope's conſent to leave his biſhopric. Pope Innocent received him with great honor, confirmed all he had done in Ireland, and made him his legate in that iſland. The ſaint in his return called again at Clairvaux, and left four of his companions; who taking the Ciſtercian habit, came over into Ireland, and founded the abbey of Mellifont, of that order, and the parent of many others. St. Malachy was received in Ireland with the greateſt joy, and diſcharged his office of legate with wonderful zeal and fruit, preaching every where, holding ſynods, making excellent regulations and aboliſhing abuſes. He wrought alſo many miracles, ſeveral of which are recorded by St. Bernard who wrote his life; he even reſtored the dead to life by his prayers and tears; as he did the lady of a certain knight, who dwelt in the neighbourhood of Benchor, and had died without extreme-unction. St. Malachy's zeal for the re-eſtabliſhment of the Iriſh church in its ſplendor, moved him to undertake a ſecond journey to

meet pope Eugenius III. who was then in France. Before he reached that country, the pope was returned to Rome: but the ſaint would not croſs the Alps without viſiting his beloved Clairvaux. He arrived there in October 1148, and was there ſoon to end his mortal pilgrimage. Having celebrated maſs with his uſual devotion on the feaſt of St. Luke, he was ſeized with a fever which obliged him to take to his bed. The good monks were very active in aſſiſting him; but he aſſured them he ſhould not recover. St. Bernard doubts not but he had a foreknowledge of the day of his departure. How weak ſoever, he would crawl down ſtairs into the church, there to receive the extreme-unction and the Viaticum; which he did, lying on aſhes ſtrewed upon the floor. He begged the prayers of all preſent, both for himſelf after death, and for the ſouls committed to his charge, and ſweetly repoſed in our Lord on All-ſouls-day, the ſecond of November, in the year 1148, the fifty-fourth of his age. At his burial was preſent a youth whoſe arm was ſtruck with a dead palſy, ſo that it hung uſeleſs by his ſide. Him St. Bernard called, and taking up the dead arm applied it to the hand of the deceaſed ſaint, and it was wonderfully reſtored to itſelf, as this venerable author aſſures us.

ST. WENEFRIDE, V. M.

See her life by Robert, prior of Shrewſbury, ap. Alford, &c. &c.

THE father of this ſaint, whoſe name was Thevith, was very rich, and one of the prime nobility in the kingdom of North-Wales. Her virtuous parents deſired above all things to bring her up in the fear of God, and to preſerve her ſoul untainted amidſt the corrupt air of the world. About that time St. Beuno, a holy prieſt, who is ſaid to have been uncle to St. Wenefride, having founded certain religious houſes in other places, came and ſettled in that neighbourhood. Thevith rejoiced at his arrival, gave him a ſpot of ground free from all burden or tribute, to build a church upon, and recommended his daughter to be inſtructed by him in Chriſtian piety. When the holy prieſt preached to the people, Wenefride was placed at his feet; and her tender ſoul eagerly imbibed his heavenly doctrine, and was wonderfully affected with the great truths which he delivered, or rather which God addreſſed to her by his mouth. The love of the ſovereign and

infinite good growing daily in her heart, her affections were quite weaned from all the things of this world; and it was her earneſt deſire to conſecrate her virginity by vow to God, and inſtead of an earthly bridegroom to chooſe Jeſus Chriſt for her ſpouſe. Her parents readily gave their conſent, ſhedding tears of joy, and thanking God for her holy reſolution. She firſt made a private vow of virginity in the hands of St. Beuno, and ſome time after received from him the religious veil, with certain other pious virgins. In their company ſhe ſerved God in a ſmall nunnery which her father had built for her under the direction of St. Beuno, near Holy-Well. After this St. Beuno returned to the firſt monaſtery which he had built at Clunnock Vaur, about forty miles diſtant, and there ſoon after ſlept in our Lord. His tomb was famous there in the 13th century. After the death of St. Beuno, St. Wenefride left Holy-Well, and not long after entered the nunnery of Gutherin in Denbighſhire, under the direction of a very holy abbot called Elerius, who governed there a double monaſtery. After the death of the abbeſs, St. Wenefride was choſen to ſucceed her. In all monuments and calendars ſhe is ſtyled a martyr: all the accounts we have of her agree, that Caradoc, ſon of Alain, prince of that country, being violently fallen in love with her, gave ſo far way to his brutiſh paſſion, that finding it impoſſible to extort her conſent to marry him, or gratify his deſires, in his rage he one day purſued her, and cut off her head, as ſhe was flying from him to take refuge in the church which St. Beuno had built at Holy-Well. Robert, prior of Shrewſbury, who compiled this ſaint's life in 1140, and ſome others, add, that Caradoc was ſwallowed up by the earth upon the ſpot; and that in the place where the head fell, a well which has now been famous for many ages, guſhed forth on that occaſion; with other extraordinary circumſtances. We know God has often wrought greater miracles than thoſe here mentioned. But as ſuch extraordinary events are to be received with veneration when authentically atteſted, ſo are they not to be lightly admitted: and as we know not what vouchers the writers of this ſaint's life had for theſe miracles, the credibility of them is left to every one's diſcretion. But if the authors, who lived a long time after theſe tranſactions, were by ſome of their guides led into any miſtakes, neither the ſanctity of the martyr, nor the devotion of the place, which, at leaſt in moſt reſpects, are ſupported by good memoirs, can be hereby made liable to cavil. St. Wenefride died on the 22d of June. Her feſtival was removed to

the 3d of November, probably on account of ſome tranſlation. The time when this ſaint lived is not mentioned in any of her lives: moſt think it was about the cloſe of the ſeventh century. Her ſacred remains were buried at Gutherin, but tranſlated to Shrewſbury in 1138, and depoſited with great honor in the church of the Benedictin abbey. The ſhrine was plundered at the diſſolution of monaſteries. Several miracles have been wrought through the interceſſion of this ſaint at Gutherin, Shrewſbury, and eſpecially Holy-Well. To inſtance ſome examples: Sir Roger Bodenham, knight of the Bath, after he was abandoned by the ableſt phyſicians and the moſt famous colleges of that faculty, was cured of a terrible leproſy by bathing in this miraculous fountain in 1606: upon which he himſelf became a Catholic, and gave an ample certificate of his wonderful cure, ſigned by many others. Mrs. Jane Wakeman of Suſſex, in 1630, brought to the laſt extremity by a dreadful ulcerated breaſt, was perfectly healed in one night by bathing thrice in that well, as ſhe and her huſband atteſted. A poor widow of Kidderminſter in Worceſterſhire, had been long lame and bed-ridden, when ſhe ſent a ſingle penny to Holy-Well to be given to the firſt poor perſon the bearer ſhould meet there; and at the very time it was given at Holy-Well the patient aroſe in perfect health at Kidderminſter. This fact was examined and juridically atteſted by Mr. James Bridges, who was afterwards ſheriff of Worceſter in 1651. Roger Whetſtone, a quaker, near Bromſgrove, by bathing at Holy-Well was cured of an inveterate lameneſs and palſy; by which he was converted to the Catholic faith. Innumerable ſuch inſtances might be collected. Cardinal Baronius, Mart. Rom. hac die, expreſſes his aſtoniſhment at the wonderful cures which a pious biſhop of St. Aſaph's related to him as an eye-witneſs.

ST. CHARLES BORROMEO, Cardinal, Archbiſhop of Milan, C.

See his life accurately written by three eminent perſons, who all had had the happineſs of living ſome time with him; Auſtin Valerio, afterwards cardinal and biſhop of Verona; Charles Baſcape, afterwards biſhop of Novara; and more in detail by Peter Giuſſano, a prieſt of the Congregation of the Oblates at Milan. See alſo Godeau's life of this ſaint, &c. &c.— A. D. 1584.

ST. CHARLES Borromeo, the model of paſtors, and the reformer of eccleſiaſtical diſcipline in theſe degenerate ages, was ſon of Gilbert Borromeo, count of Arona, and his lady Margaret of Medicis, ſiſter to John James of Medicis, marquis of Marignan, and of Cardinal John Angelus of Medicis, afterwards pope Pius IV. The family of Borromeo is one of the moſt ancient in Lombardy, and has been famous for ſeveral great men both in Church and State. The ſaint's parents were remarkable for their diſcretion and piety. The count his father was ſo pious, that he communicated every Sunday, ſaid every day the office of the Church on his knees, and often ſhut himſelf up for many hours together in a little retired chapel which he made in the caſtle of Arona, where covered with ſackcloth, in the habit of a penitent he ſpent a conſiderable part of his time alone at his devotions. He was a tender father to all his tenants and vaſſals, took care of all orphans, and was ſo charitable, that his friends often told him he injured his children: to whom he made anſwer: "If I have care of the poor, God will take care of my children." It was a cuſtom with him never to take any meal without firſt giving ſome alms. His abſtemiouſneſs and rigorous faſts were not leſs remarkable than his charities. The counteſs too was by her pious deportment a living rule to all the ladies of Milan, and to cut off all dangerous viſits ſcarce ever went out of doors but to ſome church or monaſtery. Their family conſiſted of ſix children; count Frederic, who married the ſiſter of the duke of Urbino, and St. Charles, with four daughters: Iſabel who became a nun in the monaſtery called Of the Virgins in Milan, Camilla married to Cæſar Gonzaga, prince of Malfetto, Jeronima married to Geſualdi, eldeſt ſon to the prince of Venoſa, and Anne married to Fabricio, eldeſt ſon of Mark Antony Colonna, a Roman prince and viceroy of Sicily. All theſe children were very virtuous;

Anne, though engaged in the world, imitated all the religious exercises and austerities of her brother Charles; prayed many hours together with an astonishing recollection; and in order to encrease the fund of her excessive charities, retrenched every superfluous expence in table, dress and housekeeping. By her virtue and the saintly education of her children, she was the admiration of all Italy and Sicily, and died at Palermo in 1582.

St. Charles was born in the castle of Arona in the year 1538. From his infancy he was fond of prayer; was from the beginning very diligent in his studies; and it was his usual amusement to build little chapels, adorn altars, and sing the Divine office. By his happy inclination to piety and love of ecclesiastical functions, his parents judged him to be designed by God for the clerical state, and caused him to receive the tonsure, as soon as his age would allow it. This destination was the saint's earnest choice; and he was careful even in his childhood, that the gravity of his dress and his whole conduct should be such as became the sanctity of his profession. When he was twelve years old, his uncle Julius Cæsar Borromeo resigned to him the rich Benedictin abbey of SS. Gratinian and Felin, martyrs, in the territory of Arona; which had been long enjoyed by some clergyman of that family *in commendam*. St. Charles, young as he was, put his father in mind that the revenue, except what was expended on his necessary education in his studies for the service of the Church, was the patrimony of the poor, and could not be applied to any other uses, or blended with his other money. The father wept for joy at the pious solicitude of the child; and though during his son's non-age the administration of the revenues was committed to him, he gave this up to the young saint, that he might himself dispose of the overplus in alms; which he did with the most scrupulous fidelity in his accounts. St. Charles learned Latin and humanity at Milan, and was afterwards sent to Pavia, where he studied the civil and canon law. The prudence, piety and strictness of his conduct rendered him a model for the youth in the university, and proof against evil company and all other dangers, which he watchfully shunned. He communicated every eight days after the example of his father, and avoided all connections or visits which might interrupt his regular exercises, or hours of retirement: yet was he very obliging to all who desired to speak to him. At the age of twenty-three his uncle pope Pius IV. created him cardinal;

in which high dignity his great virtues ſhone forth with redoubled luſtre. Within leſs than a year after, he was nominated by his Holineſs archbiſhop of Milan. However the pope detained him at Rome, conferred many other high offices upon him; and by the entire confidence which he repoſed in him, St. Charles may be ſaid to have governed the Church during his pontificate. It is incredible with what zeal and ardor he promoted in all things the glory of God, and with how much diligence and prudence he executed whatever he judged conducive to this ſublime end. It was in a great meaſure owing to his efforts, that the almoſt inſuperable difficulties, which from time to time retarded the concluſion of the council of Trent, were all happily removed in 1563; and it was no ſooner finiſhed, but the ſaint began ſtrenuouſly to enforce the execution of all its decrees for the reformation of diſcipline. Full of tenderneſs for his flock, he wrote every week long and moſt zealous and affectionate letters to his grand vicar, and ſent ſome learned Jeſuits to preach to his people whom he could not perſonally attend. But his vicar finding it impoſſible to reform all abuſes, wrote to him for leave to return to his curacy; repreſenting to him, that no other but himſelf could put things upon a proper footing. This advice pierced the good paſtor to the quick; and he renewed his ſolicitations with his uncle with ſo much earneſtneſs, that he obtained leave to go to Milan; but only in order to hold a provincial council, and make his viſitation. At his firſt provincial council aſſiſted two foreign cardinals and eleven ſuffragan biſhops. The excellence of its regulations for the celebration of the Divine office, the adminiſtration of the ſacraments, the manner of giving catechiſm in all pariſh churches on Sundays and Holidays, greatly edified every one. When the council was over, the holy prelate immediately commenced the viſitation of his dioceſe. But hearing that the pope was dangerouſly ill, he haſtened to Rome, and going into his chamber with a crucifix, ſaid to him: "Moſt Holy Father, all your deſires and thoughts ought to be turned towards heaven. Behold Jeſus Chriſt crucified, who is the only foundation of our hope: He is our mediator and our advocate.... His mercy is moved by the tears of ſinners; he never refuſes pardon and grace to thoſe who aſk it with a contrite and humble heart." His Holineſs liſtened to him with great comfort; and St. Charles continued by his bed-ſide till his laſt breath, adminiſtering himſelf the Viaticum and extreme-unction. Pope Pius IV. was alſo aſſiſted in his laſt moments by St.

Philip Neri, and died on the tenth of December, in 1565. His laſt words were: "*Lord, now doſt thou let thy ſervant depart in peace.*" Pope Pius V. who ſucceeded him in 1566, did all in his power to engage St. Charles to ſtay at Rome, and accept the ſame employments which he had enjoyed under his predeceſſor. But the holy archbiſhop preſſed his return to his people with ſuch zeal, that the pope, after having conferred with him for ſeveral days in private, diſmiſſed him with his bleſſing.

St. Charles arrived at Milan in April 1566, and went vigorouſly to work to reform his dioceſe. He began by the regulation of his own family; conſidering that the taſk would be eaſier, when all he preſcribed to others was already practiſed at home. He labored in the firſt place for the moſt perfect ſanctification of his own ſoul; the epiſcopal character being a ſtate of the greateſt perfection and ſanctity; and was moſt ſevere towards himſelf.

The auſterities which he practiſed amidſt the incredible fatigues of his apoſtolic life ſeem almoſt exceſſive. His faſts were at firſt moderate, that he might inure his body by degrees to greater ſeverities: but for a long time he continued to encreaſe them every week, out of an earneſt deſire of practiſing every means of advancing in the path of chriſtian perfection. Yet his auſterities were diſcreet; and even at the end of his life his ſtrength ſeemed never to fail him in the diſcharge of his functions: it ſeemed rather to redouble when extraordinary fatigues preſented themſelves; ſo that he never ſunk under any burden. For ſeveral years before his death he faſted every day on bread and water, Sundays and Holidays only excepted, on which he took with his bread ſome pulſe, herbs or apples; but never touched any fleſh, fiſh, eggs or wine; nor would he allow the water which he drank to be warmed. In Lent he abſtained even from bread, and lived on dried figs and boiled beans: In Holy Week his food was only a ſmall bitter ſort of peaſe which he eat raw. The whole year he never eat oftener than once a day. The archbiſhop of Valentia in Spain, and F. Lewis of Grenada, for whom the ſaint had the higheſt eſteem, both wrote to him in the ſtrongeſt manner, inſiſting that ſuch exceſſive rigors were incompatible with the labors of the epiſcopal charge. St. Charles anſwered the former, that he found the contrary by experience; and that, as to the fatigues of the miniſtry, a biſhop muſt look upon it as the greateſt happineſs that could befal him, if he loſt his life in ſerving his church: therefore he

ought not too nicely to ſpare himſelf in the diſcharge of his functions. To F. Grenada the ſaint anſwered, that the Chryſoſtoms, the Spiridions, the Baſils, and many other biſhops of very extenſive ſees, lived in the practice of perpetual watchings and faſts; yet many of them arrived at a very advanced age. The ſaint ſlept ſitting in a chair, or lying down upon a rough bed in his clothes; till at the earneſt requeſt of the biſhops of his province he conſented to alter this cuſtom. From that time he lay on a ſtraw bed, with a ſack filled with ſtraw for his pillow, without any other covering than a poor counterpane ſtuffed with ſtraw, and two coarſe ſheets laid on his humble couch. His patience in bearing cold and all other hardſhips he carried to a like exceſs. When one would have a bed aired for him, he ſaid with a ſmile: "The beſt way not to find the bed cold is to go colder to bed than the bed itſelf." The biſhop of Aſti, in his funeral oration ſaid of him: "Out of his revenues he expended nothing for his own uſe except what was neceſſary for buying a little bread and water for his diet, and ſtraw for his bed. When I attended him in making a viſitation in the valley Meſolcina, a very cold country, I found him ſtudying in the night in a ſingle black tattered old gown. I entreated him if he would not periſh with cold, to put on ſome better garment. He anſwered me ſmiling: "What will you ſay if I have no other? The robes which I am obliged to wear in the day belong to the dignity of cardinal; but this garment is my own; and I will have no other either for winter or ſummer." His auſterities are not mentioned as imitable; yet ought to excite all to the conſtant practice of ſome mortification, in order to keep our paſſions in due ſubjection; to which bodily mortification is a great help.

How eminently St. Charles excelled in humility, meekneſs and entire diſengagement from all earthly things, appears from his thorough contempt of himſelf, and of the higheſt honors which he enjoyed under his uncle: he regarded them as burdens, and declined all but ſuch as he was obliged to accept for the good of the Church, and the ſalvation of ſouls. The leaſt ſhadow of praiſe or flattery was hateful to him. All ſupernatural favors and interior graces and conſolations which he received in prayer, he carefully concealed; and he had a little cell in the garrets of his palace at a diſtance from the chambers of others, to which he often retired. It was an extreme pleaſure to him to converſe with and catechiſe the poor; which he did among the diſtreſſed inhabitants of the wildeſt moun-

tains. The biſhop of Ferrara coming to meet him in the viſitation of a poor valley, found him ſick of an ague lying on a coarſe bed in a very mean cottage. At the ſight he was ſo ſtruck as to be ſcarce able to ſpeak. St. Charles perceiving his confuſion, told him he was treated very well, and much better than he deſerved. The accent with which he ſpoke this aſtoniſhed the biſhop much more than even what he ſaw. From his childhood mildneſs ſeemed to form the ſaint's character, and even in his youth he never ſeemed to feel any emotion of anger againſt ſchool-fellows or others. A certain prieſt who took delight in finding fault with his actions, he kept conſtantly in his family, treated him with the greateſt regard, and in his will left him a penſion for life upon his eſtate. The moſt atrocious injuries, even accuſations ſent to the king of Spain againſt him, and the blackeſt actions of ingratitude, never diſcompoſed his mind. His liberality to the poor and in raiſing pious foundations was immenſe. His revenues, which upon his leaving Rome amounted to above one hundred thouſand crowns a year, he reduced to twenty thouſand. The greateſt part of what remained he converted into colleges and ſeminaries for the education of youth. The principality of Oria in the kingdom of Naples, which yielded him ten thouſand ducats a year for life, he ſold for forty thouſand crowns: which ſum was brought to his palace. But he could not bear the thought of a treaſure lodged in the houſe of a biſhop; and ordered his almoner to diſtribute the whole without delay among the poor and the hoſpitals. When the liſt for the diſtribution was brought to him, and amounted by miſtake to forty-two thouſand crowns, the ſaint ſaid, the miſtake was too much to the advantage of the poor to be corrected: and the forty-two thouſand crowns were diſtributed accordingly in one day. Upon the death of his brother Frederick he cauſed the rich furniture, jewels, paintings and other precious effects to be ſold at Rome, Milan and Venice; and the price which amounted to thirty thouſand crowns, he gave to the poor. Frederic's widow left him by will a legacy of twenty thouſand crowns; all which he made over to the poor without touching a farthing. His chief almoner, who was a pious prieſt named Julius Petrucci, was ordered to give among the poor of Milan, of whom he kept an exact liſt, two hundred crowns a month, beſides whatever extraordinary ſums he ſhould call upon the ſtewards for, which were very frequent and ſo great, that they were obliged to contract conſiderable debts to ſatisfy them.

The zeal and firmneſs which St. Charles ſhewed in reforming abuſes often expoſed him to ſevere perſecutions. Once an abandoned wretch of the Order of Humiliati, among whom he undertook to reſtore decayed diſcipline, engaged for a ſum of money to murder the holy prelate. One day the villain found means to poſt himſelf at the door of the chapel in the archbiſhop's palace, while the prelate with his family was at his devotions; which laſted an hour every evening. An anthem was then ſinging, at theſe words: *Non turbetur cor meum, neque formidet. Let not my heart be troubled nor diſmayed*, and the prelate was upon his knees before the altar, when the aſſaſſin, who was not above five or ſix paces from him, diſcharged at him a blunderbuſs, with a large bullet. At the report the muſic ceaſed; and every one got up in the utmoſt conſternation. But the ſaint without ſtirring from his place, made them a ſign to kneel down again, and finiſhed his prayer with the ſame ſweetneſs and tranquillity of countenance as if nothing had happened. This gave the murderer an opportunity of eſcaping. St. Charles imagining himſelf mortally wounded, lifting up his hands and eyes to God offered his life to him. But after the prayer was finiſhed, riſing up he found, that the ball had only ſtruck upon his rochet, near the middle of the back, and leaving a mark upon the rochet had fallen down at his feet. Some ſmall ſhot had pierced his clothes, but ſtopped at his ſkin: and his caſſoc was pierced with ſhot in ſeveral places. When he was retired to his chamber, upon examination a ſlight bruiſe was diſcovered on the part which was ſtruck, with a ſmall ſwelling on the ſkin. The mark continued even after his death. After a ſolemn thankſgiving to God and a proceſſion, he ſhut himſelf up for ſome days in the Charteuſe of Carignan, to conſecrate his life anew to God. At the ſame time that he was wounded, ſome ſmall ſhot penetrated a table of hard wood as thick as a man's finger cloſe by him, and ſtruck the wall with great force and noiſe. St. Charles would never give his conſent that any ſearch ſhould be made to diſcover the authors of this black attempt. However they were detected afterwards, and confeſſing the crime were all executed, notwithſtanding the entreaties of the ſaint that their lives might be ſpared. In execration of this crime pope Pius V. aboliſhed the Order of the Humiliati, applying their revenues to other pious uſes.

St. Charles made twice the viſitation of his whole dioceſe, and once that of his province. He took a journey into the Valteline, and into the country of the Griſons, where he

animated the Catholics to the practice of piety, and converted many Zuinglianists. In his visitations he travelled through snows and torrents, and over rocks which were almost inaccessible, having iron spikes on his shoes to climb them, and suffering with joy, cold, hunger, thirst and continual weariness. His immense labors and indefatigable zeal effected a wonderful change over his whole diocese; and piety and religion flourished exceedingly under the eye of this admirable prelate. A dreadful pestilence breaking out as he had distinctly foretold, he chearfully exposed his life in attending the infected, and ceased not to implore the Divine mercy in favor of his flock, by solemn prayers and processions; till God was pleased to remove the scourge. Perceiving at length that his course was nigh run, he entered upon his annual retreat with greater fervor than ever, under the direction of F. Adorno, who proposed to him the points of his meditations, and received his confession. He had before clearly foretold his approaching dissolution. On the twenty-fourth of October, 1584, he was taken ill; and, after a short sickness, during which he prepared himself for death with the most inflamed devotion, he received the holy Viaticum and extreme-unction, and with these words, *Ecce venio*, Behold, I come, expired in the first part of the night between the third and fourth of November, in the forty-seventh year of his age. F. Adorno soon after his departure, in a slumber, saw him in great glory; and the saint said to him: "I am happy: you will soon follow me." This F. Adorno told several friends with great comfort, and once affirmed it publicly in a sermon. He returned to Genoa, his native country, and died there very soon after in the odour of sanctity. St. Charles was solemnly canonized by Paul V. in 1610. Many instantaneous miraculous cures were wrought by this saint's relics and intercession. His sacred remains are now deposited in a rich subterraneous chapel under the cupola in the great church, and laid in a chrystal shrine of immense value. Besides the richest vestments and like ornaments, Giussano tells us, that in eight years the donaries here amounted to above the value of one hundred and fifty thousand crowns of gold, l. 7. c. 18. p. 556. Thus is he honored even upon earth, who despised the whole world for Christ.

St. ILTUTUS, Abbot.

See Uſher's antiquities of the Britiſh Church; Leland. de Scriptor. p. 488. *ed. Tanner*, 1748.

ILTUT or ELCHUT was a noble Briton, a native of Glamorganſhire, and kinſman to king Arthur, in whoſe army he ſerved for ſome part of his youth, and acquired a great reputation for his valor. St. Cadocus, abbot of Llan-carvan, three miles from Cowbridge in Glamorganſhire, who had formerly been a ſcholar of St. Germanus, and afterwards of St. Dubricius, and was then biſhop of Llandaff, inſpired Iltut with a contempt of the world, and a thirſt after true wiſdom; inſomuch that renouncing the world, he received the tonſure at the hands of St. Dubricius, and ſtudied many years in the great ſchool of St. Cadocus, ſo as even to ſurpaſs his maſter in his ſkill in the ſacred ſciences. He afterwards founded, and governed for many years, the moſt famous monaſtery and ſchool then in Britain, called from him Llan-Iltut or Llan-twit, ſituate near the ſea-coaſt not far from Llan-carvan. Among his ſcholars are reckoned St. David, St. Samſon, St. Magloire, St. Gildas, and many other great ſaints and learned prelates. St. Iltut labored with his own hands, and exerciſed himſelf in much watching, faſting and prayer. Out of a love of holy retirement he at length reſigned the care of his ſchool to Iſham, one of his diſciples, and paſſed three years in a loneſome cave in great auſterity and aſſiduous prayer. Before his death he took a journey into Britany to viſit his diſciples and friends there, and died at Dole in the ſixth century. He is titular ſaint of a church in Glamorganſhire, near the Severn ſea, very famous to this day, ſays Leland: it was originally founded by him. Bale and Pits mention two doctrinal letters written by him. But almoſt all the writings of the famous Britiſh doctors have been deſtroyed by fanaticiſm and the ravages of time, as Leland grievouſly laments.

ST. WILLIBRORD, first Bishop of Utrecht, C.

See Bede, Hist. l. 5 *c.* 11, 12. *and St. Boniface, ep.* 97. *Also his life by Alcuin, in two books.—A. D.* 738.

ST. WILLIBRORD was born in the kingdom of Northumberland towards the year 658, and placed by his virtuous parents before he was seven years old in the monastery of Rippon, at that time governed by St. Wilfrid its founder. Willibrord by carrying the yoke of our Lord with fervor from his infancy found it always light and sweet. He had made great progress in virtue and sacred learning, when out of a desire of greater improvement, in the 20th year of his age, he went over into Ireland. There, in company with St. Egbert and blessed Wigbert, who had gone thither before, he spent twelve years in the study of the sacred sciences, and in the most fervent exercise of all virtues. Though his constitution was weak, in fervor and exactness he outdid the most advanced: he was humble, modest, and of an easy obliging temper. In 690 or 691 St. Willibrord, joined by St. Swidbert and eleven other English monks, soon after he was ordained priest undertook the laborious and dangerous charge of carrying the light of the gospel to the inhabitants of Friseland or Lower Germany, where barbarism and idolatry still reigned. Pepin of Herstal, who was at that time duke of the French, and mayor of the palace, and had lately conquered part of Friseland, received courteously these holy missionaries. But Willibrord set out for Rome, and cast himself at the feet of pope Sergius, begging his apostolic blessing, and authority to preach the gospel to idolatrous nations. The pope, charmed with his zeal and sanctity, granted him the most ample licences. Whereupon the saint returned with expedition to his province. St. Swidbert being taken from him, and ordained bishop of the Boructuarians, (who seem to have inhabited the territory of Berg). St. Willibrord, with his ten other companions, under the protection of Pepin, preached the gospel with wonderful success, in that part of Friseland which had been conquered by the French; so that in 696 Pepin, by the advice of his bishops, sent the saint to Rome, in order that he might be ordained bishop. Pope Sergius, having changed the saint's name into that of Clement, with great solemnity ordained him archbishop of the Frisons, and gave him the pallium, with authority to fix his see in what part of the country he should think most convenient. The holy man came back to Utrecht

the ſame year, 696, and choſe that city for his archiepiſcopal reſidence. St. Wilfrid had ſown there the ſeeds of faith in 678. In 698 St. Willibrord, aſſiſted by the liberality of Pepin and the abbeſs Irmina, who is ſaid to have been daughter of Dagobert II. founded the abbey of Epternac in the dioceſe of Triers, (now in the duchy of Luxemburg), which he governed till his death. By the liberality of Pepin of Herſtal, and of Charles Martel the ſucceeding mayor of the palace, the ſaint was enabled to found eſtabliſhments in his church, and thus to perpetuate the work of God. Not content to have planted the faith in the country which the French had conquered, he extended his labors into Weſt-Friſeland, ſubject to Radbod. This prince continued an obſtinate idolater; but ſuffered the ſaint to preach to his people, and ſometimes liſtened to him himſelf.

The new apoſtle penetrated alſo into Denmark; but Ongend (perhaps the ſame with Biorn) who then reigned there, a monſter of cruelty, was hardened in his malice; and his example had great influence over his ſubjects. The man of God, however, for the firſt fruits of this country, purchaſed thirty young Daniſh boys, whom he inſtructed, baptiſed and brought back with him. In his return he was driven by ſtreſs of weather upon the famous pagan iſland called Foſiteland, now Amelandt, on the coaſt of Friſeland, a place then eſteemed by the Danes and Friſons as moſt ſacred, in honor of the idol Foſite. Here in endeavouring to undeceive the deluded inhabitants and to bring them to the true faith, he almoſt fell a victim to his zeal; and one of his diſciples on this occaſion met with the crown of martyrdom, being ſlain by order of king Radbod. The ſaint then directed his courſe to Walcheren, one of the chief iſlands belonging to Zealand. After the death of Radbod, which happened in 719, Willibrord was at full liberty to preach in every part of the country. He was joined in his apoſtolic labors in 720 by St. Boniface, who ſpent three years in Friſeland: then went into Germany. St. Willibrord and his colleagues planted the faith in moſt parts of Holland, Zealand, and all the remaining part of the Netherlands, whither St. Amand and St. Lebwin had never penetrated; and the Friſons, till then a rough and moſt barbarous nation, became eminent for virtue and the culture of arts and ſciences. The ſchools which St. Willibrord left at Utrecht were very famous. Being at length quite broken with old age, he reſigned the adminiſtration of his dioceſe to a coadjutor whom he ordained biſhop, and in retirement prepared

himſelf for eternity. St. Willibrord ſpent about fifty years in preaching the goſpel, and died about the year 740 on the 6th or 7th of November. Of this holy man Bede ſays in his hiſtory, in 731, "Willibrord is ſtill living, venerable for his old age, and ſighing after the rewards of the heavenly life, after many conflicts in the heavenly warfare." Alcuin aſſures us that this apoſtolic man was endowed with the gift of miracles.

ST. WILLEHAD, Apoſtle of Saxony.

See his life by St. Anſchārius, in Mabillon, Annal. Bened. l. 24. § 36, *&c.—A. D.* 807.

WILLEHAD was a native of the kingdom of Northumberland, and was educated from his infancy in learning and piety. The auſterity of his life, his humility, the readineſs of his obedience, and his conſtant perſeverance in prayer, engaged his biſhop to promote him to the dignity of the prieſthood. The great ſpiritual conqueſts which many of his countrymen had made to Chriſt, ſeemed a reproach to him, and he deſired to carry the ſaving knowledge of the true God to ſome of thoſe nations which ſtill remained in the darkneſs of idolatry. Following the Divine call, he landed in Friſeland about the year 755, and began his miſſion at Dockum in Weſt-Friſeland, the place near which St. Boniface had received the crown of martyrdom the year before. The blood of the martyr contributed powerfully to ſoften the hearts of the barbarians, and diſpoſed them to receive the faith. They liſtened to his inſtructions; and he baptiſed an incredible multitude. His ſtay about Dockum was not very long; and croſſing the Lavinca or Iſſel, he made his way through the country now called Over-Iſſel, and ſeveral other parts. At a village called Humark the inhabitants, who were all idolators, caſt lots whether he and his companions ſhould be put to death: but providence preſerved the holy miſſionaries. Having eſcaped out of their hands the ſaint preached in the country then called Trentonia or Drentia; and many were initiated in the holy myſteries. But ſome of his diſciples through an indiſcreet zeal, drew upon themſelves the rage of the pagans, who would have killed St. Willehad, had not providence miraculouſly warded off a violent ſtroke of a ſword meant to take away his life; and it only cut the ſtring of a relic-caſe, which he always wore about his neck. This wonderful deliverance ſurpriſed the idolaters, and ſtruck them with a profound vene-

ration for the ſervant of God. St. Willehad thence proceeded into Wigmore, the country where Bremen now ſtands; and was the firſt miſſionary who croſſed the Elbe. The Saxons at that time had ſpread themſelves from the Oder to the Rhine and the Germanic ocean. St. Willehad preached in this country ſeven years; till the great rebellion of the Saxons againſt Charlemagne broke out in 782. But then the rebels, inſtigated by Witikind duke of Saxony, raiſing a dreadful perſecution againſt all the teachers of the Chriſtian religion, put to death all the miſſionaries that fell into their hands. St. Willehad eſcaped by ſea into Friſeland, and took this opportunity of going to Rome, and laying before pope Adrian the ſtate of his miſſion. He was honorably received by the pope, and with his apoſtolic bleſſing made haſte back to France, where waiting the end of the war he paſſed almoſt two years in the monaſtery of Epternac. In 785, duke Witikind being baptiſed, and peace reſtored in Saxony, St. Willehad returned to his province. Charlemagne, whoſe protection he implored, allowed him a dwelling in Wigmore, or the country between the Weſer and the Elbe: and two years after, when the ſaint had founded many churches, that prince procured him to be ordained biſhop of the Saxons. He fixed his ſee at Bremen; which city ſeems only to have been founded at that time, and was afterwards much enriched by its archbiſhops. St. Willehad having received the epiſcopal character, redoubled his zeal and his ſolicitude in preaching, baptiſing, adminiſtering penance and ordaining prieſts. His food was only bread with honey, herbs or apples: wine or other intoxicating liquor he never touched, except the wine he took at the altar. He ſaid maſs almoſt every day, and uſually offered that adorable ſacrifice with many tears. Holy reading and meditation were his favorite exerciſes. In his old age, and in a very weak ſtate of health, he could never be induced to intermit his functions, and hardly to mitigate any of his auſterities. He was making the viſitation of his dioceſe, when arriving at a village called Bleckenſee, now Plexem, he was taken with his laſt illneſs. One of his diſciples ſaid to him weeping: "Forſake not ſo ſoon your tender flock, expoſed to the fury of wolves." The holy prelate anſwered: "Withhold me not from going to God. Theſe ſheep of mine I recommend to Him who entruſted them to me, and whoſe mercy is able to protect them." His body was with great pomp conveyed to Bremen, and buried in his cathedral. He had labored in his miſſions thirty-five years; but had been biſhop only two

years, three months and twenty-ſix days. On account of many miracles wrought at his tomb, St. Anſcharius, his third ſucceſſor at Bremen, and the firſt archbiſhop of Hamburgh, by the authority of the apoſtolic ſee, enrolled him among the ſaints.

ST. JUSTUS, Archbiſhop of Canterbury.

See Bede, l. 1. c. 39. l. 2. c. 3, 5, 6, 7, 8, & 18.— A. D. 627.

ST. JUSTUS was a Roman by birth, and a learned and virtuous monk of St. Gregory's monaſtery; by whom he was ſent into England in 601, to aſſiſt St. Auguſtin in preaching the faith. In 604 he was conſecrated the firſt biſhop of Rocheſter, which ſee he governed for ſome years in peace; till upon the death of the moſt Chriſtian kings Ethelbert and Sebert, and the apoſtaſy of a great part of their people, he with St. Mellitus, biſhop of London, withdrew and ſailed over into France. He returned again to his church of Rocheſter upon the converſion of king Eadbald, the ſon of Ethelbert, and labored with great ſolicitude in ſettling this infant church in all true Chriſtian piety; till, upon the death of St. Laurence, archbiſhop of Canterbury, and his ſucceſſor St. Mellitus, he was tranſlated to that ſee, in 624. Pope Boniface accompanied the pall which he ſent him, with a letter in which he admired the fruit of his labors, in the great number of ſouls which he had initiated in the faithful ſervice of God; and extolled his patience and zeal, exhorting him to perſevere to the end leſt he ſhould loſe his crown. St. Juſtus ordained St. Romanus his ſucceſſor at Rocheſter, and St. Paulinus the firſt archbiſhop of York; and went to receive his reward at the hand of the Prince of paſtors on the 10th of November, in 627. He was interred with his two predeceſſors, and is named on the 10th of November in the Roman and Engliſh martyrologies.

ST. ANDREW AVELLINO, C.

See Hiſt. Cleric. Reg. Auctor. Joſ. de Silos, 3 vols. fol. Rome 1658, &c.—A. D, 1590.

ST. ANDREW AVELLINO was born at Caſtro Nuovo, a ſmall town in the kingdom of Naples, in 1520. In his infancy he gave early tokens of the moſt happy diſpoſitions to virtue. At ſchool he had the fear of God always before his eyes, and dreaded the very ſhadow of the leaſt ſin. A beautiful complexion expoſed his chaſtity to ſeveral ſnares and dangers; which he eſcaped by aſſiduous prayer, mortification, watchfulneſs over himſelf, and care in ſhunning all dangerous company. After mature deliberation he took the eccleſiaſtical tonſure, and was ſent to Naples to ſtudy the civil and canon law. Being there promoted to the degree of doctor in laws, and to the dignity of the prieſthood, he began to plead ſuch cauſes in the eccleſiaſtical court, as the canons allow clergymen to undertake. This employment, however, diſſipated his mind, and inſenſibly weakened his affection for holy meditation and prayer. A fault into which he fell opened his eyes. Once in pleading a cauſe, in a matter indeed which was of no weight, a lie eſcaped him; for which, upon reading thoſe words of holy ſcripture, *The mouth that lyeth killeth the ſoul*, he was ſtruck with ſo great remorſe, that he reſolved immediately to renounce his profeſſion, and to give himſelf up entirely to a penitential life, and to the ſpiritual care of ſouls. This he did with ſo great ardor, that his whole conduct was a model of perfect virtue. The archbiſhop committed to Andrew the care of a certain nunnery at Naples. His zeal for removing all obſtacles to the recollection of thoſe ſpouſes of Chriſt, ſtirred up the rage of certain wicked men in the city. Once he narrowly eſcaped death with which they threatened him, and another time he received three wounds in his face. Theſe injuries he bore with invincible meekneſs. Out of a deſire of more readily attaining to a more perfect diſengagement of his heart from earthly things, in 1556 he embraced at Naples the rule of the Regular Clerks, called Theatins. Out of the love he bore to the croſs, he on this occaſion changed his name of Lancelot into that of Andrew. Wonderful were his abſtinence and exterior mortifications, and the indifference with which he treated his body. He bore without the leaſt diſturbance of mind the barbarous murder of his nephew; and not content to withdraw all his friends from proſecuting the aſſaſſin, became him-

ſelf an earneſt advocate to the judges for his pardon. He was exact in the obſervance of regular diſcipline, and careful to promote the ſame in others, eſpecially whilſt he was ſuperior of his Order. All the hours that were free from exterior employments of duty or charity, were by him devoted to prayer and contemplation; and theſe were the ſource of his interior eminent ſpirit of piety and charity, by which his labors in the converſion and direction of innumerable ſouls were miraculouſly ſucceſsful. St. Charles Borromeo had a particular eſteem for this holy man, and obtained of him ſome religious formed by his hand, and animated with his ſpirit, for the foundation of a convent of his Order at Milan. He was honored by God with the gifts of prophecy and miracles. At length, after having given the world an example of the moſt heroic virtues, broken with labors and old age, he was ſeized with an apoplexy at the altar as he was beginning maſs, and having received the holy ſacraments, he calmly reſigned his ſoul into the hands of his Creator, on the 10th of November, 1608. He was canonized by Clement XI.

ST. MARTIN, Biſhop of Tours, C.

From his life by his illuſtrious diſciple St. Sulpicius Severus: See alſo his three dialogues written eight years after St. Martin's death to ſupply omiſſions in this life, &c. &c.—A. D. 397.

THE great St. Martin, the glory of Gaul, and the light of the Weſtern Church in the fifth age, was a native of Sabaria, the ruins of which appear upon the river Guncz, in Lower Hungary, two leagues from Sarwar upon the Raab. This great ſaint was born about the year 316. His father was an officer in the army, and roſe to the commiſſion of a military tribune. At ten years of age the child made his way to the church againſt the will of his parents who were idolaters, and deſired to be enrolled among the catechumens. His requeſt was granted, and he aſſiſted as often as poſſible at the inſtructions given to the candidates for baptiſm; by which he conceived ſo ardent a love of God, that at twelve years of age he was for retiring into the deſert, and waited with impatience for a proper opportunity of indulging this inclination. However at the age of fifteen he was preſſed into the emperor's ſervice, and compelled to take the military oath among the cavalry. All the time he remained in the army, he kept himſelf free

from thoſe vices which ſully and degrade that profeſſion, and by his virtue, goodneſs and charity, gained the love and eſteem of all his companions. Though not yet baptiſed he was humble and patient beyond what human nature ſeemed capable of: he comforted all that ſuffered affliction, and relieved the diſtreſſed; reſerving to himſelf out of his pay only what was ſufficient for his daily ſupport.

Of his charity and compaſſion towards the poor St. Sulpicius has recorded the following illuſtrious inſtance. One day, in the midſt of a very hard winter and ſevere froſt when many periſhed with cold, as he was marching with other officers and ſoldiers, he met at the gate of the city of Amiens a poor man almoſt naked, trembling and ſhivering with cold, and begging alms of thoſe that paſſed by. Martin ſeeing thoſe who went before take no notice of this miſerable object, having nothing left through his exceſſive charities but his arms and the clothes upon his back, drew his ſword, and cut his cloak into two parts, gave one to the beggar, and wrapped himſelf in the other half. Some of the by-ſtanders laughed at the figure he made in that dreſs, while others were aſhamed not to have relieved the poor man themſelves. The following night St. Martin ſaw in his ſleep Jeſus Chriſt dreſſed in that half of the garment which he had given away, and heard our Lord ſay to a troop of angels who ſurrounded him: "Martin, yet a catechumen, has clothed me with this garment." This viſion inſpired the ſaint with freſh ardor, and determined him ſpeedily to receive baptiſm; which he did in the eighteenth year of his age. Upon an irruption which the Germans made into Gaul, the troops were aſſembled to march againſt them; and a donative was diſtributed among the ſoldiers. Martin had reſolved to quit the ſervice, and eſteeming it unjuſt to receive the donative in that caſe, he begged that it might be beſtowed on ſome other perſon, and aſked his diſmiſſion, that he might give himſelf up entirely to the ſervice of Chriſt. He was told, it was fear which put him upon this. The ſaint with ſurpriſing intrepidity offered to be placed in the front of the battle without arms, ſaying: "In the name of the Lord Jeſus, and protected not by a helmet and buckler, but by the ſign of the croſs, I will thruſt myſelf into the thickeſt ſquadrons of the enemy without fear." The battle was expected the next day: but that ſame night the barbarians demanded and obtained peace; upon which Martin eaſily procured leave to retire. He immediately repaired to St. Hilary, biſhop of Poitiers. That great prelate, in order to fix him in his dioceſe, would

fain have ordained him deacon; but was not able to overcome his humility, and only made him exorciſt. Martin having promiſed to return to St. Hilary, obtained his leave to pay a viſit to his parents. In croſſing the Alps he fell into the hands of a gang of thieves; and one of them lifted up his ſword over his head to kill him; but another held his arm. They admired his modeſty and intrepidity, and aſked him who he was, and whether he was not ſtruck with fear at the ſight of the ſword lifted up to kill him. He anſwered, that he was a Chriſtian, and that he had never been more calm and ſecure than under that danger; becauſe he certainly knew that the Divine goodneſs is always moſt ready to protect us in life or in death, and is never more preſent to us than in the greateſt dangers. He added, that the only ſubject of his grief was, that they, by the lives which they led, deprived themſelves of the mercy of Chriſt. The robbers liſtened to him, and admired the courage and confidence in God which virtue inſpires; and he who had attempted to kill the ſaint, put him in his road, became a Chriſtian, led a penitential life in a monaſtery, and himſelf afterwards related this circumſtance. Martin continued his journey, and converted his mother and many others; but his father remained in his infidelity. In Illyricum the ſaint with ſo much zeal oppoſed the Arians who prevailed there without controul, that he was publicly ſcourged by them, and baniſhed the country. In Italy he heard, that Gaul was ſorely oppreſſed by thoſe heretics, and St. Hilary baniſhed. Wherefore he choſe a retreat near Milan, and entered upon a monaſtic life. Auxentius, the Arian invader of the ſee of Milan, ſoon became acquainted with his zeal for the true faith, and drove him out of that dioceſe. The ſaint in this diſtreſs fell into the company of a very virtuous prieſt, with whom he retired to the little deſert iſland of Gallinaria, upon the coaſt of Liguria. Here he lived in great abſtinence on roots and wild herbs; till, underſtanding, that St. Hilary was returning to his biſhopric in 360, he haſtened to meet him, and accompanied him to Poitiers. As it was Martin's earneſt deſire to purſue his vocation in holy ſolitude, St. Hilary gave him a little ſpot of land, now called Luguge, two leagues from the city; where he built a monaſtery. Amongſt others who were received by the ſaint in this houſe, was a certain catechumen, who ſhortly after, while Martin was abſent, fell ill of a fever and died ſuddenly, and without baptiſm. The ſaint returning home, found his monks in great affliction, and the corpſe laid out in order to be buried. Burſting into a flood of tears he

fixed his eyes on the corpſe; and feeling within himſelf a Divine impulſe to work a miracle, he ordered the reſt to go out of the chamber, and prayed for ſome time with great earneſtneſs, till perceiving that the body began to revive he roſe up and ſtood by it, whilſt in leſs than two hours the deceaſed perſon began to move his limbs, and at laſt opened his eyes. Being reſtored to life, he related how after his departure his ſoul ſeemed to be preſented before the Divine tribunal, and ſentenced to a dark dungeon; but that two angels repreſented to the judge, that St. Martin was pouring forth his prayers in her behalf; and that the judge ordered them to reſtore her to the body, and raiſe it to life. The perſon was immediately baptiſed, and lived many years. Another time the ſaint reſtored to life a ſlave of a neighbouring rich man, who had hanged himſelf. Theſe two miracles exceedingly ſpread his reputation; and in the year 371 he was choſen the third biſhop of Tours, and conſecrated on the third of July. A ſtratagem was made uſe of to call him to the door of his monaſtery; and he was forcibly conveyed to Tours under a ſtrong guard.

In this new dignity the ſaint continued the ſame manner of life, retaining the ſame humility of mind, the ſame auſterity of diet and meanneſs of dreſs. He lived at firſt in a little cell near the church; but to avoid the interruption of viſits which he there received, he retired ſoon after to a monaſtery which he built two miles from the city. This was the famous abbey of Marmoutier, the moſt ancient in France, belonging to the congregation of St. Maur. The place was then a deſert, encloſed by a high ſteep rock on one ſide, and by the river Loire on the other; and the entrance into it was only by one very narrow paſſage. The holy biſhop had a cell built of wood: ſeveral of his monks had cells made in the ſame manner; but the greater part took up their dwellings in narrow holes which they dug in the ſide of the rock: one is ſtill ſhewn, in which St. Martin is ſaid to have lodged for ſome time. He had here in a ſhort time about fourſcore monks. Wine was never allowed to any one, unleſs ſickneſs required it: moſt of them had garments of camel's hair; and every one, beſides the ſtricteſt confinement in their cells, practiſed great auſterities. Yet there were among them many perſons of quality, who had been educated in a tender and delicate manner. Several biſhops were choſen out of this monaſtery; and each city deſired to have a paſtor, who had been bred under the diſcipline of St. Martin. The ſaint himſelf fre-

quently visited all the parts of his diocese. Not far from his monastery stood a chapel and an altar, erected over the tomb of a pretended martyr. The place was much reverenced by the people: but St. Martin, who was not too credulous, would not go thither to pray; not hearing any assured account of the relics. He asked the eldest of the clergy what they knew of them; and not receiving satisfaction, he went one day to the place with some of his brethren, and standing over the tomb, besought God to shew him who was buried there. Then turning towards the left he saw near him a pale ghost of a fierce aspect, whom he commanded to speak. The ghost told his name; and it appeared that he had been a robber executed for his crimes, whom the people had honored as a martyr. None but St. Martin saw him: the rest only heard his voice. He therefore caused the altar to be removed. Formerly bishops canonized saints or declared them such: but to prevent the danger of abuses this has been long since reserved to the most mature discussion and solemn approbation of the apostolic see of Rome. To honor relics without a prudent or moral assurance of their authenticity, or without the due authority of pastors as the canons require, is to fall into superstition. Where these rules of prudence are observed, even though a mistake should happen, it is of the same nature as if a person by inculpable inadvertence should kiss some other book instead of the bible; and the primary object of such religious actions, which is to glorify God in his saints, is always certain, whatever mistakes may happen in facts, or such like human means which excite our devotion. But the example of St. Martin, St. Gregory the Great, St. Charles Borromeo and other holy prelates, ought to excite all pastors to be diligent and severe in examining and removing relics not sufficiently warranted.

The utter extirpation of idolatry out of the diocese of Tours and all that part of Gaul, was the fruit of the edifying piety, miracles, zealous labors and instructions of St. Martin. Soon after his promotion to the episcopal charge he was obliged, probably on account of some affairs of religion, to repair to the court of Valentinian I. That haughty prince (though a Catholic) knowing his errand, and not being willing to grant his requests, refused to see him. St. Martin having attempted in vain twice or thrice to get access, put on hair-cloth, covered his head with ashes, fasted and prayed day and night. On the seventh day he was ordered by an angel to go boldly to the palace. Accordingly he went thither, found the doors open,

and nobody ſtopping him, went to the emperor; who ſeeing him at a diſtance, aſked in paſſion why they had let him in? and would not vouchſafe to riſe: but the place where he ſat was ſuddenly all in a flame; which ſoon forced him to get up, ſays St. Sulpicius Severus, Dial. 2. c. 5. p. 456. Then, finding that he had felt the Divine power, he embraced the ſaint ſeveral times, inſtantly granted all his requeſts, and at his departure offered him great preſents; which however he modeſtly refuſed. In the courſe of his viſitations St. Martin deſtroyed many temples of idols, and felled ſeveral trees held ſacred by the pagans. Having demoliſhed a very ancient temple, he would alſo have cut down a pine that ſtood near it. The chief prieſts and other pagans oppoſed; but at length agreed that they themſelves would fell it on condition that he, who truſted ſo ſtrongly in the God whom he preached, would ſtand under it where they ſhould place him. The ſaint who was directed in theſe extraordinary events by a Divine inſpiration, ſuffered himſelf to be tied to that ſide of the tree on which it leaned. When it ſeemed juſt ready to fall upon him, he made *the ſign of the croſs*; and it fell on the contrary ſide. There was not one in a prodigious multitude of pagans then preſent, who did not upon the ſpot beg to be inſtructed in order to their baptiſm. Another time as he was pulling down a temple, the idolaters fell upon him with great fury, and one attacked him ſword in hand. The ſaint took off his mantle, and preſented his bare neck; but the pagan ſuddenly fell backwards, and begged he would forgive him. On many other occaſions his zeal expoſed him to the hazard of his life. Wherever he deſtroyed temples, he immediately built churches or monaſteries, and continued frequently to perform great miracles. At Triers he cured a maid ſick of a palſy and juſt ready to expire, by putting ſome bleſſed oil into her mouth. At Paris as he entered the gate of the city followed by a great crowd, he kiſſed a moſt loathſome leper, and gave him his bleſſing; and he was forthwith healed. One time the ſaint in his way to Chartres paſſed through a village, the inhabitants of which were all idolaters; yet they all came out to ſee him paſs by. The holy prelate was extremely moved at their blindneſs, and with earneſt affection lifted up his eyes to heaven in their behalf. Then he began to preach to them, and ſweetly invited them to eternal ſalvation. A woman brought to him while he was preaching, her only child, who was dead; and beſought him as the friend of God to reſtore him to life. The ſaint, hoping this would occaſion the converſion of many, made his

prayer, and in the preſence of all the people reſtored the child alive to the mother; who was quite out of herſelf with joy. The people immediately caſt themſelves at the feet of the ſaint, beſeeching him to prepare them for baptiſm. Many other miracles wrought by St. Martin are related by St. Sulpicius Severus, eſpecially in caſting out devils. The ſame venerable author recounts ſeveral inſtances of revelations, viſions and the ſpirit of prophecy, with which the ſaint was favored by God. By his extraordinary prudence in the diſcernment of ſpirits he eaſily diſcovered various ſubtle illuſions of the ſpirit of darkneſs. One day when St. Martin was praying in his cell, the devil came to him environed with light, clothed in royal robes with a crown of gold and precious ſtones upon his head; and with a gracious and pleaſant countenance told him twice, that he was Chriſt. The ſaint, after ſome pauſe diſcerned the evident marks of the angel of darkneſs, and ſaid to him: "The Lord Jeſus ſaid not that he was to come clothed with purple and crowned and adorned with a diadem. Nor will I ever believe him to be Chriſt, who ſhall not come in the habit and figure in which Chriſt ſuffered, and who ſhall not bear on his body the marks of the croſs." At theſe words the fiend vaniſhed, and left the cell filled with an intolerable ſtench.

St. Martin was above fourſcore years of age when God was pleaſed to call him to himſelf. Long before his departure he clearly foretold his approaching diſſolution to his diſciples. When he was taken ill, they all with tears and with one voice, ſaid to him: "Father, why do you forſake us; or to whom do you recommend us?... We know you deſire to be with Jeſus Chriſt; but your reward is ſecure.... Have pity on our neceſſity; who are left amidſt great dangers." The ſervant of God, moved with their tears, wept alſo, and prayed thus: "Lord, If I am ſtill neceſſary to thy people, I refuſe no labor. Thy holy will be done." The ſaint had a fever, which laſted ſome days: nevertheleſs he ſpent the night in prayer, lying on aſhes and hair-cloth. His diſciples earneſtly entreated him to ſuffer them at leaſt to put a little ſtraw under him. But he replied: "It becomes not a Chriſtian to die otherwiſe than upon aſhes. I ſhall have ſinned if I leave you any other example." He continually held up his hands and eyes to heaven; never interrupting his prayer. The prieſts around him begged he would turn himſelf on one ſide, to afford his body a little reſt. He anſwered: "Allow me, my

brethren, to look rather towards heaven than upon the earth, that my ſoul may be directed to take its flight to the Lord; to whom it is going." Afterwards ſeeing the devil near him, he ſaid: "What doſt thou here cruel monſter? Thou ſhalt find nothing in me. Abraham's boſom is open to receive me." With theſe words he expired on the eighth of November, probably in 397. His principal feaſt is kept November 11.

St. Martin died ſeven months after St. Ambroſe, as St. Gregory of Tours affirms. They who were preſent at his death, admired the brightneſs of his face and whole body, which ſeemed to them as if it were already glorified, St. Sulpic. ep. 3. ad Baſſulam. An immenſe concourſe of people attended his bleſſed funeral, with hymns and pſalms. All melted into tears; though no one doubted of his glory. The Huguenots rifled the rich ſhrine, and ſcattered the relics of this ſaint; but a bone of his arm, and part of his ſkull were recovered. Many miracles wrought at his tomb, or through his interceſſion immediately after his happy death (ſome of which are recounted by St. Gregory of Tours, Fortunatus and others) exceedingly enhanced the devotion of the people. St. Sulpicius Severus ſays of this illuſtrious ſaint: "No one ever ſaw him angry, diſturbed, ſad or vainly laughing: the ſame tranquillity of mind, the ſame ſerenity of countenance, appeared in him in proſperity and adverſity... Chriſt was always in his mouth, and in his heart: nothing reigned there but ſincere humility, piety, peace, mercy and goodneſs. He was very cautious never to judge others, and to interpret every one's actions, were it poſſible, in the beſt part. Injuries, ſlanders, envy and the jealouſy of perſecutors, which in the whole courſe of his life were never wanting, he recompenſed by weeping bitterly for their ſins, and by ſeeking every opportunity of ſerving them," S. Sulpic. Sev. Vit. S. Martin, c. 26, 27. Such was his ſpirit of mildneſs towards all men, that he refuſed to communicate with thoſe who were for uſing corporal puniſhments, in order to ſuppreſs certain hereſies which began to raiſe troubles in the Church in his time. This was alſo the conduct of St. Ambroſe.

ST. FELIX I. Pope, Martyr.

See the Bollandiſts and Tillemont, T. 4, *&c.—A. D.* 274.

ST. FELIX was by birth a Roman, and ſucceeded St. Dionyſius in the government of the Church in 269. Paul of Samoſata, the proud biſhop of Antioch, to the guilt of many enormous crimes added that of hereſy, teaching that Chriſt was no more than a mere man, in whom the Divine Word dwelt, by its operation, and as in its temple, with many other groſs errors concerning the capital myſteries of the Trinity and Incarnation. Two councils were held at Antioch to examine his cauſe; but by various arts and ſubterfuges he eſcaped condemnation. However in a third, aſſembled at the ſame place in 269, being clearly convicted of hereſy, pride and many ſcandalous crimes, he was excommunicated and depoſed, and Domnus was ſubſtituted in his room. Paul ſtill maintained himſelf in the poſſeſſion of the epiſcopal houſe. The biſhop therefore had recourſe to the emperor Aurelian, who, though a pagan, gave an order that the houſe ſhould belong to him, to whom the biſhops of Rome and Italy adjudged it, as Euſebius writes, L. 7. c. 80. p. 282. St. Felix had before declared himſelf againſt that hereſiarch: for the council had ſent the ſynodal letter to St. Dionyſius; after whoſe death it had been delivered to St. Felix. It muſt have been on that occaſion that our holy pope wrote to Maximus biſhop of Alexandria a learned epiſtle, quoted by the council of Epheſus, St. Cyril of Alexandria and St. Vincent of Lerins; in which he clearly explained the Catholic doctrine of the whole myſtery of the Incarnation. St. Cyril has preſerved a fragment of it, Apol. p. 852. When the perſecution of Aurelian broke out, St. Felix, fearleſs of danger, ſtrengthened the weak, encouraged all, baptized the catechumens, and continued to exert himſelf in converting infidels to the faith, till his labours were crowned with the glory of martyrdom. He governed the Church five years; and his triumph happened in 274. The weſtern martyrologies name him on the 30th of May.

ST. HOMOBONUS, Merchant, C.

From his Life in Surius, and the Bull of his Canonization.— A. D. 1197.

ALL lawful profeſſions have furniſhed heaven with ſaints, that the ſlothful in all ſtates may be without excuſe. Trade is often looked upon as an occaſion of too great attachment to the things of this world, and of too eager a deſire of gain: alſo of lying, frauds and injuſtice. That theſe are the vices of men, not the faults of the profeſſion, is clear from the example of this and many other ſaints. Homobonus was ſon to a merchant of Cremona in Lombardy; who trained him up to his own mercantile buſineſs in the ſhop, and inſpired into him without the aſſiſtance of any ſchool education, by his own example and inſtructions, the moſt perfect ſentiments of probity, integrity, religion and virtue. The ſaint from his infancy abhorred the very ſhadow of the leaſt untruth or injuſtice, and would have choſen with joy rather to forego the greateſt advantages, and to ſuffer the loſs of his whole fortune, than to ſtain his ſoul with the leaſt ſin. This rule is the more neceſſary to perſons engaged in trade, as they are more eaſily betrayed unawares into the occaſions of injuſtice and other ſuch ſins, and are more apt to excuſe them in themſelves, unleſs a conſtant watchfulneſs keep them always upon their guard. This ſtrict attention to juſtice highly concerns all tradeſmen. For beſides the happineſs of a good conſcience, it is uſually attended alſo with temporal ſucceſs: for though a perſon may be a gainer by injuſtice in ſome particular occaſions, it is an undeniable maxim, that honeſty is the beſt policy: integrity and veracity cannot fail to draw down the Divine bleſſing, and gain a man the higheſt credit and reputation in all his dealings, which is his ſtock and his beſt fortune. This St. Homobonus experienced. His buſineſs he looked upon as an employment given him by God, and he purſued it with diligence upon the motives of obedience to the Divine law, and of juſtice to himſelf, his family, and the commonwealth of which he thus approved himſelf an uſeful member. By the advice of his parents, he took to wife a virtuous virgin, who was a prudent and faithful aſſiſtant in the government of his houſehold; which, by the piety and regularity of all thoſe who compoſed it, beſpoke the ſanctity and attention of the maſter. He was careful not to ſuffer his induſtry to degenerate into a

vicious ſolicitude, and was never heard to repine at the proſperity of others. With equal diligence he avoided the too common fault of thoſe who fall into an inordinate paſſion for riches. As to the pretence of a proviſion for children, a prudent care for them is a point of juſtice: but the bleſſing of God and his grace are the beſt inheritance; and that proviſion is often the wiſeſt, which lays a foundation for their induſtry, and leaves them under a neceſſity of employment. Ambition, vanity and pride are often deſtructive vices in this claſs of life. Whatever exceeds moderation in dreſs, houſekeeping, or other expences, is unnatural and offenſive: it is alſo often an injuſtice done to creditors or relations. Sloth and love of diverſions or pleaſure, are in men of buſineſs crimes of the ſame tendency and enormity. St. Homobonus avoided theſe common rocks on which ſo many traders daſh, and found in this ſtate opportunities of exerciſing all virtues in a heroic degree. The capriciouſneſs, unreaſonableneſs, injuſtice and peeviſhneſs of many with whom he dealt, he bore with admirable meekneſs and humility. It was commonly ſaid of him at Cremona, that he was born without paſſions. Charity to the poor is a diſtinguiſhing part of the character of every diſciple of Chriſt, and a tribute which the merchant owes to God out of his gains; and this was the favorite virtue of Homobonus. Not content with giving his tenths to the diſtreſſed members of Chriſt, he ſought out the poor in their cottages; and whilſt he cheerfully relieved their corporal neceſſities, he tenderly exhorted them to repentance and a holy life. The author of his life aſſures us, that God often recompenſed his charities by miraculouſly multiplying his ſtores. His abſtinence and temperance were not leſs remarkable than his almsdeeds. His conſtancy in prayer condemns the falſe maxim which ſome make a pretence for their ſloth, that buſineſs and a life of prayer are incompatible. The ſaint ſpent a conſiderable part of his time in this holy exerciſe, and joined prayer with his buſineſs by frequent aſpirations of compunction, Divine praiſe and love, amidſt the greateſt hurry; ſo that his ſhop, his chamber, the ſtreet and every place was to him a place of prayer. It was his cuſtom every night to go to the church of St. Giles a little before midnight, and to aſſiſt at Matins; which it was then uſual for many of the laity to do: and he left not the church till after high maſs next morning. At maſs the example of his fervor and recollection was ſuch, as to inſpire all who ſaw him with devotion. He waited ſome time proſtrate on the pavement before a crucifix in the church,

till the prieſt began maſs. The ſlothful were quickened to virtue, and many ſinners were converted from vice by the example of his life, and the unction of his diſcourſes. Sundays and Holidays he always conſecrated entire to his devotions: and as prayer accompanied all his actions, ſo it was in the heavenly exerciſe of prayer that he gave up his ſoul to God; calmly expiring while he was hearing maſs, on the 13th of November, 1197. Innocent III. after the neceſſary ſcrutinies, publiſhed the bull of his canonization in 1198.

ST. LAURENCE, Archbiſhop of Dublin, C.

From his authentic Life, in Surius, &c.—A. D. 1180.

ST. LAURENCE was youngeſt ſon of Maurice O'Tool, a rich and powerful prince in Leinſter. He was but ten years old when his father delivered him up a hoſtage to Dermod, king of Leinſter. The barbarous king treated the child with great inhumanity, till the father obliged the tyrant to put him in the hands of the pious biſhop of Glendaloch; by whom he was carefully inſtructed in the ſervice of God, and at twelve years of age ſent back to his father. The father deſigning to caſt lots which of his four ſons he ſhould deſtine to the Church, Laurence was ſtartled at ſuch a mad project, and declared it his deſire to have for his inheritance no other portion than God in the ſervice of the Church. His father delivered him into the hands of the good biſhop of Glendaloch (which dioceſe has been ſince united to the ſee of Dublin); under whoſe care the young pupil made great progreſs in all virtues. Upon the death of the biſhop of Glendaloch, who was at the ſame time abbot of the great monaſtery there, Laurence, though but twenty-five years old, was choſen abbot. He governed his numerous community with admirable virtue and prudence; and in a great famine which raged during the firſt four months of his adminiſtration, like another Joſeph he was the ſaviour of his country by his boundleſs charities. When certain falſe brethren ſlandered him, he oppoſed no other arms than ſilence and patience. Gregory, the archbiſhop of Dublin, happening to die about the time that our ſaint was thirty years of age, he was unanimouſly choſen to fill that ſee in 1162. In this exalted ſtation he diſcharged with unwearied application every part of his office. His firſt care was to reform the manners of his clergy, and to furniſh his church with worthy miniſters.

Having engaged the ſecular canons of his cathedral to receive the rule of regular canons, he took himſelf the religious habit, which he always wore under his pontifical attire. He uſually eat with the religious, obſerved their hours of ſilence, and always aſſiſted with them at the midnight office; after which he continued a long time in the Church in private prayer before a crucifix; and towards break of day went to the burial place to pour forth certain prayers for the ſouls of the faithful departed. He never eat fleſh, faſted all Fridays on bread and water, and oftentimes without taking any ſuſtenance at all; and wore a rough hair-ſhirt. He liberally entertained the poor; and all found him a father both in their temporal and ſpiritual neceſſities.

St. Laurence found the greateſt part of his flock ſo blinded with the love of the world, and enſlaved to their paſſions, that the zealous pains he took ſeemed loſt upon them. He threatened them with the Divine judgments if they did not ſpeedily and effectually reform their manners by ſincere repentance; but ſeemed to them to ſpeak in jeſt, till they found their nation embroiled in civil war, and ſubdued by a foreign enemy. Some time after this, the ſaint was obliged by the affairs of his church to go over to England, in order to make application to king Henry II. the conqueror of Ireland, who happened then to be at Canterbury. St. Laurence was deſired by the monk's of Chriſt's Church to ſing high maſs. The preceding night he ſpent in prayer before the ſhrine of St. Thomas, to whoſe interceſſion he recommended himſelf and the buſineſs which brought him thither. On the day following as he was going up to the altar, a madman who had heard much of his ſanctity, out of an extravagant notion of making ſo holy a man a martyr and another St. Thomas, gave him ſuch a violent blow on the head with a ſtaff, as knocked him down. All preſent concluded that he was mortally wounded, and expreſſed their concern by their tears. But the ſaint coming to himſelf, called for water, which he bleſſed with the *ſign of the croſs*, and then directed the wound to be waſhed with it. This was no ſooner done but the blood was immediately ſtaunched; and the ſaint ſaid maſs. The author of his life, who was then at Canterbury, and an eye-witneſs to this event, aſſures us, that the fracture was to be ſeen in the ſaint's ſkull after his death. The king ordered the frantic aſſaſſin to be hanged; but the holy prelate obtained his pardon. He repaired to Rome in 1179, to the third general council of Lateran; and laid before his Holineſs the ſtate of the Iriſh

church, begging that effectual remedies might be applied to many diſorders which reigned in that country. The Pope was wonderfully pleaſed with his wiſe and zealous propoſals, and appointed him legate of the holy ſee in the kingdom of Ireland. As ſoon as the ſaint was returned home, he began vigorouſly to execute his legative power by reforming the manners of the clergy, and making wholeſome regulations. He found the whole country afflicted with a terrible famine, which daily called forth his charitable exertions in favor of hundreds of the diſtreſſed. Henry II. being offended at Roderic the Iriſh monarch, the ſaint undertook another journey to England to negociate a reconciliation; and meeting a repulſe in England, followed the King into France. Henry was at length ſo much moved by his piety, prudence and charity, that he left the whole negotiation to his direction. Having diſcharged this commiſſion, the ſaint was obliged by a fever which ſeized him upon the road, to ſtop his journey in Normandy. Upon entering the monaſtery of regular canons at Eu, he recited that verſe of the Pſalmiſt: *This is my reſting place for ever; in this place will I dwell, becauſe I have choſen it.* Being admoniſhed to make his will, he replied with a ſmiling countenance: "I thank God I have not a penny to diſpoſe of." Indeed, whatever he poſſeſſed always became immediately the treaſure of the poor. After having piouſly received the laſt ſacraments, this holy biſhop died the death of the Juſt on the 14th of November, 1180. Pope Honorius III. publiſhed the bull of his canonization in 1226, in which he mentions, that ſeven dead perſons had been raiſed by him to life.

ST. DUBRICIUS, B. C.

See Alford's Annals, Leland's Itinerary, and the life of the ſaint ſaid to have been written by St. Theliau, &c.

HOW great ſoever the corruption of vice was in the degenerate ages of the ancient Britons, before the invaſion of the Engliſh-Saxons, God raiſed among them many eminent ſaints, who by their zealous exhortation and example, invited their countrymen by penance to avert the Divine wrath. One of the moſt illuſtrious fathers and inſtructors of theſe ſaints was St. Dubricius, who flouriſhed chiefly in that part which is now called South-Wales. He erected two great ſchools of ſacred literature at Hentlan and Moch-rhes, both places ſituate upon the river Wye or Vaga, which waters Brecknock-

ſhire, Radnorſhire and Monmouthſhire. In this place St. Sampſon, St. Theliau and many other eminent ſaints and paſtors of God's Church, were formed to virtue and the ſacred miniſtry under the diſcipline of St. Dubricius; and perſons of all ranks and conditions reſorted to him from every part of Britain. It was this great maſter's firſt ſtudy to cultivate well his own ſoul, and to learn the interior ſentiments of all virtues, by liſtening much to the Holy Ghoſt in cloſe ſolitude and holy meditation on divine things. He was conſecrated the firſt archbiſhop of Llandaff by St. Germanus in a ſynod, about the year 444, and was afterwards conſtituted archbiſhop of Caerleon; which dignity he reſigned to St. David in the ſynod of Brevi in 522. After this St. Dubricius retired into the ſolitary iſland of Bardſey or Euly on the coaſt of Caernarvonſhire, where he died and was buried. Twenty thouſand ſaints (that is, holy hermits and religious perſons) are ſaid in Camden and others to have been interred in that iſland. The bones of St. Dubricius were afterwards removed to Llandaff.

ST. EDMUND, Archbiſhop of Canterbury, C.

His life is accurately written by ſeveral hands; among the reſt by his own brother Robert, &c. &c.—A. D. 1242.

ST. EDMUND was the eldeſt ſon of Reynold Rrich, a tradeſman of Abingdon in Berkſhire. His parents were but ſlenderly provided with the goods of this world, but poſſeſſed abundantly the true riches of virtue and Divine grace. The ſaint in his childhood, by his mother's advice, recited the whole pſalter on his knees every Sunday and Holiday, before he broke his faſt, and on Fridays contented himſelf with bread and water. Edmund ſeemed to have no will of his own; ſo mild, complying, and obliging was he to every one, and ſo dutiful and obedient to his mother and maſters. Abſtemiouſneſs, temperance and a penitential life, which appear ſo difficult to thoſe who have been educated in ſloth, ſoftneſs and delights, became almoſt natural to him, who had from his cradle, under the direction of his prudent and virtuous mother, inured his ſenſes to frequent privations, his body to little ſeverities, and his will to conſtant denials. The ſaint performed the firſt part of his ſtudies at Oxford, in which he gave early indications of a genius above the common ſtandard. He was yet young when his mother ſent him and his brother Robert to

finiſh their ſtudies at Paris. At parting ſhe gave each of them a hair-ſhirt, which ſhe adviſed them to uſe two or three days in a week, to fortify their ſouls againſt the love of pleaſures, a dangerous ſnare to youth. The pious mother dying ſoon after, Edmund was ſolicitous how to ſecure his ſiſters againſt the dangers of the world: but they ſoon put him out of this pain, by declaring that it was their deſire to live only to God in a religious ſtate; and entered themſelves in the ſmall Benedictin nunnery of Cateſby in Northamptonſhire, famous for the ſtrictneſs of its diſcipline; where both ſerved God with great fervor. St. Edmund had no ſooner ſettled his ſiſters, but he went back to Paris to purſue his ſtudies. Whilſt he lived at Oxford he had conſecrated himſelf to God by a vow of perpetual chaſtity, under the patronage of the Bleſſed Virgin, in whom under God he placed a ſpecial confidence: and this vow he obſerved with the utmoſt fidelity. How deſirous ſoever he appeared to become learned, his zeal to become a ſaint was much greater. He conſtantly attended at the midnight office in St. Martin's church, and after that ſpent ſome hours there in prayer, early heard maſs in the morning, and then repaired to the public ſchool without taking any food or reſt. He went to veſpers every day: ſtudies, works of charity, holy meditation and private prayer, took up the reſt of his time. He faſted much, wore a hair-ſhirt, and mortified his ſenſes in every thing. Allowing very little for his own neceſſities, he employed the reſt in alms. For thirty years he never undreſſed himſelf to ſleep, and never lay down on a bed, though he had one in his room decently covered in order to conceal his auſterities. Many years before he was in holy orders he ſaid every day the prieſt's office. But ſuffering ſome abatement of his devotion by applying to the ſtudy of the mathematics, he gave himſelf entirely to the ſtudy of theology, and proceeded doctor in that faculty. He interpreted the Holy Scriptures ſome time at Paris; and it was his cuſtom always to kiſs that divine book out of religious reſpect, as often as he took it into his hands. As ſoon as he was ordained prieſt, he began to preach with wonderful unction and fruit. Even the lectures which he delivered in ſchool, and his ordinary diſcourſe, were ſeaſoned with heavenly ſentiments of the Divine love and praiſe. On his return to England, after refuſing many eccleſiaſtical preferments he at length accepted a canonry, with the dignity of treaſurer in the cathedral of Saliſbury; but gave far the greateſt part of the revenue to the poor. Many holy men were formed by him; and he was

himſelf one of the moſt experienced doctors of an interior life, and the moſt enlightened contemplatives in the Church. What he chiefly inculcated was a ſincere ſpirit of humility, mortification and holy prayer; and he was principally ſolicitous to teach Chriſtians to pray in affection and ſpirit. St. Edmund being elected to fill the ſee of Canterbury, ſubmitted after much reſiſtance; but had not quite conquered his fears and difficulties when he was conſecrated, on the 2d of April 1234. This dignity made no alteration in his ſentiments or behaviour. He had ſtill the ſame mean opinion of himſelf, and obſerved the ſame ſimplicity and modeſty in his dreſs, notwithſtanding the contrary cuſtom of that age. His chief employment was to enquire into and relieve the corporal and ſpiritual neceſſities of his flock; and his revenues were the patrimony of the poor. He gave vice no quarter, maintained church diſcipline with an apoſtolic vigor, was careful that juſtice ſhould be impartially adminiſtered in his courts, abhorred the very ſhadow of bribery in his officers, and deteſted avarice, eſpecially in the clergy. For the reformation of abuſes, he publiſhed his conſtitutions in 36 canons. Amidſt a great corruption of manners and decay of diſcipline, his zeal could not fail to raiſe him adverſaries: and the monks of his chapter, and many of his clergy, were among the firſt to oppoſe him. There perhaps never was a greater lover of charity and peace than St. Edmund; yet he choſe to ſee his deareſt friends break with him rather than approve or tolerate the leaſt point which ſeemed to endanger either his own or their ſalvation. From their malice he reaped the invaluable advantage of holy patience. For their bitterneſs and injuſtice againſt him never altered the peace of his mind, or his diſpoſitions of the moſt ſincere charity and tenderneſs towards them. The more the ſaint ſuffered from the world, the greater were the conſolations he received from God, and the more eagerly he plunged his heart into the ocean of his boundleſs ſweetneſs, in heavenly contemplation and prayer. One day, when ſeveral perſons of great quality had been invited to dine with him, and dinner had been ready ſome time, St. Richard his chancellor went to call him, and found him in the chapel, raiſed a conſiderable height above the ground in prayer. The ſaint's trials grew every day heavier. King Henry III. being by his bad economy always needy, kept biſhoprics and other benefices a long time vacant, that he might appropriate the revenues to his own uſe; and when

he nominated new incumbents, he preferred his own creatures, uſually perſons no ways qualified for ſuch poſts. St. Edmund not being able to prevent an abuſe which was a ſource of infinite diſorders, and fearing to injure his own conſcience by appearing to connive at it, paſſed ſecretly into France; thus teſtifying to the whole world how much he condemned ſuch fatal enormities. He was graciouſly received by St. Lewis, all the royal family, and the city of Paris where his virtue was well known. Thence he retired to Pontigny, a Ciſtercian abbey in Champagne. In this retreat the ſaint gave himſelf up to faſting and prayer, and preached frequently in the neighbouring churches. His bad ſtate of health obliging him in compliance with the advice of phyſicians to change air, he removed to a convent of regular canons at Soiſſy, where his diſtemper encreaſed. From his tender years he had always found incredible ſweetneſs in the name of Jeſus, which he had conſtantly in his heart, and which he repeated moſt affectionately in his laſt moments. At length, after moſt devoutly receiving the laſt rites of the Church, he ſweetly ſlept in the Lord, never ſeeming to interrupt thoſe holy exerciſes, which conducted his happy ſoul to the company of the bleſſed on the 16th of November 1242. His body was conveyed to Pontigny, and there depoſited with great ſolemnity. Many miraculous cures wrought through his interceſſion proclaimed his power with God in the kingdom of his glory; and the ſaint was canonized by Innocent V. in 1246. "His body is ſtill without the leaſt ſign of corruption; the head is ſeen naked through a chryſtal glaſs; the reſt of his body is covered with his pontifical garments: the color of the fleſh is every where very white. It is placed above the high altar in a ſhrine of wood gilt over," ſays Mr Butler.

ST. MANS, B. M.

See Hunter de Viris Illuſtr. Scotiæ; King; the ancient hymn in his honor, &c.—A. D. 1104.

IN the reign of Duncan, king of Scotland, an army of ſavage pagan Norwegians under Hacon ravaged the iſles of Orkney. To ſtop the butchery of the inhabitants, Mans, the zealous biſhop, met the barbarians, and when they threatened him with death, boldly replied: "I am ready to die a thouſand times over for the cauſe of God and his flock: but in his name I command you to ſpare his people." Com-

mending his ſoul to his Redeemer through the interceſſion of the Virgin Mary, St. Palladius, and St. Servanus patron of that dioceſe, he preſented his head to the executioner. He ſuffered in the year 1104, in the iſle of Eglis, one of the Orcades, and was buried in the ſame. His tomb became famous for the reputation of miracles, and the devotion of pilgrims.

ST. ERCONWALD, B. C.

See Wharton, Hiſt. Epiſcop. Londin, p. 16, &c.

ST. ERCONWALD, or ERKENWALD, was a prince of the royal blood, ſon of Annas the holy king of the Eaſt Angles, or as ſome ſay, of a certain prince named Offa. The better to diſengage himſelf from the ties and incumbrances of the world, he forſook his own country, and retired into the kingdom of the Eaſt-Saxons, where he employed his large eſtate in founding two great monaſteries, one at Chertſey in Surrey, near the Thames, the other for nuns at Barking in Eſſex; of this latter he appointed his ſiſter Edilburga abbeſs. The former he governed himſelf with great ſanctity, till he was forced out of his dear ſolitude by king Sebba, in 675, and conſecrated biſhop of London by St. Theodorus. He much augmented the buildings and revenues of St. Paul's, and obtained for that church great privileges from the king. Bede bears witneſs that God honored St. Erconwald with a great gift of miracles, and that chips cut off from his horſe-litter cured diſtempers to his own time: and his ſanctity has been moſt renowned through all ſucceeding ages. He ſat eleven years. His tomb in the cathedral of St. Paul's was famous for frequent miracles. His body was removed from the middle of the church, by a ſolemn tranſlation, on the fourteenth of November, in 1148, and depoſited above the high altar on the eaſt wall. At the change of religion the body of St. Erconwald diſappeared in 1533. F. Jerom Porter, in his lives of the Engliſh ſaints, teſtifies that it was then buried at the upper end of the choir near the wall. No mention is made of it ſince the new fabric was erected. St. Erconwald is named in the Roman martyrology on the thirtieth of April.

St. HILDA, Virgin and Abbeſs.

See Ven. Bede, Hiſt. l. 3. c. 24, 25. l. 4. c. 23. &c.—A. D. 680.

BY deſpiſing the world for Chriſt this ſaint became greater even in the eyes of men than royalty itſelf could have made her. Hilda was daughter of Hereric, nephew to St. Edwin king of the Northumbers; and ſhe was baptiſed by St. Paulinus together with that prince, when ſhe was but fourteen years old. The grace of this ſacrament ſhe was careful to preſerve without ſpot; and the moment ſhe became a member of the kingdom of God, the obligations and happineſs of this great ſpiritual dignity took up all her thoughts and attention. The better to apply to them alone ſhe left her friends and country, and retired to Chelles in France, where her ſiſter St. Hereſwide ſerved God. Upon her death St. Aidan prevailed with Hilda to return into her own country, and ſettled her in the ſmall nunnery on the north ſide of the river Were, founded by the firſt Northumbrian nun Heiu. After living there one year ſhe was made abbeſs of a numerous monaſtery eſtabliſhed by Heiu at Heortea or Heterſlie, now Hartlepool, in the biſhopric of Durham; and ſome years after was called to found a great double monaſtery, the one of men, the other of women, at Streaneſhalch (that is, Bay of the Lighthouſe) afterwards called Preſtby from the number of prieſts that lived there, and at preſent Whitby (or White-bay) in Yorkſhire. All her monaſteries were deſtroyed by the Danes about two hundred and fifty years after her death: only this laſt was rebuilt in 1067, for Benedictin monks. St. Hilda for her ſanctity and her wiſdom in conducting ſouls to God, was moſt dear to St. Aidan and other holy prelates; and kings and princes frequently repaired to Streaneſhalch to conſult her in affairs of the greateſt difficulty and importance. The monaſtery of men at Streaneſhalch became a nurſery of holy and learned prelates; and out of it St. Boſa, St. Hedda, Oſtfor, St. John of Beverley and St. Wilfrid, were raiſed to the epiſcopal dignity. The nunnery of St. Hilda was not leſs famous; Oſwy, king of the Northumbers, was the chief benefactor or founder of this houſe. This king finding his dominions attacked by Penda, the cruel Mercian tyrant, who had already murdered five Chriſtian kings (Annas, Sigebert, Egric, Oſwald and Edwin), and perceiving himſelf too weak for human relief, implored by vows the Divine aſſiſtance, and

devoted his daughter, then lately born, to the ſervice of God, with certain portions of land for endowing monaſteries. His vows were heard; and with a ſmall army he defeated the Mercians and their allies, though thirty times as numerous; and ſlew Penda himſelf near Seacroft, a village about three miles from Leeds in Yorkſhire, in 655. Oſwy according to his promiſe gave his daughter Elfleda, ſcarce then a year old, to be conſecrated to God, under the care of St. Hilda at Heortea; by whom ſhe was removed two years after to Streaneſhach.* The king gave to this houſe twelve eſtates of land for maintaining religious perſons, each eſtate being ten families. Oſwy dying in 670, after a reign of twenty-eight years, his widow Eanflede, who was daughter to the holy king Edwin, retired to this monaſtery, and there ended her days in the exerciſes of a religious life. St. Hilda died in 680, being ſixty-ſix years old, of which ſhe had ſpent thirty-three in a monaſtic life. She was ſucceeded in the government of her monaſtery by the royal virgin Elfleda, who, after ſerving God ſixty years, went to enjoy him with her in the ſociety of the ſaints.

ST. ELIZABETH of Hungary, Widow.

See her life by James Montanus of Spire; alſo St. Bonaventure, Serm. de S. Eliz.—A. D. 1231.

ST. ELIZABETH, daughter to Alexander II. the valiant and religious king of Hungary, and his queen Gertrude, was born in Hungary in 1207. Herman, Landgrave of Thuringia and Heſſe, had a ſon born about the ſame time, and named Lewis. To him Elizabeth was promiſed in marriage; and at four years of age ſhe was ſent to the Landgrave's court, and was there brought up under the care of a virtuous lady. Elizabeth from her cradle was happily prevented with the love of God. She had no reliſh for pleaſures, and ſeemed ſcarce to know any other uſe of money than to give it to the poor. Frequently ſhe would ſteal to the chapel to pray, (ſometimes proſtrate on the ground), or if the doors were ſhut, ſhe knelt down at the threſhold and put up her petition to the throne of grace. She was very devout to her angel guardian and the ſaints, particularly St. John the Evangeliſt. She was

* The vulgar tradition, that St. Hilda by her prayers changed ſerpents into ſpiral ſtones at Streaneshalch, &c. we leave to the diſquiſitions of the curious.

educated with Agnes, ſiſter to the young Landgrave; and upon their firſt appearing together at church, they were dreſſed alike, and wore coronets ſet with jewels. At their entering the houſe of God, Sophia, the Landgrave's mother, obſerving the ſaint took off her coronet, aſked why ſhe did ſo: to which the princeſs replied, that ſhe could not bear to appear with jewels on her head where ſhe ſaw that of Jeſus crowned with thorns. Agnes and her mother who were ſtrangers to ſuch kind of ſentiments, and fond of what Elizabeth trampled under foot, conceived an averſion for the young princeſs, and ſaid a convent would be the propereſt place for her. The courtiers carried their reflections much farther, and did all in their power to bring the ſaint into contempt. Theſe taunts and trials were more ſevere and continual, as the government was now in the hands of Sophia after Herman's deceaſe, till her ſon ſhould be of age. Theſe perſecutions were to the ſaint occaſions of the greateſt ſpiritual advantages; for by them ſhe daily learned a more perfect contempt of all earthly things. The ſaint was in her fourteenth year when Lewis, the young Landgrave, returned home, after a long abſence on account of his education. Addreſs in martial exercifes, and other great accompliſhments introduced the young prince into the world with a mighty reputation: but nothing was ſo remarkable in him as a ſincere love of piety. The eminent virtue of Elizabeth gave him the higheſt eſteem for her perſon. However, he ſeldom ſaw or ſpoke to her even in public, and never in private; till the queſtion was one day put to him what his thoughts were in her regard, and he was told what rumors were ſpread in the court to her diſadvantage. He expreſſed much diſpleaſure, and ſaid, he prized her virtue above all the mountains of gold and rubies that the world could afford. Not long after he ſolemnized his marriage with her; and the ceremony was performed with extraordinary pomp and public rejoicings. The ſtream of public applauſe followed the favor of the prince; and the whole court expreſſed the moſt profound veneration for the ſaint. With her pious huſband's conſent, ſhe often roſe in the night to pray, and conſecrated great part of her time to her devotions; ſo that on Sundays and Holydays ſhe never allowed herſelf any leiſure. The reſt of her time which was not ſpent in praying and reading, ſhe devoted to works of charity, or to ſpinning or carding wool for the uſe of the poor, or of religion. The myſteries of the life and ſufferings of our Saviour were the ſubject of her moſt tender and daily meditation; and her

prayer was habitual. When ſhe ſat at table next to the Landgrave, to diſſemble her abſtinence ſhe uſed a thouſand artifices. She was a great enemy to rich apparel; though in compliance with his deſire, ſhe on certain public occaſions conformed in ſome degree to the faſhions of the court. In attending the poor and the ſick ſhe cheerfully waited on thoſe that were infected with the moſt loathſome diſeaſes. Her alms ſeemed to have no bounds; and the good Landgrave gave her full liberty in this particular. The caſtle of Marpurg, the reſidence of the Landgrave, was built on a ſteep rock, which the infirm and the weak were not able to climb. The holy Landgravine therefore built an hoſpital at the foot of the rock for their reception and entertainment. The helpleſs children, eſpecially all orphans, were provided for at her expence. The ſaint alſo founded another hoſpital, in which twenty-eight perſons were conſtantly relieved: ſhe fed nine hundred daily at her own gate, beſides an incredible number in different parts of the Landgravate. But her charity was tempered with diſcretion; and inſtead of encouraging in idleneſs ſuch as were able to work, ſhe employed them in a way ſuitable to their ſtrength and capacity. Her huſband not only approved of all ſhe did, but was himſelf an imitator of her charity, devotion and other virtues; inſomuch that he is deſervedly ſtyled by hiſtorians the Pious Landgrave. He had by her three children, Herman, Sophia, who was afterwards married to the duke of Brabant, and Gertrude who became a nun. Purely upon motives of religion the Landgrave took the croſs to accompany the emperor Frederic Barbaroſſa in the holy war to Paleſtine. The ſeparation of this pious and loving couple was a great trial; though moderated by the heroic ſpirit of religion with which both were animated. The Landgrave joined the emperor in the kingdom of Naples; but as he was going to embark, fell ill of a malignant fever at Otranto, and having received the laſt ſacraments at the hands of the patriarch of Jeruſalem, expired in great ſentiments of piety, on the eleventh of September, 1227. Elizabeth, who at his departure had put on the dreſs of a widow, upon hearing this melancholy news wept bitterly, and ſaid: "If my huſband be dead, I promiſe to die henceforth to myſelf, and to the world with all its vanities." God himſelf was pleaſed to complete this her ſacrifice by a train of other afflictions into which ſhe fell. Henry, younger brother to the late Landgrave, under pretence that the infant Herman was unfit for the government,

by the help of ſome powerful factious men got poſſeſſion of the principality, and turned Elizabeth out of doors, without furniture, proviſions or neceſſaries for the ſupport of nature; and all were forbidden to let her any lodgings. The princeſs bore this unjuſt treatment with a patience far tranſcending the power of nature, rejoicing in her heart to ſee herſelf ill-treated. She went with her maids to a common inn, or, as others ſay, to a poor woman's cottage, where ſhe remained till midnight; when the bell ringing to matins at the church of the Franciſcan friars, ſhe went thither, and deſired the good fathers to ſing a ſolemn *Te Deum*, to give God thanks for his mercies to her in viſiting her with afflictions. No one daring to afford her lodgings, ſhe ſtaid all the next day in the church of the friars, and at evening had the additional affliction to ſee her three children, whom their barbarous uncle had ſent out of the caſtle, coming down the hill. She received them with undaunted fortitude; but wept to ſee the innocent babes ſo inſenſible of their condition as to ſmile upon her, rejoicing that they had recovered their mother. At length a prieſt received her into his ſmall houſe, where ſhe had but one poor chamber for herſelf, her maids and children. Soon however, was ſhe forced thence, and obliged to return to the inn or little cottage. Thus the ſaint, who had entertained thouſands of poor, could find no entertainment or harbour for herſelf; and ſhe who had been a mother to ſo many infants of others, was glad to beg an alms for her own, and to beg it from her enemies. But God failed not to comfort her in her diſtreſs; and ſhe addreſſed herſelf to him in raptures of love. From her aunt, the abbeſs of Kitzingen in the dioceſe of Wurtzburg, and her uncle biſhop of Bamberg, ſhe met with a compaſſionate and cordial reception when they heard of her misfortunes. While ſhe reſided in a commodious houſe provided for her near her uncle's palace, the bones of her late huſband, which had been taken up at Otranto, were brought in a rich cheſt into Germany. The hearſe was attended by many princes and dukes, counts and barons. The corpſe remained ſeveral days at Bamberg, during which the funeral rites were continued with the utmoſt ſolemnity; and it was conducted with great ſtate into Thuringia. The princeſs entreated the nobility that attended the funeral pomp, to uſe their intereſt with her brother-in-law to do her juſtice. This they readily undertook to do; and Henry was ſo intimidated, that he promiſed to reſtore Elizabeth to her dower and all the rights of her widowhood, and even to put the government of

the dominions into her hands. This laſt offer ſhe voluntarily choſe to renounce, provided it was reſerved for her ſon. Hereupon ſhe was conducted back to the caſtle, out of which ſhe had been expelled. Yet her perſecutions were often renewed till her death. The laſt three years of her life ſhe ſpent at Marpurg, in the moſt fervent practices of devotion, charity and penance. Spiritual and corporal works of mercy occupied her even to her laſt moments. The ſaint foretold her approaching diſſolution to her confeſſor four days before ſhe fell ill, and by her laſt will made Chriſt her heir in his poor. The day of her happy death was the nineteenth of November, in 1231. Many ſick perſons were reſtored to health at her tomb; and Pope Gregory IX. after a long and mature diſcuſſion, performed the ceremony of her canonization in 1235.

ST. EDMUND, King and Martyr.

See his Life by Abbo of Fleury: See alſo Aſſerius, Annales Britan. (inter Scriptor. Angl. per Gale.) p. 159, 160, 161, *&c.—A. D.* 870.

OFFA, king of the Eaſt Angles, being deſirous to end his days in penance and devotion at Rome, in 855 reſigned his crown to St. Edmund, at that time only fifteen years of age, but a moſt virtuous prince, and deſcended from the old Engliſh Saxon kings of this iſle. The peace and happineſs of his people were his whole concern. This he endeavoured to eſtabliſh by an impartial adminiſtration of juſtice, and excellent regulations in his dominions. He was the father of the poor, the protector of widows and orphans, and the ſupport of the weak. Religion and piety were the moſt diſtinguiſhing part of his character. Monks and devout perſons uſed to know the pſalter by heart, that they might recite the pſalms at work, in travelling, and on every other occaſion. In order to learn it St. Edmund lived in retirement a whole year in his royal tower at Hunſtanton, which he had built for a country ſolitude. This place is now a village in Norfolk. The holy king had reigned fifteen years when the Danes began to infeſt his dominions. Hinguar and Hubba, two brothers, the moſt barbarous of all the Daniſh plunderers, landing in England, wintered among the Eaſt-Angles; then, having made a truce

with that nation, they in ſummer ſailed to the North and landing at the mouth of the Tweed, laid waſte with fire and ſword Northumberland, and afterwards Mercia, directing their march through Lincolnſhire, Northamptonſhire and Cambridgeſhire. Out of luſt of rage and cruelty, and the moſt implacable averſion to the Chriſtian name, they every where deſtroyed the churches and monaſteries; and as it were in barbarous ſport maſſacred all prieſts and religious perſons whom they met with. In their march, among other monaſteries, thoſe of Bardney, Croyland and Peterborough, Ely and Huntingdon, were levelled with the ground, and the religious inhabitants murdered. The barbarians reeking with blood, poured down upon St. Edmund's dominions, burnt Thetford, the firſt town they came to, and deſtroyed all before them. The people relying upon the faith of treaties thought themſelves ſecure, and were unprepared. However the good king raiſed what forces he could, met the infidels, or at leaſt a part of their army, near Thetford, and diſcomfited them. But ſeeing them ſoon after reinforced with freſh numbers, againſt which his ſmall body was not able to make any ſtand, and being unwilling to ſacrifice the lives of his ſoldiers in vain, and grieving for the eternal loſs of the ſouls of his enemies who would be ſlain in a fruitleſs engagement, he diſbanded his troops, and retired himſelf towards his caſtle of Framlingham in Suffolk. The barbarians had ſent him propoſals, which were inconſiſtent both with religion and with the juſtice which he owed to his people. Theſe the ſaint rejected, being reſolved rather to die a victim of his faith and duty to God, than to do any thing againſt his conſcience and religion. In his flight he was overtaken and ſurrounded by the infidels at Hoxon upon the Waveney. He concealed himſelf for ſome ſhort time; but being diſcovered was bound with heavy chains, and conducted to the general's tent. Terms were again offered him, equally prejudicial to religion and to his people; which the holy king refuſed. Hinguar cauſed him to be cruelly beaten with cudgels, then to be tied to a tree, and torn a long time together with whips. All this he bore with invincible meekneſs and patience, never ceaſing to call upon the name of Jeſus. The infidels were the more incenſed; and as he ſtood bound to the tree they made him a mark wantonly to ſhoot at till his body was covered with arrows. The cruel Hinguar at length commanded his head to be ſtruck off. Thus the ſaint finiſhed his martyrdom on the 20th of November, in 870. The place was then called Henglesdun, now Hoxon.

A priory of monks was afterwards built there, which bore the name of the martyr. The ſaint's head was carried by the infidels into a wood, and thrown into a brake of buſhes; but was recovered, and depoſited with the body at Hoxon. Theſe ſacred remains were very ſoon after conveyed to Bedrickſworth, ſince called St. Edmundſbury, becauſe this place was the ſaint's private patrimony. A church of timber was erected over the place where he was interred, which ſtood till king Canutus built there, in 1020, a new moſt magnificent church and abbey in honor of the holy martyr. St. Edmund was conſidered by ſucceeding Engliſh kings as their ſpecial patron, and as an accompliſhed model of all royal virtues. The feaſt of St. Edmund was ranked among the holidays of precept in this kingdom by the national council of Oxford, in 1222.

ST. BARLAAM, Martyr.

See St. Baſil, T. 2. p. 138. St. Chryſoſtom T. 2. p. 681, &c.

AN obſcure country life which this ſaint had led from his childhood in a village near Antioch, in manual labor, which he ſanctified by a heroic ſpirit and practice of Chriſtian piety, prepared him for the crown of martyrdom. Though he was a ſtranger to every other language but his mother-tongue, and to all learning except that of the maxims of the goſpel, he was an overmatch for the pride and tyranny of the maſters of the world. He was detained a long time in the dungeons at Antioch before he was brought to his trial. When called to the bar, the judge laughed at his ruſtic language and mein; but could not help admiring exceedingly his greatneſs of ſoul, his virtue and his meek conſtancy, which even gathered ſtrength by his long impriſonment. He was cruelly ſcourged; but no ſigh, no word of complaint was extorted from him. He was then hoiſted on the rack, and his bones in many parts diſlocated. Amidſt theſe torments ſuch was the joy which ſparkled in his countenance, that one would have judged he had been ſeated at ſome delicious banquet, or on a throne. The prefect threatened him with death, and cauſed ſwords and axes freſh ſtained with the blood of martyrs to be diſplayed before him: but Barlaam beheld them without being daunted, and without words his meek and compoſed countenance ſpoke a language which diſconcerted the perſecutors. He was therefore remanded to priſon; and the judge, aſhamed to ſee himſelf vanquiſhed by an illiterate peaſant,

ſtudied to invent ſome new torment to ſhake his conſtancy. At length he flattered himſelf that he had found out a method, by which the martyr ſhould be compelled, in ſpite of all his reſolution, to offer ſacrifice. Barlaam was brought out of priſon; and an altar with burning coals upon it being made ready for ſacrifice, the martyr's hand was forcibly held over the flames, and incenſe with live coals was laid upon it, that if he ſhook the coals off his hand he might be ſaid to offer ſacrifice by throwing the incenſe into the fire upon the altar. The ſaint, fearing the ſcandal and very ſhadow of the crime, though by throwing off the fire to ſave his hand he could not be reaſonably eſteemed to offer ſacrifice, kept his hand ſteady whilſt the coals burnt quite through it, and ſo with the incenſe dropped upon the altar. At ſuch an inſtance of fortitude the ſcoffs of the heathens were converted into admiration. God, ſoon after this victory, called his ſoldier to himſelf to crown him with glory. This happened during the courſe of the perſecution firſt raiſed by Diocleſian.

ST. CECILY, Virgin and Martyr.

A. D. 230.

THE name of St. Cecily has always been very illuſtrious in the Church, and ever ſince the primitive ages is mentioned with diſtinction in the canon of the maſs, and in the ſacramentaries and eccleſiaſtical calendars. Her ſpouſe Valerian, Tiburtius, and Maximus an officer, who were her companions in martyrdom, are alſo mentioned in the ſame authentic and venerable writings. St. Cecily was a native of Rome, of a good family, and educated in the principles and perfect practice of the Chriſtian religion. She was compelled by her parents againſt her will to marry a nobleman named Valerian. Him ſhe converted to the faith, and obtained his conſent to live in perpetual continency. Soon after ſhe alſo converted his brother Tiburtius. The men firſt ſuffered martyrdom, being beheaded for the faith. St. Cecily finiſhed her glorious triumph ſome days after them. Their acts which are of very ſmall authority, make them cotemporary with pope Urban I. and conſequently place their martyrdom about the year 230, under Alexander Severus; for though that emperor was very favorable to the Chriſtians, in popular commotions, or by the tyranny of governors, ſeveral martyrs ſuffered in his reign. Others, however, place the triumph of theſe martyrs under

Marcus Aurelius, between the years 176 and 180. Their bodies were depoſited in the cemetery of Calixtus, part of which was on this account called St. Cecily's cemetery. Mention is made of an ancient church of St. Cecily in Rome in the fifth century, in which pope Symmachus held a council in the year 500. This church being fallen to decay, pope Paſchal I. began to rebuild it; but was in ſome ſolicitude about the recovery of the ſaint's relics; for it was thought that the Lombards had taken them away when they beſieged Rome under king Aſtulphus, in 755. One Sunday as this pope was aſſiſting at matins, he fell into a ſlumber, in which he was advertiſed by St. Cecily herſelf, that the Lombards had in vain ſought for her body, and that he ſhould find it: he accordingly diſcovered it in the cemetery called by her name, clothed in a robe of gold tiſſue, with linen cloths at her feet, dipped in her blood. With her body was found that of Valerian her huſband; and the pope cauſed them to be tranſlated to her church in the city; as alſo the bodies of Tiburtius and Maximus, martyrs, and of the popes Urban and Lucius, which lay in the adjoining cemetery of Prætextatus, on the ſame Appian road. This tranſlation was made in 821. Pope Paſchal adorned the church with great magnificence, and gave to it ſilver plate to the amount of about 900l. and a great many pieces of rich ſtuffs for veils, and ſuch kinds of ornaments; in one of which was repreſented an angel crowning SS. Cecily, Valerian and Tiburtius. This church gives title to a cardinal prieſt, and is called St. Cecily's beyond the Tiber, to diſtinguiſh it from two other churches in Rome, which bear the name of this ſaint.

St. Cecily, from her aſſiduity in ſinging the Divine praiſes (in which, according to her acts, ſhe often joined inſtrumental muſic with vocal) is regarded as patroneſs of church muſic. The pſalms and many ſacred canticles in ſeveral other parts of the holy ſcripture, and the univerſal practice both of the ancient Jewiſh, and of the Chriſtian Church recommend the religious cuſtom of employing a decent and grave muſic in ſounding forth the Divine praiſes. By ſuch muſic we expreſs the ſpiritual joy of our hearts in this heavenly function, and excite ourſelves therein to holy jubilation and devotion. St. Chryſoſtom elegantly extols the good effects of ſacred muſic, and ſhews how ſtrongly the fire of Divine love is kindled in the ſoul by devout pſalmody. St. Auguſtin teaches, that it is uſeful in piouſly moving the mind, and kindling the affections of Divine love; and he mentions, that when he was but lately

converted to God, he was moved by the ſacred ſinging at church to ſhed abundance of ſweet tears. As to muſic, as an amuſement, too much time muſt never be given to it. Soft and effeminate muſic muſt always be ſhunned with abhorrence, as the corrupter of the heart and the poiſon of virtue.

ST. ACCA, B. C.

See Bede, l. 5. c. 21. & Anglia Sacra. vol. 1. p. 697.—A. D. 740.

ST. ACCA, as we learn from his intimate friend St. Bede, was brought up from a child among the clergy of the holy prelate Boſa, biſhop of York; and afterwards was a diſciple of the great St. Wilfrid, whom he ſucceeded in the biſhopric of Hagulſtad or Hexham, in 709. The venerable hiſtorian adds, that he was a man moſt learned in the ſcriptures, moſt pure in the confeſſion of the Catholic faith, moſt ſkilful in the rules of eccleſiaſtical diſcipline, moſt ſtrenuous and induſtrious in all good, and a doer of great things both before God and man: that he improved very much the buildings and ornaments of his cathedral, and furniſhed it from all parts with relics of the apoſtles and martyrs, in whoſe honor he placed there divers altars, divided from each other by arches or galleries: that he alſo collected the hiſtories of their martyrdom, together with other eccleſiaſtical volumes, furniſhed his church with a large and noble library, and diligently provided ſacred veſſels, lights and other ſuch things as were for the beauty of the houſe of God. St. Acca held the ſee of Hexham about twenty-four years; and having prepared himſelf in retirement for his journey to eternity, he paſſed to a better life on the 20th of November, in 740, and was buried in his church of Hexham.

ST. COLUMBAN, Abbot, C.

See his excellent life by Jonas of Luxeu, in 650; alſo Ceillier, T. 17. p. 462, &c.—A. D. 615.

ST. COLUMBAN, or Colum, was a native of Leinſter, one of the four principal provinces of Ireland, and was born about the middle of the ſixth century. The monaſtic inſtitute received at that time the greateſt luſtre in that country, from

the eminent ſanctity and great learning of thoſe who profeſſed it, who rendered it an *Iſland of ſaints*, and the mart of ſacred literature. It abounded in monaſteries which were ſo many great ſchools of ſacred learning, and in which many fervent perſons, by a ſpecial call of God, led an abſtracted life, devoted to retirement, contemplation and the practice of penance, ſequeſtered not only from the diſtraction of ſecular buſineſs, but alſo from ordinary converſation with the world, that they might more freely converſe with God and his heavenly ſpirits. Yet they tilled the ground with their own hands, and followed other manual labor, which did not interrupt their prayer and heavenly contemplation. St. Columban, after having learned the firſt elements of the ſciences under St. Sinellus at Cluain-Inys, took the religious habit at Benchor, a moſt numerous and moſt celebrated monaſtery, in the county of Down, founded by St. Comgal. In this monaſtery the ſaint lived ſeveral years, and made great progreſs in the ſacred ſciences. To diſengage himſelf more perfectly from all earthly ties, he reſolved, like Abraham, to leave his native country. St. Comgal, to whom he communicated his deſign, ſatisfied that the deſire of Columban was an inſpiration of God for the advancement of his honor, gave his conſent; and the ſaint with twelve fervent companions paſſed into Britain, and thence into Gaul, where he arrived about the year 585. Here among other famous monaſteries he founded that of Luxen, which ſubſiſted in France down to the revolution. The rule of St. Columban is much admired for the wonderful ſpirit of charity and penance which it breathes. This rule of St. Columban was obſerved in many great monaſteries, and is ſtill followed in ſome jointly with that of St. Bennet. The monks of St. Columban in the beginning lived on herbs and the bark of trees; and were ſometimes reduced to extreme neceſſity, and relieved by providence in a miraculous manner. It was the ſaint's cuſtom to paſs ſome time before all great feſtivals in a cloſer ſolitude; for which purpoſe he retired to a ſecret cavern ſome miles from his monaſtery. St. Columban's zeal in reproving ſcandalous vices having provoked againſt him the voluptuous king Theodoric, he was obliged to leave his dominions; and after many pious adventures, which he ſucceſsfully undertook for the converſion of infidels and ſinners, he travelled into Italy, and there laid the foundations of the celebrated monaſtery of Bobio, in a deſert midſt the Apennine mountains. He alſo built an oratory in

honor of the Bleſſed Virgin, near which he lived himſelf in a cave in ſtrict faſting and retirement all Lent, and at ſeveral other ſeaſons of the year; at which times he viſited his monaſtery only on Sundays and feſtivals. St. Columban lived to govern his new monaſtery of Bobio only about a year, and died on the 21ſt of November, 615. He is honored in many churches of France, Italy, and other countries; was famous for miracles and prophecy, and is named in the Roman martyrology.

ST. CATHARINE, V. M.

See Jos. Aſſemani in Calend. Univ. ad Nov. 24. T. 5. p. 375.

ST. CATHARINE glorified God by an illuſtrious confeſſion of the faith at Alexandria, under Maximinus II. Her acts are ſo much adulterated, that little ſtreſs can be laid on them. The emperor Baſil, in his Greek Menology, relates with them, that this ſaint, who was of high birth and an excellent ſcholar, confuted a company of the ableſt heathen philoſophers whom Maximinus had commanded to enter into a diſputation with her, and that they were converted by her to the faith, and were all burnt in one fire, for confeſſing the name of Chriſt. He adds, that Catharine was at length beheaded. She is ſaid firſt to have been put upon an engine compoſed of four wheels joined together, and ſtuck with ſharp-pointed ſpikes, that when the wheels were moved, her body might be torn in pieces. The acts add, that at the firſt ſtirring of the terrible engine, the cords with which the martyr was tied were broken aſunder by the inviſible hand of an angel, and that the engine falling to pieces, ſhe was delivered from that death. Hence the name of St. Catharine's wheel. The learned Joſeph Aſſemani thinks from a paſſage in Euſebius's church hiſtory, l. 8, c. 14, p. 400, that St. Catharine did not ſuffer death, but was only ſtripped of all her eſtates and goods, and ſent into baniſhment, after having vanquiſhed all the tyrant's attempts and threats to ſhake her reſolution. From this ſaint's uncommon learning, the extraordinary ſpirit of piety by which ſhe ſanctified it, and the excellent uſe ſhe made of it, ſhe is the patroneſs and model of Chriſtian philoſophers. Generally indeed, the more ſublime theological ſtudies ſuit not thoſe who are excluded from the offices of teaching, though women upon whom the domeſtic inſtruction of children in their infancy mainly depends, ought to be well

inſtructed in the motives of religion, the articles of faith and all the practical duties and maxims of piety. Then hiſtory, geography, and ſome attention to works of genius and ſpirit, may be joined with ſuitable arts and other accompliſhments of their ſex and condition, provided they be referred to religion, and provided books of piety and exerciſes of devotion always have the firſt place both in their hearts and in their time.

ST. DANIEL, B. C.

See Uſher's Antiquities, c. 14. *p.* 274; *Brown Willis on Cathedrals, &c.—A. D.* 545.

THE great veneration which the Britiſh churches teſtified for this holy prelate, gives us a high idea of his ſanctity. He flouriſhed in the former part of the ſixth century, and in 516 founded a college or monaſtery near the arm of the ſea that divides Angleſea from Wales, where a city was ſoon after built by king Mailgo, the ſame who took upon him to defray the charges of St. David's burial. The place was called from this monaſtery Benchor, or Bangor, (i. e. *Bleſſed choir*, from the *Latin*, *Benedictus chorus*.) St. Daniel was ordained by St. Dubricius the firſt biſhop of this place, was preſent at the ſynod of Brevi, died in 545, and was buried in the iſle of Berdſey. The cathedral is dedicated to God in the name of St. Daniel.

ST. DIONYSIUS, Archbiſhop of Alexandria, C.

See Euſebius, Hiſt. l. 6 & 7. *St. Jerom in Catal, &c.—A. D.* 265.

ST. Baſil and other Greeks uſually honor this holy prelate with the epithet of The Great; and he is called by St. Athanaſius The Doctor of the Catholic Church. His parents were rich and of high rank in the world, natives of Arabia Felix. Alexandria, which ſeems to have been the place of his education, was then the centre of the ſciences; and Dionyſius, while yet a heathen, ran through the whole circle of profane learning, and profeſſed oratory. Falling at length upon the epiſtles of St. Paul, he found in them charms which he had not met with in the writings of the philoſophers; and opening his heart to the truth, he renounced the errors of

idolatry. He tells us, that he was converted to the faith by a viſion and a voice which ſpoke to him, and by diligent reading and an impartial examination. At the ſame time that his underſtanding was opened to the heavenly light, he turned his heart ſo perfectly to God, that he trampled under foot all the glory of the world, and the applauſe which his merit, his high birth, ſenatorial dignity and public employments, drew upon him. He became an humble ſcholar in the catechetical ſchool of Origen, and made ſuch progreſs, that he was ordained prieſt; and when Heraclas was made biſhop, the care of that great ſchool was committed to him, in 221. Upon the death of that prelate, which happened in 247, St. Dionyſius was choſen archbiſhop. Soon after his promotion, the populace, ſtirred up by a certain heathen falſe prophet at Alexandria, raiſed a tumultuary perſecution in which St. Apollonia, St. Quinta and many others ſuffered martyrdom. When Decius had murdered his maſter Philip (who appears to have been a Chriſtian,) and uſurped the empire in 249, his violent perſecution put arms into the hands of the enraged enemies of the Chriſtian name. Perſons of all ages, ranks and profeſſions were put to the moſt exquiſite tortures: multitudes fled into the mountains and woods, where many periſhed by hunger, cold, wild beaſts or thieves; and ſeveral falling into the hands of the Saracens were reduced to a ſtate of ſlavery worſe than death itſelf. But the moſt dreadful affliction to the holy biſhop was the apoſtaſy of ſeveral who in this terrible time of trial denied their faith. The ſcandal indeed was in ſome meaſure repaired by the invincible conſtancy wherewith others of both ſexes, and of every age and condition, maintained their faith under the ſharpeſt torments and moſt cruel deaths; and by the wonderful converſion of ſeveral infidels; for ſome who ſcoffed and inſulted the martyrs, were ſo powerfully ſtruck with the example of their meekneſs and courage under their ſufferings, that they ſuddenly declared themſelves Chriſtians, and ready to undergo all extremities for that profeſſion. Two did this in the judge's preſence with ſuch undaunted reſolution, that he was ſtrangely diſconcerted and ſeized with trembling: while they went out of the court rejoicing to give ſo glorious a teſtimony to Jeſus Chriſt. See St. Dionyſ. ep. ad Fab. Antioch. ap. Euſ. l. 6. c. 41, 42.

When Decius's ſanguinary edict had reached Alexandria in the beginning of the year 250, Dionyſius was very active in arming and preparing the ſoldiers of Chriſt for the combat. Sabinus, the prefect of Egypt, diſpatched a guard in queſt of

him. But he escaped by lying four days concealed in his house: he then left it by a divine admonition, as he himself assures us, with a view of seeking a safe retreat; but with several persons who accompanied him, fell into the hands of the persecutors, and was conducted to a small town about three leagues from Alexandria. A considerable body of peasants rising in defence of their bishop, the guards were alarmed and fled. The bishop who was every moment waiting for death, was carried off by main force, and set at liberty. Attended by Peter, Caius, Paul and Faustus, he made his way to a desert in the province of Marmarica, in Libya; where he lay concealed with Peter and Caius, both priests, till the end of the persecution in the middle of the year 251; but during that interval, he often sent priests with directions and letters for the comfort of his flock, especially of those who suffered for the faith. The saint was returned to Alexandria, when he was informed of the schism raised by Novatian against pope Cornelius. The antipope sent him notice of his election in form. St. Dionysius in his answer said to him: "You ought rather to have suffered all things than to have caused a schism in the Church. To die in defence of its unity would have been as glorious as to lay down one's life rather than to sacrifice to idols; and in my opinion more glorious; because here the safety of the whole Church is consulted .... If you bring your brethren to union, this will overbalance your fault, which will be forgot; and you yourself will receive commendation. If you cannot gain others, at least save your own soul." The holy doctor wrote thrice to the clergy, and to those confessors who supported the schism at Rome, and had the satisfaction of seeing them abandon it before the end of the year. To oppose the heresy of Novatian, who denied in the Church the power of remitting certain sins, he ordered the communion to be refused to no one that asked it, at the hour of death. He wrote several letters to Fabian, bishop of Antioch, who seemed to favor the rigorism of Novatian towards such as had fallen during the persecution. In one of these he relates, that an old man called Serapion who had thus fallen, and had therefore been refused the communion and detained among the penitents, in his last sickness lay senseless and speechless three days: then, coming to himself, he cried out: "Why am I detained here? I beg to be delivered." He sent his little grandson to the priest; who being sick and not able to come sent the Holy Eucharist by the child, directing him to moisten it and give it to his grandfather; for, during the pri-

mitive perſecutions, the Bleſſed Sacrament was allowed to be ſo carried and received in private communion. When the child entered the room, Serapion cried out: "The prieſt cannot come: do as he ordered you, and diſmiſs me immediately." The old man gently expired as ſoon as he had ſwallowed it. St. Dionyſius obſerves, that his life was miraculouſly preſerved that he might receive the holy communion. In 250 a peſtilence began to rage, and made great havoc for ſeveral years. By St. Dionyſius's exhortations many in Egypt died martyrs of charity on that occaſion.

When pope Stephen threatened to excommunicate the Africans for rebaptiſing *all* heretics, St Dionyſius prevailed with him by letters to ſuſpend the execution; though St. Jerom was miſinformed when he attributed that error to Dionyſius himſelf, as St. Baſil teſtifies, ep. can. 1. The perſecution being renewed by Valerian in 257, Emilian, prefect of Egypt, cauſed St. Dionyſius, with Maximus a prieſt, Fauſtus, Euſebius and Queremon, deacons, and one Marcellus, a Roman, to be apprehended, and preſſed them to ſacrifice to the gods. St. Dionyſius replied: "All men adore not the ſame deities. For our part, we adore one only God the Creator of all things, who hath beſtowed the empire on Valerian and Gallien. We offer up prayers to Him without ceaſing, for the peace and proſperity of their reign." The governor attempted in vain to perſuade them to adore the Roman deities with their own God: and at length ſent them into baniſhment to Kephro in Lybia. He likewiſe forbad the Chriſtians to hold aſſemblies, or to go to the places called cemeteries; that is, the tombs of martyrs. St. Dionyſius converted the pagan ſavages of the country to which he was ſent; but by an order of the prefect the ſaint and his companions were afterwards removed to Collouthion in the neighbourhood of Alexandria. In this place he often had an opportunity of ſending meſſages and directions to his flock, and of frequently hearing from them. His exile continued two years; and during it he wrote two paſchal letters. The captivity of Valerian in 260, and the enſuing peace which the Church enjoyed under Gallien, reſtored St. Dionyſius to his people. But the region of this lower world is ſtormy; and one wave perpetually ſucceeds another. The prefect Emilian aſſumed at Alexandria the imperial dignity; and his revolt filled the city and country with the calamities of a civil war; till he was defeated and put to death. Another ſedition ſoon enſued in that populous city, occaſioned by an inſult offered by the military to a ſervant of

one of the civil magiſtrates. The whole town ran to arms; the ſtreets were filled with dead bodies, and the waters ran with blood. The peaceable demeanour of the Chriſtians could not ſcreen them from violences, as St. Dionyſius complains; and for a long time a perſon could neither keep at home nor ſtir out of doors without danger. The peſtilence ſtill raged; and while the Chriſtians attended the ſick with inexpreſſible pains and charity, the heathens threw the putrid carcaſes on the high ways, and often put their dying friends out of doors, and left them to periſh in the ſtreets. The hereſies which at that time diſturbed the Church, alſo exerciſed the zeal of our holy paſtor. He condemned the hereſiarch Sabellius, who denied the real diſtinction of the three Divine Perſons, in a council at Alexandria in 261. He had before given information of the blaſphemies of Sabellius to Sixtus II. biſhop of Rome.

The loſs of St. Dionyſius's works is much regretted: only a few fragments of them, quoted by others, and his canonical epiſtle to Baſilides, have reached us. This epiſtle has a place among the canons of the Church. In it he ſpeaks of the faſt of Lent, alſo of the faſts of ſuperpoſition then obſerved in the laſt week of Lent; and ſays, that ſome faſted the whole ſix days before Eaſter without taking any nouriſhment; others five, three, two, or one day, according to their ſtrength and devotion; for it was not a matter of precept as to the ſuperpoſition of ſeveral days. He inculcates that great purity both of mind and body is required in all who receive the *body* and *blood* of our Lord. See ep. Canon. S. Dion. apud Beveregium. St. Dionyſius a little before his death, defended the divinity of Jeſus Chriſt againſt Paul of Samoſata, biſhop of Antioch. Being invited to the ſynod held at Antioch againſt this heretic in 264, and not being able perſonally to attend by reaſon of his old age and infirmities, he wrote ſeveral letters to the church of Antioch, wherein he refuted the hereſiarch's errors. Towards the end of the year 265, this holy prelate died at Alexandria, after he had governed that church with great wiſdom and ſanctity about ſeventeen years. "His memory," ſays St. Epiphanius, "was preſerved at Alexandria by a church dedicated in his honor, but much more by his incomparable virtues and excellent writings." St. Dionyſius of Alexandria is mentioned in the Roman martyrology on the 17th of November. He is not to be confounded with St. Dionyſius of Rome, who ſucceeded Sixtus II. in 259; to whom St. Dionyſius of Alexandria ſent an account of his faith with regard to the Divinity

of the Son of God, in a treatiſe entitled his *Apology to Dionyſius, biſhop of Rome.* For ſome had taken offence at certain expreſſions in his treatiſe againſt Sabellius. Of this holy pope St. Dionyſius of Alexandria ſays, that he was a man of wonderful learning.

ST. GREGORY THAUMATURGUS, B. C.

From his life by St. Gregory of Nyſſa; Euſebius, l. 6. c. 23; the Saint's Oration to Origen, &c.—A. D. 270.

THEODORUS, afterwards called Gregory, and from his extraordinary miracles ſurnamed Thaumaturgus, or Worker of Wonders, was born at Neocæſarea, in Pontus, of parents eminent for their rank and fortune, but engaged in the ſuperſtitions of idolatry. At fourteen years of age he loſt his father, and from that time began to diſcover the vanity of the heatheniſh religion, as his reaſon grew more quick and manly, and was improved by education. Going with his brother Athenodorus, (who was afterwards a biſhop, and ſuffered much for the faith of Jeſus Chriſt,) to Cæſarea in Paleſtine, he there fell in with the famous Origen, about the year 231. That great man opened a ſchool at Cæſarea with extraordinary reputation, and at the firſt interview with the two brothers diſcovered in them an admirable capacity for learning, and excellent diſpoſitions to virtue, which encouraged him to inſpire them with a love of truth, and an eager deſire of attaining the ſovereign, or chief good of man. Such was their ardor in the purſuit of this ſublime knowledge, that they ſoon forgot their own country, their friends and all their former views and deſigns. In the mean time the perſecution broke out in the Eaſt under Maximian; which obliged Origen to leave Cæſarea in 235, and lie concealed during that and the two following years. St. Gregory went to continue his ſtudies at Alexandria. But as ſoon as the perſecution was over, he returned to Cæſarea, and finiſhed his ſtudies under Origen. It is uncertain whether he received baptiſm in this latter city or at Alexandria. Before he took leave of Origen, to teſtify his gratitude, he thanked him publicly by a moſt elegant oration, which he made before him in a numerous auditory. In it he returns thanks to God, who had given him ſuch a maſter; and to his guardian angel, for having conducted him to this ſchool; and he gives a wonderful character of Origen, both as a prodigy of learning, and a model of Chriſtian perfection.

In this diſcourſe he clearly teaches Original Sin, and the Divinity of God the Son, N. 34 & 35, p. 23. & Bengelii, Not. in n. 37. p. 153, &c. and in the cloſe prays his guardian angel may conduct him in his way.

At his return to Neocæſarea, the wiſe and the great importuned him to aſpire to poſts of honor and authority, and to diſplay his abilities among them. But relinquiſhing all that he poſſeſſed in the world, he retired to a ſolitary place in the country, there to converſe ſolely with God and his own ſoul. Phedimus, archbiſhop of Amaſea, in Pontus, caſt his eye upon him to raiſe him to the epiſcopal dignity, judging that his great parts and piety more than made up for his want of age. The ſaint hearing of this ſhifted his quarters, and no ſooner was ſought for in one deſert than he fled to another. However he at length compounded, on condition that a delay ſhould be allowed him to prepare himſelf for that ſacred character; after which he received the epiſcopal conſecration. About the ſame time he was favored with an extraordinary viſion, which St. Gregory of Nyſſa relates as follows: "One night, while St. Gregory was taken up in a profound meditation on the myſteries of our holy faith, a venerable old man appeared to him, and ſaid he was ſent by God to teach him the truth of the holy faith. A woman who ſeemed above the condition of what is human ſtood by, and calling the other by his name (John the Evangeliſt) bad him diſcover to the young man the myſtery of the true religion. He anſwered, that ſeeing it was the deſire of the Mother of our Lord, he was ready to do it. He then delivered the doctrine by word of mouth, which Gregory committed to writing; and the viſion immediately diſappeared." St. Gregory made this creed the rule of his preaching, and left the ſame a legacy to his church; by following which it has to this day, ſays St. Gregory of Nyſſa, remained free from all hereſy; namely, of the Arians and Semi-arians: for this creed clearly explains the doctrine of the Holy Trinity. St. Gregory of Nyſſa alſo teſtifies, that in his time the original copy was preſerved in the archives of the church of Neocæſarea: it is quoted by St. Gregory Nazianzen, Rufinus, &c.

The city of Neocæſarea was rich, large and populous; but ſo deeply buried in vice, and ſo miſerably addicted to ſuperſtition and idolatry, that it ſeemed to be the place where Satan had fixed his ſeat; and Chriſtianity as yet had ſcarce been able to approach its neighbourhood, though it was in a flou-

riſhing condition in many parts of Pontus. St. Gregory, animated with zeal and charity, applied himſelf vigorouſly to his charge; and God was pleaſed to confer upon him an extraordinary power of working miracles; of ſome of which St. Gregory of Nyſſa gives us the following account. "As the ſaint was returning from the city to the wilderneſs, a violent rain obliged him to take ſhelter in a heatheniſh temple, the moſt famous in the country on account of oracles and divinations delivered there. At his entrance he made *the ſign of the croſs* ſeveral times to purify the air, and then ſpent the night there with his companion in prayer, according to cuſtom. The next morning he purſued his journey; and the idolatrous prieſt performed his uſual ſuperſtitions in the temple: but the devils declared they could ſtay there no longer, being forced away by the man who had there paſſed the laſt night. The prieſt haſtened after the ſaint, threatening to carry his complaints to the magiſtrates and to the emperor. Gregory without the leaſt emotion told him, that with the help of God he could drive away, or recal the devils when he pleaſed; and at his requeſt the ſaint delivered to him a ſcrip of paper in which he had written: "Gregory to Satan: Enter." This being laid upon the altar, and the uſual oblation made, the demons gave their anſwers as uſual. The prieſt, ſurpriſed at what he ſaw, went after the holy biſhop, and begged he would give him ſome account of that God whom his divinities ſo readily obeyed. Gregory explained to him the principles of the Chriſtian faith, and finding the prieſt ſhocked at the doctrine of the incarnation, told him that great truth was not to be enforced by words or human reaſoning, but by the wonders of the Divine power. The prieſt hereupon, pointing to a great ſtone, deſired the ſaint would command it to change its place. St. Gregory did ſo, and the ſtone obeyed, by the power of Him who promiſed his diſciples, that by faith they ſhould remove mountains. The prieſt was converted by this miracle, and forſaking his houſe, friends and relations, reſigned himſelf up to the inſtructions of Divine wiſdom."

The people of Neocæſarea hearing of theſe miracles, were ambitious to ſee ſo wonderful a man, and received him with great applauſe. But he paſſed unconcerned through the crowd without caſting an eye on one ſide or the other. His friends who had accompanied him out of the wilderneſs, were ſolicitous where they ſhould be entertained. The ſaint aſked them if they were baniſhed the Divine protection? and bad them not be ſolicitous concerning their bodies, but rather for their

ſouls. That very day he fell to preaching; and before night had converted a number ſufficient to form a little church. Early the next morning the doors of his lodgings were crouded with ſick perſons, whoſe diſtempers he cured; and at the ſame time he wrought the converſion of their ſouls. The body of Chriſtians ſoon became ſo numerous, that he was enabled to build a church for their uſe; to which all contributed either money or labor. St. Jerom and Venerable Bede mention, that when St. Gregory built this church ſituated near the ſea, he commanded a rock which obſtructed the work, to yield place; and was inſtantly obeyed. The river Lycus, now Caſalmach, which ran by the walls of Neocæſarea, ſometimes by its impetuous floods ſwept away inhabitants, cattle, houſes and crops. St. Gregory, moved with compaſſion, fixed his ſtaff near the bank, and prayed that the waters might not exceed thoſe bounds; and they obeyed his voice; for no ſuch floods happened down to St. Gregory of Nyſſa's time. Once when the ſaint was upon a journey, two Jews who knew his charitable diſpoſition, endeavoured to impoſe upon him. One feigned himſelf dead; and the other lamented his fate, begging ſomething of the biſhop towards his burial. The ſaint took his coat and caſt it on the man who lay as dead. As ſoon as Gregory was out of ſight, the impoſtor came back laughing; but found his companion actually dead. On another occaſion two brothers happening to be at law about a lake, St. Gregory tried in vain to reconcile them: each reſolved to maintain his right by force of arms; and a day was appointed when they were to meet in the field with all their tenants. To prevent unjuſt bloodſhed the ſaint continued all the night before the intended engagement in prayer upon the ſpot; and the next day the lake was turned into ſolid land, and the contention was removed: the remains of this lake were ſhewn long after. Another time the holy man being invited to aſſiſt at the election of a biſhop of Comana, the people deſired one honorable for his birth and eloquence, and much eſteemed in the world. The ſaint told them, that ſanctity, virtue and prudence were more to be conſidered than ſuch qualifications. "Then," ſaid one, "we may take Alexander the collier for biſhop." This Alexander was a wiſe and holy man, who leaving his books had had put on the diſguiſe of a collier in the city of Comana, where he lived by the labor of his hands. God revealing to St. Gregory what ſort of a man he was, he cauſed him to be

brought in, and by putting many queſtions to him ſhewed the people, that he was much more than he ſeemed to be, and that under that mean garb was hidden great wiſdom and ſanctity. Then calling him aſide he obliged him to confeſs who he was, and having cauſed his cloaths to be changed, gave him to the people for their biſhop. This Alexander diſcharged the epiſcopal office with great zeal and ſanctity, and dying a martyr for the faith, is commemorated in the Roman martyrology on the 11th of Auguſt. Theſe miracles of St. Gregory Thaumaturgus are related by St. Gregory of Nyſſa: ſome of them are alſo mentioned by St. Baſil; who both lived within leſs than a hundred years after him, and whoſe grandmother St. Macrina the elder had known him and heard him preach. St. Baſil ſays, that he was a man of a prophetic and apoſtolic ſpirit, and that the whole tenor of his life expreſſed the height of apoſtolical converſation. In all his devotions he ſhewed the greateſt reverence and recollection. The ſimplicity and modeſty of his ſpeech was moſt amiable. He abhorred lies and falſhood, eſpecially all cunning and artful methods of detraction. Envy and pride he was a ſtranger to. No anger, wrath or bitterneſs ever appeared in his words or carriage.

The perſecution of Decius breaking out in 250, St. Gregory adviſed his flock rather to ſave their ſouls by flying, than by abiding the fierce conflict to expoſe themſelves to the danger of loſing their faith: by which means, and by his zealous exhortations, not one among them fell. Setting them an example, he withdrew himſelf into the deſert, accompanied only by the Gentile prieſt whom he had before converted, and who then ſerved him in the office of deacon. The perſecutors being informed that he was concealed upon a certain mountain, ſent ſoldiers to apprehend him. Theſe returned and ſaid, they had ſeen nothing but two trees: upon which the informer went again to the place, and finding the biſhop and his deacon at their prayers, whom the ſoldiers had miſtaken for two trees, judged their eſcape to have been miraculous, threw himſelf at the ſaint's feet, and became a Chriſtian and the companion of his retreat and dangers. The perſecution ending with the life of the emperor in 251, Gregory returned to Neocæſarea, and ſoon after undertook a general viſitation of the whole country, made excellent regulations for repairing the damage done by the late ſtorm, and inſtituted ſolemn anniverſary feſtivals in honor of the martyrs who had ſuffered in the perſecution. On a day devoted to the worſhip

of one of the heathen deities the whole country flocked to the diverſions at the theatre; and ſome of them finding the crowd troubleſome, prayed that Jupiter would make room for them. The holy biſhop hearing of this ſaid, they ſhould not have reaſon to complain for want of room: and behold a dreadful peſtilence broke out and ravaged all Pontus. It was at length ſtopped in that country by the prayers of St. Gregory; upon which occaſion moſt of the remaining infidels were converted to the faith. The ſaint, in anſwer to a biſhop who conſulted him upon the courſe of penance to be enjoined ſinners, wrote his canonical epiſtle; which holds an eminent rank among the penitential canons of the ancient Church. In it he mentions the diſtinct orders of penitents, as the hearers, the proſtrate, &c.

A little before the holy man's death, which ſeems to have happened in 270 or 271, he enquired how many infidels yet remained in the city, and being told there were ſeventeen, he ſighed and, lifting up his eyes to heaven, expreſſed his grief that any continued ſtrangers to the true religion, but thankfully acknowledged as a great mercy, that having found but ſeventeen Chriſtians at his firſt coming thither, he now left but ſeventeen idolaters. Having then heartily prayed for the converſion of the infidels, and the confirmation and perfect ſanctification of thoſe that believed in the true God, he peaceably reſigned his ſoul into the hands of his Redeemer, and is named in all Eaſtern and Weſtern martyrologies on the 17th of November. Neocæſarea, the capital of that part of Pontus, became afterwards an archiepiſcopal ſee, and at preſent is called by the Greeks Nixar, by the Turks Tocate.

The greateſt geniuſes which the world ever produced, men the moſt penetrating, the moſt judicious, the moſt learned, and at the ſame time the moſt ſincere, the moſt free from all bias of intereſt or paſſion; whoſe very ſanctity and perfect victory over pride and all the corrupt inclinations of the human heart were a viſible miracle of grace, are venerable vouchers of the truth of the Divine revelation and the Chriſtian religion. Yet, if we believe modern freethinkers, their party alone is that of good ſenſe, and in proportion as a man is endowed with better underſtanding and a more ſublime genius, he is the more inclined to religious ſcepticiſm and incredulity. But they attempt in vain by an overbearing impudence, impertinence and ridicule, to bring the faith of a Divine revelation into contempt, and too viſibly betray the pride and malice of their own heart.

ST. BIRINUS, B. C.

See Bede, l. 3. c. 7. and Neve's Faſti Anglicani, p. 137, 283.

BIRINUS, a prieſt of Rome, addreſſed himſelf to pope Honorius for leave to preach the goſpel to the idolaters in Britain. The pope commended his zeal, and cauſed him to be ordained biſhop. The apoſtolic miſſionary landing in the kingdom of the Weſt-Saxons, with many others baptiſed king Cynegils, who began to reign in 611, and filled the throne thirty-one years. St. Birinus fixed his ſee at Dercis, now Dorcheſter, in Oxfordſhire. He built and conſecrated many churches, made great conqueſts to the faith of Chriſt, and departing to him, was buried in the ſame city about the year 650. His remains were tranſlated to Wincheſter by biſhop Hedda, and there laid in the church of SS. Peter and Paul. His name is marked in the Roman martyrology. Of the painted windows in Dorcheſter church, which have eſcaped the fury of fanaticiſm, a Proteſtant writer makes this remark: "I know of no truly religious perſon but what is affected with what now remains of the hiſtorical painting in Dorcheſter windows, relating to Birinus's voyage thither, and his converting of the heathens."

ST. ANDREW, Apoſtle.

ST. ANDREW was a native of Bethſaida, a town in Galilee, upon the banks of the lake of Geneſareth. He was the ſon of Jonas, or John, a fiſherman of that town, and brother to Simon Peter, but whether elder or younger the holy ſcripture does not mention. They had afterwards a houſe at Capharnaum, where Jeſus lodged when he preached in that city. It is no ſmall proof of the piety and good inclinations of St. Andrew, that when St. John Baptiſt began to preach penance in the deſert, he was not content with going to hear him as others did, but became his diſciple, paſſed much of his time in hearing his inſtructions, and ſtudied punctually to practiſe all his leſſons, and copy his example. However, he often returned home to his fiſhing trade. He was with his maſter when St. John Baptiſt ſeeing Jeſus paſs by, the day after he had been baptiſed by him, ſaid: *Behold the Lamb of God.* John i. 36. Andrew, by the ardor and purity of his deſires, and his fidelity in every religious practice, deſerved to be ſo far enlightened as to comprehend this myſterious ſaying; and

without delay he and another diſciple of the Baptiſt went after Jeſus, who drew them ſecretly by his grace. On this occaſion he clearly learned from our Lord's own mouth, that He was the Meſſias and the Redeemer of the world; and reſolved from that moment to follow him. Andrew was the firſt of our Lord's diſciples.

Immediately he acquainted his brother Simon, afterwards called Peter, that he had found the Saviour of the world. Simon, upon his firſt introduction to Jeſus, was admitted as a diſciple, and received from him the ſurname of Peter. From this time the two brothers became Jeſus's followers; not conſtantly attending upon him as they afterwards did, but hearing him frequently as their buſineſs would permit, and returning again to their trade and family affairs. Our Lord, in order to prove the truth of his Divine doctrine by his works, wrought his firſt miracle at the marriage feaſt of Cana in Galilee, and was pleaſed that theſe two brothers ſhould be preſent at it with his holy Mother. When Jeſus went up to Jeruſalem to celebrate the Paſſover, he ſtayed ſome days in Judea, and baptiſed in the Jordan: Peter and Andrew alſo baptiſed by his authority, and in his name. After this, being come back into Lower Galilee in autumn, and finding one day Peter and Andrew fiſhing in the lake, their Divine Maſter called them to a conſtant attendance upon the miniſtry of the goſpel, ſaying, he would make them fiſhers of men. Whereupon they immediately left their nets to follow him, and never quitted him afterwards. The year following, the Son of God formed the college of his apoſtles, in which theſe two brothers are named by the evangeliſts at the head of the reſt.

After Chriſt's reſurrection and the deſcent of the Holy Ghoſt, St. Andrew preached the goſpel in Scythia, as Origen teſtifies. Sophronius who wrote ſoon after St. Jerom, adds Sogdiana and Colchis. Theodoret tells us, that he paſſed into Greece; St. Gregory Nazianzen mentions particularly Epirus, and St. Jerom Achaia. St. Paulinus ſays, that this divine fiſherman preaching at Argos, put all the philoſophers there to ſilence. St. Philaſtrius tells us, that he came out of Pontus into Greece, and that in his time the people at Sinope were perſuaded that they had his picture. The Muſcovites have long gloried, that St. Andrew carried the goſpel into their country as far as the mouth of the Boryſthenes, and to the mountains where the city of Kiow now ſtands, and to the frontiers of Poland. If the ancients mean European Scythia when they ſpeak of the theatre of his labors, this authority is

favorable to the pretenſions of the Muſcovites. The Greeks underſtand it of Scythia beyond Sebaſtopolis in Colchis, and perhaps alſo of the European; for they ſay he planted the faith in Thrace, and particularly at Byzantium, afterwards called Conſtantinople. But of this we meet with no traces in antiquity. Several calendars commemorate the feaſt of the chair of St. Andrew at Patræ in Achaia. It is agreed, that he laid down his life there for Chriſt. St. Paulinus ſays, that having taken many people in the nets of Chriſt, he confirmed the faith with his blood at Patræ, Carm. 24, 25. St. Sophronius, St. Gaudentius and St. Auguſtin aſſure us, that he was crucified. When the Apoſtle ſaw his croſs at a diſtance, he is ſaid to have cried out: "Hail precious croſs, which haſt been conſecrated by the body of my Lord.... I come to thee exulting and overjoyed; receive me now into thy embraces. O good croſs, which haſt derived beauty from our Lord's limbs, I have ardently loved thee: long have I deſired and ſought thee; now thou art found by me, and art made ready for my longing ſoul: take me into thy arms; ſnatch me from among men, and preſent me to my Maſter, that He who redeemed me on thee, may receive me at thy hands." See his acts, St. Peter Damian, St. Bernard &c. The body of St. Andrew was tranſlated from Patræ to Conſtantinople in 357 together with thoſe of St. Luke and St. Timothy, and depoſited in the church of the Apoſtles, which Conſtantine the Great had built a little before. St. Paulinus and St. Jerom mention miracles wrought on that occaſion. The relics of St. Andrew, at the taking of Conſtantinople by the Turks, were brought into Italy, and depoſited in the cathedral of Amalphi. The head was preſented to pope Pius II. The Scots honor St. Andrew as principal patron of their country; and their hiſtorians tell us, that a certain abbot called Regulus brought thither from Patræ in 369, or rather from Conſtantinople ſome years later, certain relics of this Apoſtle, which he depoſited in a church built by him in his honor, with a monaſtery called Abernethy, where now the city of St. Andrew's ſtands.

DECEMBER 1.

St. PETER, Biſhop of Alexandria, M.

From Euſebius, Theodoret &c. See Tillemont, T. 5. Ceillier, T. 4. p. 17. Orſi, T. 4. l. 10, &c.—A. D. 311.

St. PETER ſucceeded Theonas in the ſee of Alexandria

in the year 300, and was the ſixteenth archbiſhop from St. Mark. He governed that church with the higheſt commendation during the ſpace of twelve years; for the laſt nine of which he ſuſtained the fury of the moſt violent perſecution under Dioclefian and his ſucceſſors. Virtue is tried and made perfect by ſufferings; and Euſebius obſerves, that the fervor of this ſaint's piety, and the rigor of his penance, encreaſed with the calamities of the Church. He never ceaſed begging of God for himſelf and his flock neceſſary grace and courage; and by his inflamed exhortations and inſtructions, he was the father of many martyrs. His watchfulneſs and care were extended to all the churches of Egypt, Thebais or Upper Egypt, and Lybia, which were under his immediate inſpection. Notwithſtanding the activity of St. Peter's charity and zeal, ſeveral in whom the love of this world prevailed, baſely betrayed their faith to eſcape torments and death. Some who had endured ſevere torments, had been weak enough to yield at laſt. Others bore the loſs of their liberty, and the hardſhips of impriſonment; but ſhrunk at the ſight of torments, and deſerted their colors when they were called to battle. A third ſort prevented the enquiries of perſecutors, and ran over to the enemy before they had ſuffered any thing for the faith. Some again ſent heathens to ſacrifice in their name, or accepted of atteſtations from the magiſtrates, ſetting forth that they had complied with the imperial edict, though in reality they had not. Theſe different degrees of apoſtacy were diſtinctly conſidered by the holy biſhop, who preſcribed a ſuitable term of public penance for each in his canonical epiſtle.

Among thoſe who fell during the ſtorm, was Meletius, biſhop of Lycopolis, in Thebais. This man was charged with ſeveral crimes; but apoſtacy was the main article alleged againſt him. St. Peter called a council, in which Meletius was convicted of having ſacrificed to idols, and of other crimes; and ſentence of depoſition was paſſed againſt him. The apoſtate had not humility enough to ſubmit, or to ſeek the remedy of his deep wounds by condign repentance; but put himſelf at the head of a diſcontented party which appeared ready to follow him to any lengths. To juſtify his diſobedience, and to impoſe upon men by pretending a holy zeal for diſcipline, he publiſhed many calumnies againſt St. Peter and his council; and had the aſſurance to tell the world that he had left the archbiſhop's communion becauſe he was too

indulgent in receiving thoſe to communion who had fallen. Thus he formed a pernicious ſchiſm, which took its name from him, and ſubſiſted a hundred and fifty years. The author laid ſeveral ſnares for St. Peter's life; and though by an overruling providence theſe were rendered ineffectual, he ſucceeded in diſturbing the whole church of Egypt with his factious and violent proceedings, and notoriouſly infringed the ſaint's patriarchal authority. Theſe irregularities were carried on with greater freedom when St. Peter was obliged to retire to avoid the fury of the perſecution. Arius who was then among the clergy of Alexandria, gave ſigns of his pride and turbulent ſpirit, by eſpouſing Meletius's cauſe on this occaſion; but ſoon after quitted that party and was ordained deacon by St Peter. It was not long before he relapſed again, and cenſured St. Peter for excommunicating the ſchiſmatics, and forbidding them to baptiſe. The holy biſhop, by his knowledge of mankind, was fully convinced that pride, the ſource of uneaſineſs and inconſtancy, had taken deep root in the heart of this unhappy man. He therefore excommunicated him, and could never be prevailed with to revoke that ſentence. The ſequel juſtified the ſaint's ſagacity.

St. Peter wrote a book *On the Divinity*; out of which ſome quotations are preſerved in the councils of Epheſus and Chalcedon: alſo a paſchal treatiſe, of which ſome fragments are extant. From St. Epiphanius it appears, that St. Peter was in priſon for the faith in the reign of Diocleſian, or rather of Galerius Maximian; but after ſome time recovered his liberty. Maximin Daia, Cæſar in the Eaſt, renewed the perſecution in 311; which had been conſiderably abated by a letter written the ſame year by the emperor Galerius in favor of the Chriſtians. Euſebius informs us, that upon Maximin's coming in perſon to Alexandria, St. Peter was immediately ſeized when no one expected ſuch a ſtorm, and without any form of trial by order of the tyrant was hurried to execution. With him were beheaded three of his prieſts, Fauſtus, Dio and Ammonius. This Fauſtus ſeems by what Euſebius writes, to be the ſame perſon of that name, who ſixty years before was deacon to St. Dionyſius, and the companion of his exile. St. Peter is named in the Roman martyrology on the 26th November.

ST. ELEUTHERIUS, Pope, Martyr.

See St. Irenæus, l. 3. *c.* 3. *Euſebius l.* 4. *c.* 22. *l.* 5. *c.* 3, 4, 14. *Tillemont, T.* 3. *p.* 60.—*A. D.* 192.

ST. ELEUTHERIUS was by birth a Grecian, and deacon of the church of Rome under pope Anicetus. He ſucceeded St. Soter in the pontificate in 176, and governed the Church whilſt it was beaten with violent ſtorms. Montanus, an ambitious vain man, ſought to gain a reputation by pretending that the Holy Ghoſt ſpoke through his mouth. His followers afterwards advanced, that he was himſelf the Holy Ghoſt, ſent by Chriſt according to his promiſes, to perfect his law. They ſeem to have been at firſt only ſchiſmatics and enthuſiaſts; but ſoon after added hereſy and blaſphemy, calling Montanus the Holy Ghoſt, in the ſame manner that Chriſt is God the Son. They affected exceſſive rigor, had many faſts, kept three lents in the year, refuſed the communion and abſolution to perſons who had fallen into any ſin of impurity, condemned ſecond marriages as adulteries, and taught that it is unlawful to flee from perſecution. Priſcilla and Maximilla, two women of the town of Pepuza in Phrygia, vaunted their pretended prophecies, and were the oracles of their deluded votaries. The devil uſes all ſorts of baits to deſtroy ſouls. If many periſh by thoſe of pleaſure; others fall by pride, which is gratified in a love of ſingularity and an affected auſterity. Some who braved the racks and gridirons of the perſecutors, and deſpiſed all the allurements of pleaſure, had the misfortune to become the dupes of theſe wretched enthuſiaſts and martyrs of the devil. Falſe prophets wear every face except that of a docile humility: though their auſterity towards themſelves uſually ends in ſome ſhameful libertiniſm, when vanity, the main ſpring of their paſſions, is either cloyed or finds nothing to gratify it. In this we ſee the falſe rigoriſts of our times reſemble thoſe of former ages. Phariſee-like they pleaſe themſelves, and gratify their own pride in an affected ſeverity: by it they alſo ſeek to eſtabliſh themſelves in the opinion of others. But humility and obedience are a touchſtone which diſcovers their ſpirit. Montanus ſucceeded, to the deſtruction of many ſouls who by pride or the like paſſions gave into the ſnare: among others the great Tertullian fell, and not only regarded Montanus as the Paraclete, but ſo far loſt his faith and his reaſon, as to honor the ground on which his two pretended prophet-

eſſes had ſtood, and to publiſh in his writings their illuſions and dreams concerning the color of a human ſoul, and the like abſurdities and inconſiſtencies, as oracles of the eternal truth. The Montaniſts of Aſia, otherwiſe called Cataphryges and Pepuzenians, fought in the beginning the communion and approbation of the biſhop of Rome; to whom they ſent letters and preſents. A certain pope was prevailed upon by the good accounts he had received of their ſevere morals and virtue, to ſend them letters of communion. For theſe enthuſiaſts were a long time very careful to conceal their impious tenets. But Praxeas, one who had confeſſed his faith before the perſecutors, arriving at Rome, gave him ſuch informations concerning the Pepuzenians and their prophecies, that he revoked the letters of peace which he had determined to ſend, and refuſed their preſents. Dr. Cave and ſome others think this pope was Eleutherius, and that he approved the very doctrine of the Montaniſts: which is certainly a miſtake. For the pope was undeceived by Praxeas only as to perſons and facts; and no ſentence had been previouſly given. It ſeems alſo from the circumſtances of the time, that the pope whom Praxeas undeceived, was Victor, the ſucceſſor of Eleutherius, and that Eleutherius himſelf had before rejected the pretended prophets. This good pope had the affliction to ſee great havock made in his flock by the perſecution, eſpecially at Lyons and Vienne, under Marcus Aurelius. But he had, on the other ſide, the the comfort to find the loſſes richly repaired by the acquiſition of new countries to the faith. The light of the goſpel had in the very times of the apoſtles, croſſed the ſea into the iſland of Great Britain: but ſeems to have been almoſt choaked by the tares of the reigning ſuperſtitions, or oppreſſed by the tumults of war in the reduction of that valiant people under the Roman yoke; till God who choſe poor fiſhermen to convert the world, here taught a king to eſteem it a greater happineſs to become an apoſtle, and extend his faith in this remote corner of the world, than to wear a crown. This was Lucius, (the firſt Chriſtian king in Europe) who reigned over part of the iſland of Great Britain, under the auſpices of the Romans; for it was cuſtomary with them to honor certain great perſonages with the title of king in remote conquered countries, the more effectually by their means to hold them in ſubjection. Lucius ſent a ſolemn embaſſy to Rome, to beg ſome zealous clergymen of pope Eleutherius to inſtruct his ſubjects, and adminiſter to them the Divine myſteries. Eleutherius received the meſſage with joy, and ſent apoſtolical men; who preached

Chriſt in this iſland with ſuch fruit, that the faith in a very ſhort time paſſed out of the provinces which obeyed the Romans, into thoſe northern parts which were inacceſſible to their eagles, as Tertullian wrote ſoon after. Fugatius and Damianus are ſaid to have been the two principal of theſe Roman miſſionaries: the old Welch chronicle quoted by Uſher, calls them Dwywan and Fagan. They died in or near the dioceſe of Llandaff; and Harpsfield ſays, there ſtood in Wales a church dedicated to God under their invocation. Stow in his annals ſays, that in Somerſetſhire there remaineth a pariſh church bearing the name of St. Deruvian. From this time the faith became very flouriſhing in Britain, as is mentioned by Origen, Euſebius, St. Chryſoſtom, Theodoret, Gildas, &c. quoted by Uſher, Alford, &c. (On St. Lucius, ſee Mr. Butler, Dec. 3.) Some late Proteſtant writers have endeavoured to perſuade us, that the Britains received the faith from the Orientals, not from Rome. The matter is no otherwiſe of importance than as a hiſtorical fact. But the teſtimonies of all our ancient hiſtorians and monuments ſhew, that as the provinces of the Weſt in general received the faith principally from the preaching of SS. Peter and Paul and their diſciples; ſo Britain in particular was indebted to the biſhops of Rome on that ſcore, and at firſt kept the feaſt of Eaſter according to the tradition of that church, as is clear from the council of Arles, in 314, which confirmed the Roman cuſtom of celebrating Eaſter; and at which were preſent three Britiſh biſhops, namely, thoſe of London, Colcheſter and York, witneſſes of the practice of this whole church. The ſame point of diſcipline was ordained by the council of Nice in 325, and that ſame year Conſtantine reckoned the Britons among thoſe, who agreed with Rome in the keeping of Eaſter. St. Eleutherius governed the Church with great prudence and ſanctity 15 years, and died ſoon after the emperor Commodus in 192. He is mentioned in the Roman calendar on the 26th May.

ST. FRANCIS XAVIER, S. J. Apoſtle of the Indies.

See his authentic Life elegantly compiled in French by the judicious and eloquent F. Bouhours, tranſlated into Engliſh by Dryden. See alſo Ribadeneira, &c. &c.—A. D. 1552.

A charge to go and preach to all nations was given by Chriſt to his apoſtles. This commiſſion the paſtors of the Church have faithfully executed down to this preſent time; and in every age have men been raiſed by God, and filled with his holy ſpirit, for the diſcharge of this important function. The converſion of nations according to the Divine commiſſion, is the prerogative of the Catholic Church; in which it has never had a rival. Among thoſe who in the ſixteenth century labored moſt ſucceſsfully in this great work, the moſt illuſtrious was St. Francis Xavier, the Thaumaturge (or wonder-worker) of theſe latter ages, whom Urban VIII. juſtly ſtyled the Apoſtle of the Indies. This great ſaint was born in Navarre, at the caſtle of Xavier, eight leagues from Pampelona, in 1506. His mother was heireſs of the two illuſtrious houſes of Azpilcueta and Xavier, and his father Don John de Jaſſo was one of the chief counſellors of ſtate to John III. king of Navarre. Among their numerous family of children, of which Francis was the youngeſt, thoſe that were elder bore the ſurname of Azpilcueta, the younger that of Xavier. Francis diſcovering in his early ſtudies a good genius and a great propenſity to learning, his parents ſent him to Paris in the eighteenth year of his age; and he there commenced a courſe of ſcholaſtic philoſophy. The applauſe which his great parts and ſucceſsful application procured him, agreeably flattered his vanity; while he perſuaded himſelf, that to raiſe his fortune and reputation in the world was a laudable purſuit. Having ſtudied philoſophy two years, he proceeded maſter of arts; then taught philoſophy at Beauvais college, though he lived as before at that of St. Barbara. St. Ignatius came to Paris in 1528, with a view to finiſh his ſtudies, and after ſome time entered himſelf penſioner in the college of St. Barbara. This holy man had conceived a deſire of forming a ſociety wholly devoted to the ſalvation of ſouls; and being taken with the qualifications of Peter Faber called in French Le Fevre, a Savoyard, and Francis Xavier, who had been ſchool-fellows, and ſtill lived in the ſame college, endeavoured to gain their concurrence in this holy project. Faber who was not enamoured of the world,

reſigned himſelf without oppoſition. But Francis whoſe head was full of ambitious thoughts, made a long and vigorous reſiſtance, till at length he was awaked from his lethargy by the thunder of theſe goſpel words frequently and movingly repeated to him by St. Ignatius: *What will it profit a man to gain the whole world, and loſe his own ſoul?* Touched with the powerful influence of Divine grace, he reſolved at once to throw off the ſervitude of the world, and to embrace a life of perfect virtue. With this view he gave himſelf up to the conduct of Ignatius: and the direction of ſo enlightened a guide made the paths of perfection eaſy to him.

In 1534, on the feaſt of the Aſſumption, St. Ignatius and ſix companions, of whom Francis was one, made a vow at Montemartre to viſit the Holy Land, and unite their labors for the converſion of the infidels; or if this ſhould be found impracticable, to caſt themſelves at the feet of the pope, and offer their ſervices wherever he ſhould think fit to employ them. Three others afterwards joined theſe ſix; and the year following having finiſhed the courſe of their ſtudies, they all departed from Paris on the 15th of November, 1536, to go to Venice, where St. Ignatius had agreed to meet them from Spain. They travelled through Germany on foot loaded with their writings, in the midſt of winter, which that year was very ſharp and cold. Xavier, to puniſh himſelf for the vanity he had formerly taken in leaping (for he was very active and had been fond of ſuch corporal exerciſes) in the fervor of his ſoul, had tied his arms and thighs with little cords, which by travelling ſwelled his thighs, and ſunk ſo deep into the fleſh, as to be hardly viſible. He bore the pain with incredible patience till he fainted on the road, and not being able to go any farther was obliged to diſcover the reaſon. His companions carried him to the next town, where the ſurgeon declared that no inciſions could be ſafely made deep enough, and that the evil was incurable. In this melancholy ſituation Faber and the reſt ſpent that night in prayer; and the next morning Xavier found the cords broken out of the fleſh. The holy company joined in actions of thankſgiving to the Almighty, and cheerfully purſued their journey, during which Xavier was eager on all occaſions to ſerve his companions. Being arrived at Venice, they were much comforted to meet there St. Ignatius; by whoſe directions they ſeparated in order to ſerve the poor in two hoſpitals in that city, till they could embark for Paleſtine. Xavier who was placed in the hoſpital of the Incurables, employed the day in dreſſing their ſores, in making their beds,

and ſerving them in the meaneſt and moſt diſguſting offices; and paſſed whole nights in watching by them. It was his delight to attend thoſe who were ſick of contagious diſtempers, or infected with loathſome ulcers. Whenever he felt any repugnance in theſe offices of charity, he courageouſly ſtrove againſt nature, and obtained on ſuch occaſions the moſt ſignal victories over himſelf. Two months had paſſed in this manner, when St. Ignatius ſent his companions to Rome to aſk the bleſſing of his Holineſs Paul III. for their intended voyage. The pope granted thoſe among them who were not in holy orders, a licence to receive them at the hands of any Catholic biſhop. Upon their return to Venice, Xavier was ordained prieſt in 1537; and they all made vows of chaſtity and poverty before the pope's nuncio. Xavier retired to a village about four miles from Padua; where to prepare himſelf for his firſt maſs, he ſpent forty days in a poor ruined abandoned cottage, expoſed to all the injuries of the weather; lay on the ground, faſted rigorouſly, and ſubſiſted on what ſcraps of bread he begged from door to door. After this he ſaid his firſt maſs at Vizenza, with ſuch floods of ſweet tears of devotion, that his audience could not refrain from mixing their own with his. In Lent, 1538, Xavier was called by St. Ignatius to Rome; where the fathers aſſembled together to deliberate about the foundation of their Order; and their conſultations were accompanied with fervent prayers, tears and penitential auſterities, which they practiſed with a moſt ardent deſire of pleaſing our Lord alone, and of ſeeking in all things his greater glory and the good of ſouls. Finding their project of preaching to the infidels in Paleſtine rendered impracticable by the war between the Venetians and the Turks, St. Ignatius and his companions offered themſelves to his Holineſs, to be employed as he ſhould judge moſt expedient for the ſervice of their neighbour. The pope accepted their offer, and ordered them to preach and inſtruct in Rome till he ſhould otherwiſe employ them. Govea a Portugueſe, formerly preſident of the college of St. Barbara at Paris, happened to be then at Rome, whither John III. king of Portugal, had ſent him on ſome important buſineſs. He had formerly known Ignatius, Xavier and Faber at Paris, and been a great admirer of their virtue; but became more ſo at Rome; inſomuch that he wrote to his maſter, that men ſo learned, humble and charitable, inflamed with zeal, indefatigable in labor, lovers of the croſs, and who aimed at nothing but the honor of God, were fit to be ſent to plant the faith in the Eaſt-Indies. The king wrote thereupon

to Don Pedro Maſcaregnas, his ambaſſador at Rome, and ordered him to obtain ſix of theſe apoſtolic men for this miſſion. St. Ignatius could grant him only two, and pitched upon Simon Rodriguez a Portugueſe, and Nicholas Bobadilla a Spaniard. The former went immediately by ſea to Liſbon: Bobadilla who waited to accompany the ambaſſador, fell ſick, and by an over-ruling providence Francis Xavier was ſubſtituted in his room, on the day before the ambaſſador began his journey. The ſaint received this order with joy; and when he went to aſk the benediction of Paul III. there ſhone through a perfect humility ſuch a magnanimity of ſoul, that his Holineſs took from thence a certain preſage of the wonderful events which followed. On the fifteenth of March 1540, the holy man left Rome in company of the ambaſſador. At Pampeluna he preſſed St. Francis to go to the caſtle of Xavier, which was but a ſmall diſtance from the road, to take leave of his mother who was yet living, and of his other friends, whom he would probably never more ſee in this world. But the ſaint would by no means turn out of the road, ſaying that he deferred the ſight of his relations till he ſhould viſit them in heaven; that this tranſient view would be accompanied with melancholy and ſadneſs, the ordinary attendants of laſt farewells; whereas their meeting in heaven would be for eternity, and without the leaſt allay of ſorrow. This wonderful diſengagement from the world exceedingly affected Maſcaregnas, who by the ſaintly example and inſtructions of the holy man was converted to a new courſe of life. They arrived at Liſbon about the end of June; and Francis went immediately to Father Rodriguez, who was lodged in an hoſpital, in order to attend and inſtruct the ſick. They made this place their ordinary abode, but catechiſed and inſtructed in moſt parts of the town, and were taken up all Sundays and holydays in hearing confeſſions at court; for the king and a great number of the courtiers were engaged by their diſcourſes to confeſs and communicate every week. F. Rodriguez was detained by the king at Liſbon; and St. Francis was obliged to ſtay there eight months, while the fleet was getting ready to ſail in ſpring. The ſaint on leaving Rome had put a memorial in the hands of F. Laynez, in which he conſecrated himſelf to God by the vows of poverty, chaſtity and obedience, in the Society of Jeſus, when it ſhould be confirmed as a religious Order by the apoſtolic ſee. At Liſbon, before he went on board, the king delivered to him four briefs from the

pope; in two of which his Holineſs conſtituted Xavier apoſtolic nuncio, with ample power and authority: in the third he recommended him to David, emperor of Ethiopia; and in the fourth to other princes in the Eaſt. No importunities of the king or his officers could prevail on the ſervant of God to accept any proviſions or neceſſaries, except a few books for the uſe of converts. Nor would he conſent to have a ſervant, and declared that as long as he had the uſe of his two hands, he never would take one. When he was told, that it would be unbecoming to ſee an apoſtolic legate dreſſing his own victuals, and waſhing his own linen on the deck, he ſaid he could give no ſcandal as long as he did no ill. He had two companions to the Indies, F. Paul de Camarino an Italian Jeſuit, and Francis Manſilla a Portugueſe, who was not yet in prieſt's Orders. F. Simon Rodriguez bore them company to the fleet. On this occaſion St. Francis embracing him, ſaid, that at Rome in the hoſpital he once beheld, whether ſleeping or waking he knew not, all that he was to ſuffer for Jeſus Chriſt: and that he thence conceived ſo great a delight in ſufferings, that he cried out aloud: "Yet more, O Lord, yet more." Which words F. Rodriguez who was then in the ſame chamber, heard and had often preſſed him to explain the meaning of it, as he now did upon taking leave, adding: "I hope the Divine Goodneſs will grant me in India what he has foreſhewn to me in Italy." The ſaint ſet ſail on the ſeventh of April, in the year 1541, the thirty-ſixth of his age, on board the admiral's veſſel, which carried Don Martin Alfonſo de Souſa, governor-general of the Indies, who went with five ſhips to take poſſeſſion of his government. The admiral's veſſel contained at leaſt a thouſand perſons; whom Francis conſidered as committed to his care. He catechiſed the ſailors, preached every Sunday before the mainmaſt, took care of the ſick, converted his cabin into an infirmary, lay on the deck, and lived on charity during the whole voyage, though the governor was very urgent with him to eat at his table, or accept of a regular ſupply of food from his kitchen. He always anſwered, that he was a poor religious man, and that having made a vow of poverty, he was reſolved to keep it. He indeed received the diſhes which the governor ſent him from his table, but divided the meat among thoſe who had moſt need. He compoſed differences, checked ſwearing and gaming, and took the utmoſt care to remove all diſorders. Bad actions he reproved with ſo much authority, that no one could reſiſt; and with ſo much ſweetneſs that no one was offended at him. In

the thirteenth month after they ſet out from Liſbon, they landed ſafe at Goa in 1542.

St. Francis immediately repaired to the hoſpital, and there took up his lodging; but would not enter upon his miſſionary functions till he had paid his reſpects to the biſhop of Goa, named John d'Albuquerque, a moſt virtuous prelate. The ſaint preſented to him the briefs of Paul III. declared that he pretended not to uſe them without his approbation, and caſting himſelf at his feet begged his bleſſing. The biſhop was ſtruck with the venerable air of ſanctity which appeared in his countenance and deportment, raiſed him up, kiſſed the briefs, and promiſed to ſupport him by his epiſcopal authority; which he failed not to do. To call down the bleſſing of heaven upon his labors, St. Francis conſecrated moſt of the night to prayer. The ſituation in which religion then was in theſe parts, called forth all his zeal and his tears. Among the Portugueſe, ambition, avarice, revenge, uſury and debauchery ſeemed to have extinguiſhed in many the ſentiments of their holy religion; the ſacraments were neglected: there were not four preachers in all the Indies; nor any prieſt without the walls of Goa. The biſhop's exhortations and authority were deſpiſed; and no dam was ſufficient to ſtem ſuch a deluge. The infidels reſembled rather beaſts than men; and the few who were come over to the faith, not being ſufficiently inſtructed, nor edified by example, relapſed into their ancient manners and ſuperſtitions. Such was the deplorable ſituation of thoſe countries, when St. Francis Xavier appeared among them as a bright ſtar to enlighten ſo many infidel nations. So powerful was the word of God in his mouth, and ſuch the fruit of his zeal, that in the ſpace of ten years he eſtabliſhed the empire of Jeſus Chriſt in a new world. He opened his miſſion at Goa by a general reformation of morals among the Chriſtians. He began by inſtructing them in the principles of religion, and forming the youth to the practice of ſincere piety. Having ſpent the morning in aſſiſting and comforting the diſtreſſed in the hoſpitals and priſons, he walked through all the ſtreets of Goa with a bell in his hand, ſummoning all maſters of families for the love of God to ſend their children and ſlaves to catechiſm. The little children gathered together in crowds about him; and he led them to the church, and taught them the creed and practices of devotion, and impreſſed on their tender mind ſtrong ſentiments of piety and religion. By the modeſty and devotion of the youth, the whole town began to change

its face; and the moſt abandoned ſinners began to bluſh at vice. Struck with the horror of their crimes, they threw themſelves at the feet of the zealous preacher, and confeſſed them with the deepeſt compunction of heart. The entire change of their lives was a certain proof of the ſincerity of their converſion. The reformation of the whole city of Goa was accompliſhed in half a year; when the ſaint embarked for the coaſt of La Peſcaria, or *The Pearl Fiſhery*, the inhabitants of which had received baptiſm out of gratitude to the Portugueſe who had ſuccoured them againſt the Moors; but for want of inſtruction retained their ſuperſtitions and vices. Xavier had by this time a little acquaintance with the Malabar language ſpoken on that coaſt, and with two young eccleſiaſtics who underſtood it competently well, ſailed to Cape Comorin, which faces the iſle of Ceylon, and is about ſix hundred miles from Goa, in October, 1542. When they were landed St. Francis went into a village full of idolaters, and preached the faith of Jeſus Chriſt: but the inhabitants told him, they could not change their religion without the leave of their Lord. Their obſtinacy however yielded to the force of miracles, by which God was pleaſed to manifeſt his truth. A woman who had been three days in the pains of child-birth without being eaſed by any remedies, or the prayers of the Brachmans, was immediately delivered upon being inſtructed in the faith and baptiſed by St. Francis, as he himſelf relates in a letter to St. Ignatius. Upon this not only that family, but moſt of the chief perſons of the country liſtened to his doctrine, and heartily embraced the faith. The ſervant of God proceeded to the Pearl Coaſt, and ſet himſelf firſt to enſtruct and confirm thoſe who had been formerly baptiſed; then he preached to thoſe of that nation, to whom the name of Chriſt was quite unknown; and ſo great were the multitudes which he baptiſed, that ſometimes by the bare fatigue of adminiſtering that ſacrament he was ſcarce able to move his arm, according to the account which he gave his brethren in Europe. Every leſſon or inſtruction he began with the Our Father, and ended with the Hail Mary. The people, whoſe diſeaſes were then very frequent, had almoſt all recourſe to St. Francis for their own cure or that of ſome friend; and great numbers recovered their health either by being baptiſed, or by invoking the name of Jeſus. The ſaint frequently ſent ſome young convert with his crucifix, beads or reliquary, to touch the ſick, after having recited with them the Lord's prayer, Creed and Commandments; and the ſick

on declaring ſincerely that they believed in Chriſt and deſired to be baptiſed, recovered their health. The proceſs of the ſaint's canonization makes mention of four dead perſons, whom God reſtored to life at this time by the miniſtry of his ſervant. The firſt was a catechiſt who had been ſtung by a ſerpent of that kind whoſe ſtings are always mortal. The ſecond was a child who had been drowned. The third and fourth, a young man and maid carried off by a peſtilential fever. Incredible were the labors of the man of God; and his food was the ſame with that of the pooreſt people, rice and water. His ſleep was but three hours a night at the moſt, and that in a fiſher's cabin on the bare ground. The remainder of the night he paſſed with God in prayer, or in the ſervice of his neighbour. In the midſt of his labors and auſterities he writes of himſelf to St. Ignatius, in the third perſon: "I am accuſtomed often to hear one laboring in this vineyard cry out to God: "O my Lord give me not ſo much joy and comfort in this life, or if by an exceſs of mercy thou wilt heap it upon me, take me to thyſelf, and make me partaker of thy glory. For he who has once in his interior taſted thy ſweetneſs, muſt neceſſarily find life too bitter ſo long as he is deprived of the ſight of thee."

He had labored about fifteen months in the converſion of the Paravas (or *Fiſhers*), when towards the cloſe of the year 1543, he was obliged to return to Goa to procure aſſiſtants. The ſeminary of the Faith, which had been founded there for the education of young Indians, was committed to his care, and put into the hands of the Society. The ſaint enlarged it, and made prudent and excellent regulations for the government and direction of the youth; and from that time it was called the ſeminary of St. Paul. The following year he returned to the Paravas with a ſupply of evangelical laborers, as well Indians as Europeans, whom he ſtationed in different towns: ſome alſo he carried with him into the kingdom of Travancor, where as he teſtifies in one of his letters, he baptiſed ten thouſand Indians with his own hand in one month; and ſometimes a whole village received the ſacrament of regeneration in one day. While he exerciſed his zeal in Travancor, God firſt communicated to him the gift of tongues; and he ſpoke very well the language of thoſe barbarians without having learned it. Sometimes he preached to five or ſix thouſand perſons together, in ſome ſpacious plain. The ſaint narrowly eſcaped the ſnares laid by Bramins and others to take away his life. As the holy man was preaching one day at

Coulon, a village in Travancor, perceiving that few were converted by his diſcourſe, he made a ſhort prayer that God would honor the blood and name of his beloved Son by ſoftening the hearts of the moſt obdurate. Then he bad ſome of the people open the grave of a man who was buried the day before near the place where he preached. The body was beginning to putrify with a noiſome ſcent; which he deſired the by-ſtanders to obſerve. Then falling on his knees, after a ſhort prayer, he commanded the dead man in the name of the living God to ariſe. At theſe words the dead man aroſe, and appeared not only living, but vigorous and in perfect health. All preſent were ſo ſtruck with this evidence, that throwing themſelves at the ſaint's feet they demanded baptiſm. The ſervant of God alſo raiſed to life on the ſame coaſt, a young man who was a Chriſtian, whoſe corpſe he met as it was carried to the grave. To preſerve the memory of this wonderful event the parents of the deceaſed who were preſent, erected a great croſs on the place where the miracle was wrought; and ſuch was the impreſſion made upon the people, that the whole kingdom of Travancor was ſubjected to Chriſt in a few months, except the king and ſome of his courtiers. The reputation of St. Francis reached the iſle of Manar, which ſent deputies to entreat him to viſit their country. The ſaint could not at that time leave Travancor; but ſent a zealous miſſionary by whom many were inſtructed and baptiſed. The king of Jafanatapan, in the northern part of the iſle of Ceylon, hearing of this, fell upon Manar with an army, and ſlew ſix or ſeven hundred Chriſtians, who when aſked the queſtion, boldly confeſſed Chriſt. This tyrant was afterwards ſlain by the Portugueſe when they invaded Ceylon. The ſaint after he had made a journey to Cochin, viſited Manar, and ſettled there a numerous church: in a journey of devotion which he took to Meliapor to implore the interceſſion of the Apoſtle St. Thomas, he converted many diſſolute livers in that place. Afterwards intending to paſs to the iſland of Macaſſar, he ſailed to Malacca, a famous mart in the peninſula beyond the Ganges, to which the Indians, the Arabs, Perſians, Chineſe and Japonians reſorted for trade. St. Francis arrived here in September, 1545, and by the irreſiſtible force of his zeal and miracles reformed the debauched manners of the Chriſtians, and converted many pagans and Mahometans. After this finding no opportunity of ſailing to Macaſſar, he paſſed to the iſles of Bonda, which are ſome of the ſpice iſlands. In the iſland of Amboyna he baptiſed great part of the inhabitants.

After preaching in other iſlands he made a conſiderable ſtay in the Moluccas; and though the inhabitants were an untractable people, he brought great numbers to the faith. Thence he paſſed to the iſle of Moro, which he gained to Chriſt. In this miſſion he ſuffered much; but from it wrote to St. Ignatius, that he never remembered to have taſted ſuch interior delights, amidſt the greateſt perils and hardſhips; and that they took from him all ſenſe of corporal ſufferings. The ſaint returning towards Goa reviſited the iſlands, in which he had preached, and arrived at Malacca in 1547. In the beginning of the year 1548, he landed in Ceylon where he converted great numbers, with two kings. In the Streights of Ceylon the ſhip which carried St. Francis was overtaken with a moſt violent tempeſt; and the pilot not being able to hold the rudder, abandoned the veſſel to the fury of the waves. For three days and three nights the mariners had nothing but death before their eyes; for which the ſaint prepared them by confeſſion as well as he could. The ſhip at laſt ſtruck againſt the ſands of Ceylon, and the mariners gave themſelves over for loſt; when Xavier coming from his prayers, took the line and plummet as if it had been to fathom the ſea, and letting them down to the bottom of the water, pronounced theſe words: "Great God, Father, Son and Holy Ghoſt, have mercy on us." At the ſame moment the veſſel ſtopped and the wind ceaſed: after which they purſued their voyage, and happily arrived at Cochin, and at length at Goa in 1548. The ſaint had viſited in his way the villages on the coaſt of the Pearl Fiſhery, and other places; where he made new conqueſts to Chriſt. At Goa after having ſettled all things to his ſatisfaction, and prepared himſelf by a ſtrict retreat to recommence his apoſtolical labors with freſh vigor; this undaunted champion of Chriſt ſet ſail for Japan, a part of the world where the rays of the goſpel had never beamed, and where ſatan reigned without control. In that vaſt empire of infidelity the ſervant of God erected the ſtandard of truth with ſuch wonderful ſucceſs, that when the perſecution was raiſed in 1586, by the tyrant Taikoſama, there were reckoned in Japan four hundred thouſand Chriſtians. Here as St. Francis was preaching one day to a mob, one of the rabble hawking up a quantity of filthy phlegm, ſpit it full upon his face. The father without ſpeaking a word or giving the leaſt ſign of concern, took his handkerchief, wiped his face, and continued his diſcourſe. At ſuch a heroic example of meekneſs the ſcorn of the audience was turned into admira-

tion; and many, with the moſt learned doctor of the city, received baptiſm. St. Francis having continued in Japan two years and four months, and wrought there many miracles, returned into India in 1551, to prepare for a voyage to China; for it had been often objected to him, that the learned and wiſe men of that nation had not embraced the faith of Chriſt. Beſides the bad underſtanding between China and Portugal, it was forbidden to ſtrangers upon pain of death or of perpetual impriſonment to ſet a foot within that empire. This and other difficulties which ſeemed to every one elſe perfectly inſurmountable did not terrify the ſervant of God; and he hired a Chineſe merchant to land him by night on ſome part of the coaſt where no houſes were in view; binding himſelf by oath never to diſcover who had ſet him on ſhore, whatever torments he ſhould ſuffer upon the refuſal. In the mean while St. Francis fell ſick, and was reduced to extreme want of all neceſſaries. Moreover the Chineſe merchant recalled his word. Yet the apoſtolic man did not loſe courage, and ſoon recovering his health, began to deviſe new expedients for carrying his deſign into execution. But God was pleaſed to accept his will in this good work, and took him to himſelf. A fever ſeized him a ſecond time on the twentieth of November; and he immediately foretold both the day and the hour of his death to a friend, who afterwards made an authentic depoſition of it by a ſolemn oath. Being much weakened by his fever, the ſaint retired into the veſſel which ſerved as the common hoſpital of the ſick, that he might die in poverty. The toſſing of the veſſel encreaſing his diſtemper, and hindering him from applying himſelf to God as perfectly as he deſired, the day following he was at his requeſt put on ſhore again. He lay expoſed on the ſands to a piercing north wind; till George Alvarez cauſed him to be carried into his cabin out of compaſſion. Sometimes the holy man lifted up his eyes to heaven, and at other times caſt them on his crucifix: and in this attitude he pronounced with great tenderneſs of ſoul, thoſe words: *In Thee, O Lord, I have hoped: I ſhall not be confounded for ever.* At the ſame inſtant tranſported with celeſtial joy which appeared upon his countenance, he ſweetly gave up the ghoſt in 1552, the forty-ſeventh year of his age. His corpſe was interred on Sunday, being laid after the Chineſe faſhion, in a large cheſt filled with unſlacked lime, in order that the fleſh might be conſumed, and the bones conveyed to Goa. In February, 1553, the grave was opened to ſee if the fleſh was conſumed: but the lime being taken off, the

face was found ruddy and freſh-colored like that of a man in a ſweet repoſe. The body alſo was whole, and the natural moiſture uncorrupted. The ſacerdotal habits in which the ſaint was buried, were no wiſe endamaged by the lime; and the ſacred corpſe exhaled an odour ſo fragrant and delightful, that the moſt exquiſite perfumes came nothing near it. The venerable remains being brought to Malacca on the twenty-ſecond of March, the peſtilence which for ſome time had laid waſte that town, on a ſudden ceaſed. The body was interred in a damp church-yard; yet in Auguſt was found entire, freſh and ſtill exhaling a ſweet odour, and being honorably tranſlated to Goa, was placed in the church of the college of St. Paul on the fifteenth of March, in 1554: upon which occaſion ſeveral blind perſons recovered their ſight, and others ſick of palſies and various diſeaſes, their health and the uſe of thir limbs. By order of King John III. a verbal proceſs of the life and miracles of the man of God was made with the utmoſt accuracy at Goa, and in other parts of the Indies. Many miracles alſo were wrought through his interceſſion in ſeveral parts of the Indies and Europe, acknowledged by divers learned Proteſtants.

ST. OSMUND, B. C.

See Malmeſbury de Pontif. Angl. l. 2. fol. 142. Alford, Annal. an. 1091, &c.—A. D. 1099.

OSMUND was count of Seez, in Normandy, and came over with William the Conqueror, by whom he was created earl of Dorſet. His life in the world was that of a ſaint in all the difficult ſtates of a courtier, ſoldier and magiſtrate. He was for ſome time lord high-chancellor of England. But the favor of his prince, and the ſmiles of fortune, had no charms for a heart which loved and valued only heavenly goods. Wherefore, embracing an eccleſiaſtical ſtate, he choſe to become poor in the houſe of the Lord. But his ſanctity and great abilities were too well known for him to be allowed to enjoy long his beloved obſcurity; and in 1078 he was forced from his ſolitude, and conſecrated biſhop of Saliſbury, where his predeceſſor Herman had juſt before fixed his ſee. St. Oſmund built the cathedral in honor of the Bleſſed Virgin in 1087, placed therein thirty-ſix canons, and dedicated the ſame in 1092: and this fabric being burnt by lightning, he rebuilt

it in 1099. So great was the saint's charitable zeal for the salvation of souls, that frequently he would attend criminals in person to the place of execution. In 1095, in the assembly of Rockingham, he was so far imposed upon, as to be drawn into the measures of those who in complacency to the king opposed St. Anselm; but soon opened his eyes, begged the archbishop's absolution, and continued ever after his most steady friend. Being in every thing zealous for the beauty of God's house, he made many pious foundations, adorned several churches, and erected a noble library at Salisbury. Throughout his whole diocese he placed able and zealous pastors, and had about his person learned clergymen and monks. To regulate the Divine service with the utmost decency, piety and devotion, St. Osmund compiled for his church the Breviary, Missal and Ritual, since called the *Use of Sarum*; wherein he ascertained all the rubrics which were before not sufficiently clear, and were left to the discretion of those that officiated; though all churches agreed in the substance; and the Divine office was established in Latin by our first converters. This Use of Sarum was adopted in most dioceses in this kingdom; till in the reign of Queen Mary so many of the clergy obtained particular licences to say the Roman Breviary, that this latter became universally received. St. Osmund, though zealous for the salvation of others, and for the public worship of God, was always solicitous in the first place for the sanctification of his own soul. Being perfectly dead to the world, he was totally a stranger to ambition and covetousness, and to all vice. After his patience had been exercised by a lingering sickness, he departed to God, whose glory alone he had sought in life, on the night before the 4th of December, in 1099. In 1457 his remains were removed and deposited in the chapel of our Lady in the new cathedral, and still lie interred in the same chapel, covered with a marble slab, on which is the inscription only of the year M,XCIX. St. Osmund was solemnly canonized by Calixtus III. in 1456. His sumptuous shrine was destroyed in the reign of Henry VIII.

ST. CRISPINA, M.

See her authentic acts in Mabillon, Analect. T. 3; &c.—A. D. 304.

ST. Augustin informs us, that this glorious martyr was a

lady of high birth, very rich, and engaged in the married ſtate; that ſhe had ſeveral children; and that though of a delicate and tender conſtitution, ſhe was endued with a maſculine courage, preferred heaven to earth, and God to the world; and diſregarding the tears of her children, rejoiced to ſee herſelf taken and called to confeſs Jeſus Chriſt on a ſcaffold, and in the ſight of the whole world. Her acts we have only imperfect, giving an account of her laſt examination. By them we learn that ſhe was a native of Thagara in the proconſular Africa, and was apprehended for profeſſing the faith of Chriſt; and that when the ſentence of death had been pronounced againſt her, the holy matron, fluſhed with joy, gave thanks to God. She was beheaded on the 5th of December, 304, and is named in the Roman martyrology.

ST. NICHOLAS, Archbiſhop of Myra, C.

See Fleury, T. 13. *p.* 446, *&c. &c.—A. D.* 342.

THE great veneration with which this ſaint has been honored both in the Greek and Latin churches for many ages, and the altars and churches which have been every where erected in his memory, are proofs of his extraordinary ſanctity, and of the glory which he enjoys with God. All accounts agree, that he was a native of Patara in Lycia. In his very childhood he always ſcrupulouſly obſerved the faſts commanded by the Church. Happy are they who like this great ſaint are inured from their infancy and innocent age to the exerciſes of devotion, penance and perfect obedience. St. Nicholas encreaſed his fervor in theſe and all other virtues with his years, eſpecially when he had devoted himſelf to a religious life in the monaſtery of Holy Sion near Myra. Of this houſe he was made abbot by the archbiſhop its founder. Charity in comforting and relieving the diſtreſſed ſeemed his moſt diſtinguiſhing virtue. Among many other inſtances it is related, that when three young virgins were expoſed through diſtreſs to the danger of falling into vicious courſes, he for three ſucceſſive nights conveyed to them through the window a competent ſum of money for a fortune; ſo that they were all provided for, and thus extricated from the danger. The ſee of Myra, the capital of Lycia, becoming vacant, the holy abbot Nicholas was choſen archbiſhop; and in this exalted

ſtation was famed for his extraordinary piety and zeal, and for many wonderful miracles. He died at Myra in 342, according to the true account of the tranſlation of his relics. Several churches were built in his honor even in the Weſt, long before the tranſlation of his relics to Bari; the hiſtory of which tranſlation aſſures us, that no ſaint was more univerſally honored in all Chriſtian nations than St. Nicholas. The ſacred treaſure of his mortal remains was brought to Bari, on the 9th of May, 1087, and depoſited by the archbiſhop in the church of St. Stephen. On the firſt day thirty perſons were cured of various diſtempers by imploring the interceſſion of St. Nicholas; and from that time the tomb of St. Nicholas of Bari has been famous for pilgrimages. The authentic hiſtory of this tranſlation is extant in Surius.

St. Nicholas is eſteemed a patron of children, becauſe he was from his infancy a model of innocence and virtue; and to form that tender age to ſincere piety was always his firſt care and delight. To impreſs on the minds of children perfect ſentiments of devotion, religion and all virtues, with an earneſtneſs in all duties, is a taſk often as delicate as it is important. Above all, the conduct of thoſe with whom they converſe ſhould be nicely attended to. They eaſily learn their maxims, imbibe their ſpirit, and are moulded upon their example. A child who ſees thoſe about him love their own eaſe, and ever ſeek what beſt pleaſes their ſenſes; ſtill more, if he obſerves them to be peeviſh, vain, ſlothful or impatient, will naturally cheriſh theſe paſſions and yield up the government of himſelf to them, inſtead of learning by tractableneſs, humility, meekneſs and ſelf-denial, to ſubdue and govern them. Precepts and exhortations loſe their force when contradicted by example: and while the child ſees every one ſtudy to pleaſe himſelf, in flat oppoſition to the rules of the goſpel which he hears preached from their mouths, he ſeems tacitly perſuaded, that ſuch a conduct may be reconciled with thoſe very maxims which condemn it.

ST. AMBROSE, B. C. Doctor of the Church.

From his works, and his life written by Paulinus, who was his deacon and ſecretary at the time of his death. See alſo the church hiſtorians of that age, &c. &c.—A. D. 397.

AN invincible courage and conſtancy in reſiſting evil is a neceſſary ingredient of virtue, eſpecially in the epiſcopal cha-

racter. Of this St. Ambroſe was a moſt admirable and illuſtrious model. His father, whoſe name was alſo Ambroſe, was prefect of the prætorium in Gaul, by which office not only France, but alſo a conſiderable part of Italy and Germany, the five Roman provinces in Britain, eight in Spain, and Mauritania Tingitana in Africa, were under his juriſdiction. He was bleſſed with three children; Marcellina the eldeſt, who received the religious veil from the hands of pope Liberius; Satyrus and Ambroſe. The birth of St. Ambroſe happened about the year 340. After the death of his father, his mother took him while yet in his infancy to Rome, where ſhe was particularly careful of the education of her children; and by her inſtructions and the good example of his ſiſter, and other holy virgins who lived with them, Ambroſe made great progreſs in virtue. His advancement in learning was not leſs remarkable, as his excellent writings teſtify; and his friendſhip was courted by the firſt men in the Empire. He was appointed by Anicius Probus, the Prætorian prefect of Italy, governor of Liguria and Æmilia; a charge of great importance. Probus, who was a magiſtrate of great integrity, ſaid to him at parting: "Go your way, and govern more like a biſhop than a judge." The young governor, by his watchfulneſs, probity and mildneſs, endeavoured to comply with this advice; which was moſt conformable to his natural goodneſs and inclinations. Auxentius, an Arian, and a violent and ſubtle perſecutor of the Catholics, who upon the baniſhment of St. Dionyſius had uſurped the ſee of Milan, died in 374. To prevent an open ſedition in the choice of a biſhop, St. Ambroſe thought it the duty of his office to go to the church in which the election was to be made; there he harangued the people with much diſcretion and mildneſs, exhorting them to proceed in their choice with the ſpirit of peace, and without tumult. While he was yet ſpeaking, a child cried out, "Ambroſe Biſhop." This the whole aſſembly took up; and both Catholics and Arians unanimouſly proclaimed him biſhop of Milan. This unexpected choice exceedingly ſurpriſed him: he preſently withdrew, and in vain made uſe of all the artifices he could to ſhun this charge. At length he ſtole out of the city by night with a deſign to retire to Pavia; but miſſing his way, he wandered up and down all night, and found himſelf next morning at the gates of Milan. He then took refuge with a friend; but the vicar of Italy having publiſhed a ſevere order againſt any one who ſhould conceal him, or refuſe to diſcover where he was, he was betrayed and

obliged to ſurrender. After due preparation he was conſecrated biſhop on the 7th of December, in 374. St. Ambroſe was now about thirty-four years old.

No ſooner was he placed in the epiſcopal chair, but conſidering that he was no longer a man of this world, and reſolving to break all ties which could bind him to it, he gave to the Church and the poor all the gold and ſilver of which he was poſſeſſed. His lands and eſtates he alſo gave to the Church, reſerving only an income for the uſe of his ſiſter Marcellina during her life. The care of his family and temporalities he committed to his brother Satyrus; that being diſengaged from all earthly concerns, he might give himſelf up wholly to his miniſtry and prayer. So perfectly did he renounce the world; and his mind dwelt ſo much above it, that temptations to riches and honors never had any weight with him. He purged his church of the Arian hereſy with ſuch wonderful ſucceſs, that in the year 385 there remained not one citizen of Milan infected with it, except a few Goths and ſome perſons belonging to the imperial family, as he aſſures us, ep. 20. n. 12. His inſtructions were enforced by an admirable innocence and purity of manners, prayer, rigorous abſtinence and a faſt which he kept almoſt every day: for he never dined except on Sundays, the feaſts of certain famous martyrs, and all Saturdays, on which it was the cuſtom at Milan never to faſt: but when he was at Rome he faſted on Saturdays. Every day he offered the holy ſacrifice of the altar for his people; and he ſpent a conſiderable part both of the day and of the night in devout prayer. He had a ſoul exquiſitely tender and compaſſionate; and he often employed his intereſt to ſave the lives of condemned perſons. He wept with thoſe that wept, and rejoiced with thoſe that rejoiced. His charity was as extenſive as the neceſſities of human nature; and he ſtyled the poor his ſtewards and treaſurers, in whoſe hands he depoſited his revenues. It was his conſtant care and practice to do good for evil, and to requite affronts and injuries with offices of kindneſs. His chamber was for the greateſt part of the day filled with perſons who came to conſult him, and to aſk his private advice. St. Auguſtin when he came to viſit him, always found him ſo overwhelmed with ſuch buſineſs, or ſo intent in prayer the few moments he was able to ſteal to himſelf, that he often went into his chamber, and after ſome ſtay came out again, without being perceived by the holy biſhop, whom out of mere

pity he durſt not interrupt. That great ſaint owed his converſion in a great meaſure to St. Ambroſe.

When the Goths extended their ravages from Thrace into Illyricum and as far as the Alps, St. Ambroſe not content to lay out all the money he could raiſe in redeeming the captives, employed for that uſe the gold veſſels belonging to the church, which he cauſed to be broken and melted down; but ſuch only as were not yet conſecrated, reſerving thoſe which were, for a more preſſing neceſſity. The Arians reproached him upon this account: but the ſaint anſwered, that he thought it much better to ſave the ſouls of men, than gold; for not only the lives of the captives and the honor of the women were preſerved, but the children were reſcued from the danger of infidelity. "I find", ſaid he, "that the blood of Jeſus Chriſt poured out in the gold plate hath not only ſhone therein, but hath alſo impreſſed upon it the virtue of redemption."

In 379 St. Ambroſe loſt his brother Satyrus, to whom he had committed the care of all his temporal affairs. Satyrus at his death left his wealth to be diſpoſed of by St. Ambroſe and his ſiſter St. Marcellina, without making a will. They thought he had only made them ſtewards of it, and gave it all to the poor. The funeral of Satyrus was performed with great ſolemnity; when St. Ambroſe made an oration, which is extant, and in which he affirms, that his deceaſed brother had never forfeited the grace of his baptiſm by any deadly ſin. The Church commemorates St. Satyrus on the 17th of September. In 382 St. Ambroſe aſſiſted at a council held at Rome by pope Damaſus, in order to apply a remedy to the diviſions, which reigned in the Eaſtern church, about the ſee of Antioch. Paulinus relates, that while he continued there, a certain woman who lay ſick of a palſy, cauſed herſelf to be conveyed in a chair to the place where the holy biſhop ſaid maſs, and entreated him to intercede with heaven in her behalf: and while he was praying and laying his hands upon her, ſhe found her ſtrength return, roſe up and walked.

The pious emperor Gratian having been defeated by the uſurper Maximus, and treacherouſly murdered by that tyrant's general, St. Ambroſe was diſpatched upon an embaſſy to Maximus by the empreſs Juſtina, mother to Valentinian II. who was Gratian's half-brother. The ſaint by the gravity of his perſon, the authority of his office, his humble addreſs and his eloquence, ſtopped the uſurper in his march, and concluded with him a treaty in the name of Valentinian, who who was in no condition to make any reſiſtance. The ſaint

however conſtantly refuſed to communicate with a tyrant who was ſtained with the blood of his maſter; and he exhorted him to do penance. The next year, 385, the empreſs Juſtina, forgetting the ſervices of St. Ambroſe, began to perſecute the Catholics, and eſpecially the holy biſhop himſelf. She was a violent Arian; and when Eaſter approached, ſhe ſent to demand of him the Portian baſilic (or church) for the uſe of her Arians and of her court. The ſaint replied, that he could never give up the temple of God. In this conteſt he withſtood all the threats of Juſtina and her impious courtiers and abettors, with the conſtancy of a martyr. When this ſtorm was ſomewhat abated St. Ambroſe wrote an account of what had happened, to his ſiſter Marcellina, who was then at Rome, and had earneſtly begged it of him. At the concluſion of this relation he adds, that he foreſees greater commotions. After this he ſays: "The eunuch Caligonus, high chamberlain, ſaid to me: "Thou deſpiſeſt Valentinian whilſt I am yet living; I will cut off thy head." To which I replied: "May God permit me ſo to ſuffer: then I ſhall ſuffer as a biſhop; and you will act a part becoming an eunuch or courtier. I beſeech God that all the enemies of the Church may ceaſe perſecuting her, and level all their ſhafts at me, to quench their thirſt with my blood." Soon after Caligonus was convicted of a heinous crime, and was himſelf beheaded.

The empreſs in the following Lent again demanded the Portian baſilic. The holy prelate anſwered: "Naboth would not give up the inheritance of his anceſtors, and ſhall I give up that of Jeſus Chriſt?" Paulinus relates, that one Euthimius on this occaſion kept a chariot in readineſs near the church, that he might take away St. Ambroſe, and carry him into baniſhment. But a year after he was himſelf put into the ſame chariot, and hurried from that very place into exile: under which misfortune St. Ambroſe furniſhed him with money and other neceſſaries for his journey. The ſame hiſtorian tells us alſo, that a ruffian came to the chamber of St. Ambroſe, with deſign to murder him; but that lifting up his naked ſword to ſtrike the ſaint, his arm remained motionleſs in the air, till he confeſſed that Juſtina had ſent him upon that errand; and upon his repentance he recovered the uſe of his arm. In the heat of the perſecution St. Ambroſe diſcovered the relics of SS. Gervaſius and Protaſius; of which he gives an account in a letter to his ſiſter, ep. 2. In this he tells her, that being deſirous of dedicating a new church (ſince called from him the Ambroſian Baſilic) he was at a loſs for want of

ſome relics of martyrs; till cauſing the ground to be dug up before the rails of the ſepulchres of SS. Nabor and Felix, he found the bones of SS. Gervaſius and Protaſius. The next morning theſe relics were tranſlated into the Ambroſian baſilic: during which tranſlation a blind man named Severus, a butcher by trade, was cured by touching the bier on which the relics lay, with a handkerchief, and then applying it to his eyes. He had been blind ſeveral years, was known to the whole city, and the miracle was performed before a prodigious number of people; and is teſtified alſo by St. Auguſtin, who was then at Milan, in three ſeveral parts of his works, and by Paulinus in the life of St. Ambroſe. The ſaint himſelf made two ſermons on the occaſion of this tranſlation, in which he ſpeaks of this and other miracles wrought by the holy relics, and aſſures us that many poſſeſſed perſons were delivered, and many ſick healed. St. Auguſtin and Paulinus ſay, that an end was put to the perſecution of St. Ambroſe by the diſcovery of theſe relics in 386. The year following St. Ambroſe, forgetting the injuries he had ſuffered, at the entreaties of Juſtina and the weak Valentinian readily undertook a ſecond embaſſy to the tyrant Maximus, who was juſt upon the point of entering Italy with a mighty army. However his remonſtrances were without effect; and he himſelf was thruſt out of doors. Valentinian and his mother had juſt time to eſcape to Theodoſius, who had been raiſed to the imperial dignity in the Eaſt by Gratian, upon the death of the emperor Valens. This great prince zealouſly eſpouſed their cauſe, marched in perſon againſt the uſurper, defeated him in a great battle, and cauſed him to be put to death. After his victory he proceeded to Milan, where he ſtaid from the 10th of October to the latter end of May. In June he received the honor of a triumph at Rome, and having aboliſhed there the remains of idolatry, prohibited pagan feſtivals and ſacrifices, and cauſed the temples to be ſtripped of their ornaments, and the idols to be broken in pieces, he returned to Milan on the firſt of September. Not long after this great emperor had the misfortune, by the advice of evil counſellors, to fall into a grievous ſin of injuſtice, by granting a commiſſion to the commander in Illyricum to let looſe the ſoldiery among the citizens of Theſſalonica, in order to puniſh them for a ſedition. This inhuman commiſſion was executed with the utmoſt barbarity, without diſtinguiſhing the innocent from the guilty. The holy biſhop, ſtruck with horror at the news, met the empe-

tor at the church-porch, forbad him entrance, and prescribed him a severe course of penance; to which the prince with great humility submitted. By St. Ambrose's order he placed himself among the public penitents, knelt at the church door, and lay long prostrate with the other penitents, repeating with David: *My soul hath cleaved to the pavement: O Lord restore my life, according to thy word, Ps.* cviii. He remained in this posture beating his breast from time to time; and with tears running down his cheeks, begged pardon of God, lamenting his sin in the sight of all the people; who were themselves moved to tears at this spectacle, and joined their prayers with his. After many months were passed in this manner, he was absolved, and passed no day to his death in which he did not bewail afresh this sin; into which he was drawn by surprise, and through the instigation of others, as St. Ambrose remarks.

Theodosius having staid almost three years in the West, left Valentinian in peaceable possession of that empire. This young prince from that time followed in every thing the advice of St. Ambrose; honoring and loving him with as much affection as his mother had formerly persecuted him with fury. But his reign was short: he was treacherously murdered by his general Arbogastes at Vienne on the 15th of May 392, in the twentieth year of his age. Arbogastes placed the imperial diadem on the head of Eugenius, a person of ignoble condition, but a man of parts and learning. Theodosius upon this news marched against the traitors, and defeated them in the plains of Aquileia, though not without an evident miracle. For his army being upon the point of giving way, the pious prince put up a fervent address to heaven; when there arose from the Alps an impetuous wind which put the squadrons of the enemy into strange disorder, drove back their darts and arrows, and beat clouds of dust upon their faces, which deprived them of their sight, and almost of their breath. This gave Theodosius a complete victory, and rid him of his enemies. St. Ambrose in the beginning of these disturbances had left Milan, and retired first to Bologna, and then to Florence. At his lodgings in this city, his host's infant child happened to die; and the afflicted mother laid him upon the bed of St. Ambrose, while he was abroad. The saint being returned, by his prayers restored him to life again; as Paulinus assures us. As soon as the tyrant Eugenius had departed from Milan, St. Ambrose had returned thither, and went to Aquileia to congratulate the emperor upon his

victory. Their interview was full of joy and tenderneſs, and the principal part of their conference was about the means of reſtoring religion. A little while after this moſt religious emperor died in the arms of the holy prelate; who did not long ſurvive him. A few days before he fell ſick, he foretold his death; but ſaid he ſhould live till Eaſter. Before he took his bed, while he expounded the xliii pſalm, Paulinus, his ſecretary, ſaw a flame in the form of a ſmall ſhield encircling his head, and by degrees creeping into his mouth: upon which his face became white as ſnow; though ſoon after it recovered its uſual complexion. "I was ſo affrighted," ſays Paulinus, "that I remained without motion, and could not write what he dictated till the viſion was over." On that day he left off both writing and reading; ſo that he could not finiſh the pſalm. Upon the news of his ſickneſs Stilico, the guardian and prime miniſter of Honorius who governed the Weſtern empire after his father's death, was much troubled, and ſaid publicly: "The day on which this great man dies, deſtruction hangs over Italy." He therefore ſent thoſe of the magiſtrates and nobility whom he knew had the greateſt influence with the biſhop, to prevail with him to beg of God a longer life. They went accordingly; and ſtanding over his bed, with tears entreated him to petition heaven to prolong his life for the ſake of others: to whom the holy biſhop anſwered: "I have not ſo behaved myſelf among you as to be aſhamed to live any longer: nor am I afraid to die, becauſe we have a good Maſter." A few days before his happy death while he was in prayer, he beheld Jeſus Chriſt coming towards him with a ſmiling countenance; as he himſelf aſſured Baſſianus, biſhop of Lodi, who was then praying with him. The day on which he expired he lay with his hands extended in form of a croſs for ſeveral hours, moving his lips in conſtant prayer. St. Honoratus, biſhop of Vercelli, being gone into an upper chamber to take a little reſt, heard a voice crying to him three times: "Ariſe and make haſte; for he is going to depart." He went down, and gave him the body of our Lord; which the ſaint had no ſooner ſwallowed but he gave up the ghoſt on the 4th of April, 397, about midnight before Holy Saturday; he was about fifty-ſeven years old, of which he had been biſhop twenty-two, and four months. The common ſuffrage of all antiquity has ranked him among the four great doctors of the Latin Church: the other three are St. Jerom, St. Auguſtin and St. Gregory the Great. St. Ambroſe's feaſt is kept on the

7th of December, the day on which he was ordained biſhop, and his name occurs on this day both in the Eaſtern and Weſtern calendars. The body of St. Ambroſe repoſes in a vault under the high altar in the Ambroſian baſilic at Milan. God was pleaſed to honor him by manifeſting, that through his interceſſion he protected the ſtate againſt the idolaters. Radagaiſus, king of the Goths, and a pagan, invaded the Roman empire with an army, ſome ſay of two hundred, others of four hundred thouſand men, about the year 405, and vowed to ſacrifice all the Romans to his gods. The city of Florence was reduced to the utmoſt extremity, when St. Ambroſe who had once retired thither, appeared nine years after his death to a perſon of the houſe where he had lodged, and promiſed him, that the city ſhould be delivered from the enemy on the next day. The man told it to the inhabitants; and on the next day came Stilico with his army. At his approach, though the forces which he commanded were infinitely too weak to encounter the barbarians, Radagaiſus was ſtruck with a ſudden panic; and his ſcattered troops were taken and ſold like droves of cattle.

St. Ambroſe in his excellent writings teaches with the Roman Catholic Church at this day, the principal articles controverted by our Proteſtant brethren, viz. ſuch as the *real preſence* of the *body* and *blood* of Chriſt in the Bleſſed Sacrament; *confeſſion* to a prieſt; the *ſupremacy* of the ſee of Rome, Or. de Exceſſu Fr. Satyri: alſo *praying for the dead*, Or. Funeb. Valentin. and in other places; the *excellence of virginity* embraced for the love of God, in his three books *On Virginity*, and on other occaſions; *veneration* due to the *relics of ſaints*, by his own practice as is related above, &c. &c. With regard to *confeſſion* the holy doctor ſays: "If thou wilt be juſtified, confeſs thy crime. For an humble confeſſion looſens the bonds of ſins," l. 2. de Pœnit. c. 6. n. 40. And again; "Why are you aſhamed to do this in the Church; where it ought only to be an object of ſhame not to confeſs our faults, ſeeing we are all ſinners; where he is moſt commendable, who is moſt humble, and he is the moſt juſt who is the loweſt in his own eyes, ib. cap. 10. n. 91, 92. Paulinus proves, that oral confeſſion was then in uſe, when he ſays of St. Ambroſe: "Whenever any perſon confeſſed his ſins to him in order to receive penance, he ſhed ſuch an abundance of tears as to make the penitent weep alſo. The ſins which were confeſſed to him he never diſcloſed to any one; only he interceded with God." St. Ambroſe in his book On the Myſteries teaches

the real preſence in the Bleſſed Sacrament, and Tranſubſtantiation, in the cleareſt terms. After having explained the ancient types of the Euchariſt, ſuch as the ſacrifice of Melchiſedech, the manna, and the water flowing out of the rock, he adds: "You will ſay perhaps; I ſee ſomething elſe: how can I be ſure that I receive the body of Chriſt?" He urges the example of the rod of Moſes changed into a ſerpent, and ſeveral other miracles; and laſtly the Incarnation, which myſtery he compares to that of the Euchariſt. "A *virgin*," ſays he, "brought forth. This is contrary to the order of nature. *The body which we conſecrate came forth of a virgin*.... Why do you look for the order of nature in the *body* of Jeſus Chriſt, ſince Jeſus Chriſt was born of a *virgin* againſt the order of nature. Jeſus Chriſt had real fleſh which was faſtened to the croſs, and laid in the ſepulchre. So the Euchariſt is the true ſacrament of this fleſh. Chriſt himſelf aſſures us of it, *This is*, ſays he, *my body*. Before the benediction of theſe heavenly words it is of another nature; after the conſecration it is the *body*. If man's benediction has been capable of changing the nature of things, what ſhall we ſay of the Divine conſecration, wherein the very words of our Saviour himſelf operate? Cannot the word of Jeſus Chriſt, which could make that out of nothing which was not; can it not change that which is, into what it was not?"

ST. MARUTHAS, Biſhop, C.

See Joſ. Aſſemani, in Bibl. Orient. and Steph. Aſſemani, in Acta Mart. Orient. &c. &c.—Before the middle of the fifth century.

THIS holy prelate was an illuſtrious Father of the Syriac church about the end of the fourth century; and was biſhop of Tagrit in Meſopotamia, at that time ſubject to the Eaſtern empire, near the borders of Perſia. He compiled the acts of the martyrs who ſuffered in that kingdom during the forty years perſecution of Sapor from 340 to 380; part of which valuable collection has been recovered and publiſhed by Stephen Aſſemani, in 1748. St. Maruthas wrote ſeveral hymns in praiſe of the martyrs: which, together with others of St. Ephrem, are inſerted in the Chaldaic office, and are ſung by the Maronites, Jacobites and Neſtorians, who uſe that tongue in the church office. St. Maruthas procured the relics of many Perſian martyrs, and diſtributed them over the Roman empire, that the people might every where receive the

Divine bleſſing by means of theſe ſacred pledges. Iſdegerdes having aſcended the Perſian throne in 401, St. Maruthas made a journey to Conſtantinople in 403, in order to induce Arcadius to uſe his intereſt with the new king in favor of the diſtreſſed Chriſtians. But he found the court too much embroiled in carrying on an unjuſt perſecution againſt St. Chryſoſtom. Wherefore he haſtened back into Meſopotamia. The year following he made a ſecond journey to Conſtantinople; and St. Chryſoſtom recommended him to the holy widow St. Olympias, entreating her to aſſiſt him, and promote what he himſelf had begun in favor of the church of Perſia; for which he expreſſed an extraordinary zeal, ep. 14. Theodoſius the Younger having ſucceeded his father in the empire, honored St. Maruthas with two ſucceſſive embaſſies to Iſdegerdes, to ſettle a laſting peace between the two empires. The Perſian monarch conceived the higheſt eſteem for the ſaint, and by his prayers was cured of a violent head-ach, which his magians had not been able to relieve, as Socrates relates, l. 7. c. 8. This hiſtorian adds, that the king from that time uſually called him *The Friend of God*. But the magians fearing that the prince would be brought over by him to the Chriſtian faith, had recourſe to a wicked and baſe contrivance. They hid a man under ground in the temple, who when the king came to adore the *perpetual fire*, cried out: "Drive away from this holy place the king, who impiouſly believes a prieſt of the Chriſtians." Iſdegerdes hereupon was going to diſmiſs the biſhop: but Maruthas perſuaded the king to go again to the temple; aſſuring him, that by cauſing the floor to be taken up, he would diſcover a wicked impoſture. The king did ſo; and the iſſue was, that he commanded the magians who attended the place to be decimated, and publicly gave Maruthas leave to erect churches wherever he pleaſed. The holy biſhop rebuilt a conſiderable number in ſeveral parts of Perſia, and in his ſecond embaſſy thither made a long ſtay, and held two ſynods at Cteſiphon: in the latter of which, in 414, Arianiſm was condemned, and ſeveral regulations of diſcipline were made. St. Maruthas in his old age returned into Meſopotamia, and brought back with him many relics of martyrs, and enriched his own church with ſuch a multitude, that the city of Tagrit was from that time called Martyropolis.

Among the works of this Father there is preſerved in the Vatican library a manuſcript copy of his Syriac commentary on the goſpel of St. Matthew: out of which Joſeph Aſſemani has extracted many teſtimonies to prove the belief of the *real*

preſence of Chriſt's *body* in the Euchariſt. This holy biſhop died at his own ſee before the middle of the fifth century. The Greeks and Latins honor St. Maruthas on the fourth of December.

THE SEVEN MARTYRS AT SAMOSATA.

See their authentic acts publiſhed in Chaldiac by Steph. Aſſemani, Act. Mart. T. 2. p. 123.—A. D. 297.

IN the year 297, the emperor Maximian returning victorious from the defeat of the Perſian army, celebrated the quinquennial games at Samoſata, the capital of Syria Comagene, upon the banks of the Euphrates. On this occaſion he commanded all the inhabitants to repair to the temple of Fortune, ſituate in the middle of the city, to aſſiſt at the ſolemn ſupplications and ſacrifices, which were there to be offered to the gods. The whole town echoed with the ſound of trumpets, and was infected with the ſmell of victims and incenſe. Hipparchus and Philotheus, perſons of the firſt rank in the city, had ſome time before embraced the Chriſtian faith. In a ſecret cloſet in the houſe of Hipparchus, upon the Eaſtern wall, they had made an image of the croſs, before which with their faces turned to the Eaſt they adored the Lord Jeſus Chriſt ſeven times a day. Five intimate friends much younger in years, named James, Paragrus, Habibus, Romanus and Lollianus, coming to viſit them at the ninth hour (or three in the afternoon) found them in this private chamber praying before the croſs, and aſked them why they were in mourning and prayed at home, at a time when by the emperor's orders all the gods of the whole city had been tranſported into the temple of Fortune, and all perſons were commanded to aſſemble there to pray. They anſwered, "that they adored the Maker of the world." James ſaid: "Do you take that croſs for the Maker of the world? for I ſee it is adored by you." Hipparchus anſwered: "Him we adore who hung upon the croſs. Him we confeſs to be God, begotten, not made, conſubſtantial with the Father, by whoſe deity we believe the whole world is created, preſerved and governed. It is now the third year ſince we were baptiſed in the name of the Father, and of the Son, and of the Holy Ghoſt, by James, a prieſt of the true faith, who ſince has never intermitted from time to time to give us the *body* and *blood* of Chriſt. We therefore think it unlawful for us during theſe three days to ſtir out of doors;

for we abhor the ſmell of victims, with which the whole city is infected." After much diſcourſe together, the five young noblemen declared they deſired to be baptiſed, but feared the ſeverity of the laws; ſaying, they two were protected by their dignities in the magiſtracy, and their favor at court; but that, as for themſelves, they were young and without protection. Hipparchus and Philotheus told them, that the earthen veſſel or brick is but dirt till it be tempered with clay, and has paſſed the fire; and they diſcourſed ſo well on martyrdom, and on the contempt of the world which faith inſpireth, that the five young men deſired to be baptiſed, and to bear the badge of Chriſt; confeſſing, that when they firſt ſaw their two friends at prayer before the croſs, they felt an unuſual fire glowing within their breaſts. Hipparchus and Philotheus adviſed them at firſt to defer their baptiſm; but at length, pleaſed with their ardor, they diſpatched a meſſenger to the prieſt James, with a letter ſealed with their own ſeal; the contents of which were as follows: "Be pleaſed to come to us as ſoon as poſſible, and bring with you a veſſel of water, a hoſt and a horn of oil for anointing. Your preſence is earneſtly deſired by certain tender ſheep which are come over to our fold, and are impatient that its mark be ſet upon them." James forthwith covered the ſacred utenſils with his cloak, and coming to the houſe, found the ſeven bleſſed men upon their knees at prayer. Saluting them he ſaid: "Peace be with you, ſervants of Jeſus Chriſt who was crucified for his creatures." They all aroſe, and James, Paragrus, Habibus, Romanus and Lollianus, fell at his feet, and ſaid: "Have pity on us, and give us the mark of Chriſt whom you adore." He aſked them if they were ready to ſuffer tribulation and torments for Chriſt, who ſuffered firſt for them. They anſwered with one voice, that nothing ſhould ever be able to ſeparate them from the love of God which is in Chriſt Jeſus. He then bad them join him in prayer. When they had prayed together on their knees for the ſpace of an hour, the prieſt roſe up, and ſaluting them, ſaid: "The grace of our Lord Jeſus Chriſt be with you all." When they had made a confeſſion of their faith, and abjured idolatry, he baptiſed them, and immediately gave them the *body* and *blood* of Jeſus Chriſt. This being done, he took up the ſacred utenſils, and covering them with his cloak, made haſte home, fearing leſt the Pagans ſhould diſcover them together; for the prieſt was an old man in a mean ragged garment, and Hipparchus and Philotheus were men of the firſt

rank, and enjoyed posts of great honor: the other five were illustrious for their birth.

On the third day of the festival, the emperor enquired whether none among the magistrates contemned the gods, and whether they had all performed the duty of sacrificing on this public occasion. He was answered, that Hipparchus and Philotheus had for three years past constantly absented themselves from the public worship of the gods. Hereupon the emperor gave orders that they should be conducted to the temple of Fortune, and compelled to offer sacrifice. The messengers coming to the house of Hipparchus, found the seven above-mentioned assembled together; but at first apprehended only Hipparchus and Philotheus. The emperor asked them, why they contemned both him and the immortal gods? Hipparchus answered: "I blush to hear wood and stones called gods." The emperor commanded that he should receive fifty stripes with whips loaded with leaden plummets, on the back, and then be confined to a dark dungeon. Philotheus being presented before him, the emperor promised to make him prætor, and to bestow on him other preferments if he complied. The confessor replied, that honors upon such terms would be an ignominy, and that he esteemed disgrace suffered for Christ the greatest of all honors. He then began to explain the creation of the world, and spoke with great eloquence. The emperor interrupted him, saying, that he saw he was a man of learning, and that he would not put him to the torture, hoping that his own reason would convince him of his errors. But he gave orders that he should be put in irons, and confined in a separate dungeon from that in which Hipparchus was detained. In the mean time an order was sent to seize the other five, who were found with them. The emperor put them in mind that they were in the flower of their age, and exhorted them not to despise the blessings of life. They told him, that faith in Christ was preferable to life; and added, that no treacherous artifices should draw them from their duty to God: "Especially," said they, "as we carry in our bodies the *Body* and *Blood* of Christ. . . . Our bodies are consecrated by the touch of his *Body*: nor ought they to be prostituted, by offering an outrageous affront to the dignity to which they have been raised." The emperor entreated them to have pity on their youth, and not throw away their lives, swearing by the gods, that if they persisted in their obstinacy they should be unmercifully beaten, and should

miſerably periſh. He repeated, that they ſhould be crucified like their maſter. They anſwered, that they feared not his torments; and were by his orders chained in ſeparate dungeons, to wait, without meat or drink, till the feſtival ſhould be over.

The ſolemnity which was celebrated for ſeveral days, being concluded, the emperor cauſed a tribunal to be erected without the walls of the city in a meadow, near the banks of the Euphrates; and the fields were covered with rich pavilions. Maximian took his ſeat; and the confeſſors were brought before him. The two old magiſtrates were led firſt by chains thrown about their necks: the other five followed them, all with their hands tied behind them. Upon their abſolute refuſal to offer ſacrifice, they were all ſtretched upon the rack; and each received twenty ſtripes upon the back, and was then ſcourged with thongs upon the breaſt and belly. After this they were remanded, each to his own dungeon, with ſtrict orders that no one ſhould ſee them or ſend them any thing to comfort or ſupport them, and that they ſhould be furniſhed by their keepers with as much coarſe bread as would barely keep them alive. In this condition they lay from the 19th of April to the 25th of June. Then they were again brought before the emperor; but looked more like carcaſes than living men. He made them great promiſes in caſe of compliance: but they all begged that he would not ſeek to draw them from the way, which Jeſus Chriſt had opened to them. The tyrant, whoſe eyes ſparkled with fury, exclaimed: "Wretches, you ſeek death. Your deſire is granted; that you may at length ceaſe to inſult the gods." He then commanded that cords ſhould be drawn acroſs their mouths, and bound tight about them; and that they ſhould be crucified. The cords were immediately faſtened according to directions; ſo that they could only mutter broken words. In this condition, however, they returned thanks to heaven, and encouraged one another; rejoicing, that they were leaving this miſerable world to go to God. They were immediately hurried towards the place of execution, at ſome diſtance from the city, attended by a long train of relations, friends, ſervants and others, who filled the fields in the way, and rent the air with their lamentations. In the mean time the lords of that territory, to whom by an imperial writ the government of the city was committed, waited on the emperor in a body, and repreſented to him that a great multitude of citizens followed the priſoners all in tears, grieved to ſee ſeven princes of their country led in chains to a cruel

and ignominious death: they alleged that Hipparchus and Philotheus were their colleagues in the magiſtracy, who ought to ſettle their accounts, and the public affairs which had been entruſted to them; that the other five were ſenators of their city, who ought to be allowed at leaſt to make their wills: they therefore begged that ſome reſpite might be granted them. The martyrs were accordingly put into the hands of theſe magiſtrates for the aforeſaid purpoſes. The magiſtrates led them into the porch of the circus, and having taken off their fetters, privately ſaid to them: "We obtained this liberty under pretence of ſettling with you the public accounts and civil affairs; but in reality to have the favour of ſpeaking to you in private; begging your interceſſion with God for whom you die, and deſiring your bleſſing for this city and ourſelves." The martyrs gave their bleſſing, and harangued the people who were aſſembled. The emperor being informed, ſent a reprimand to the magiſtrates. Their excuſe was that they durſt not forbid the martyrs to ſpeak, for fear of a tumult.

The tyrant again cited the martyrs before his tribunal; but found their reſolution unſhaken. He therefore ordered ſeven croſſes to be erected over againſt the gate of the city, and again conjured Hipparchus to obey. The venerable old man, laying his hand upon his bald head, ſaid: "As this according to the courſe of nature cannot be again covered with hair, ſo never ſhall I change or confirm to your will in this point." Maximian commanded a goat's ſkin to be faſtened with ſharp nails upon his head: then jeering, ſaid: "See, your bald pate is now covered with hair: ſacrifice therefore, according to the terms of your own condition." The martyrs were hoiſted on their croſſes; and at noon ſeveral ladies came out of the city, and having bribed the guards with money obtained leave to receive their blood with ſponges and linen cloths. Hipparchus died on the croſs in a ſhort time. James, Romanus and Lolliamus expired the next day; being ſtabbed by the ſoldiers while they hung on their croſſes. Philotheus, Habibus and Paragrus were taken down from their croſſes while yet living; and the brutal tyrant commanded huge nails to be driven into their heads. This was executed with ſuch cruelty, that their brains were thruſt out through their noſes and mouths. Maximian then ordered their bodies to be dragged by the feet, and thrown into the Euphrates. But Baſſus, a rich Chriſtian, redeemed them privately of the guards for ſeven hundred denarii, and buried them in the night at his farm in the country.

The acts of their martyrdom were compiled by a prieſt, who ſays he was preſent when the holy martyrs gave their bleſſing to their fellow-citizens.

ST. FINIAN, B. C.

See his life publiſhed by Colgan Feb. 23, *&c.*

AMONG the primitive teachers of the Iriſh church the name of St. Finian is one of the moſt famous next to that of St. Patrick. He was a native of Leinſter, was inſtructed in the elements of Chriſtian virtue by the diſciples of St. Patrick, and out of an ardent deſire of making greater progreſs paſſed over into Wales, where he converſed with St. David, St. Gildas and St. Cathmael, three eminent Britiſh ſaints. After having remained thirty years in Britain, about the year 520 he returned into Ireland, excellently qualified by ſacred learning to reſtore the ſpirit of religion among his countrymen, which had begun to decay. Like a loud trumpet ſounding from heaven, he rouſed the ſloth and inſenſibility of the lukewarm, and ſoftened the hearts that were moſt hardened and had been long immerſed in worldly buſineſs and pleaſure. To propagate the work of God, St. Finian eſtabliſhed ſeveral monaſteries and ſchools: the chief of which was Cluain-Iraird or Clonard, in Meath, which was the ſaint's principal reſidence. Out of his ſchool came ſeveral of the principal ſaints and doctors of Ireland. St. Finian was choſen and conſecrated biſhop of Clonard. The great monaſtery which he erected at Clonard was a famous ſeminary of ſacred learning. St. Finian in the love of his flock, and his zeal for their ſalvation, equalled the Baſils and the Chryſoſtoms: he was infirm with the infirm, and wept with thoſe that wept. He healed the ſouls, and often alſo the bodies of thoſe that applied to him. His food was bread and herbs, his drink water, and his bed the ground, with a ſtone for his pillow. He departed to our Lord on the 12th of December, in 552, or according to others in 564.

ST. OSWIN, King, M.

See his MS. life Bibl. Cotton. and Matt. Weſtmon. an. 1110.

AFTER St. Oſwald ſealed the Chriſtian faith with his blood in 642, his brother Oſwi inherited his crown. But with his conſent his couſin Oſwin, ſon of Oſric who was couſin-german to Edwin, after paſſing ten years in baniſhment, was called to take poſſeſſion of the kingdom of Deira; which he governed ſeven years with great virtue, prudence and proſperity. For an inſtance of his humility St. Bede relates, that he had beſtowed on the holy biſhop Aidan a horſe, which, though he uſually made his journies on foot, the holy man might uſe on extraordinary occaſions. Soon after the biſhop meeting a poor man who aſked an alms of him, and not having any thing elſe, gave him this horſe with all his rich furniture. The next time he waited on the king, before they ſat down to table the king aſked him why he had given ſo fine a horſe, which he intended for his own uſe, to a beggar; adding: "We had horſes of leſs value, or other preſents which would have ſupplied the poor man's wants." The biſhop anſwered: "Is then a colt of more value in your majeſty's eye than a ſon of God?" When they had entered the dining-room, the biſhop took his ſeat; but the king being juſt come in from hunting; ſtood by the fire with his ſervants warming himſelf. Here revolving in his mind the biſhop's words, he put off his ſword, and caſt himſelf at his feet, begging pardon for having found fault with his charity, and promiſing never again to repine, whatever he ſhould give to the poor, how valuable ſoever. The biſhop, ſtruck with ſuch an example of humility, raiſed him up with confuſion, and aſſured him he was well ſatisfied, on condition his majeſty was cheerful and ſat down. The king hereupon expreſſed great joy at table: but the biſhop appeared ſorrowful, and ſaid to his attendants in the Scottiſh language, which the king and his courtiers did not underſtand; that he was aſſured ſo humble and ſo good a king would not live long. Soon after that, a quarrel aroſe betwixt Oſwi and Oſwin about the boundaries of their dominions; and they each raiſed armies. Oſwin ſeeing his party the weaker, and being deſirous to ſpare human blood, diſmiſſed his forces at a place called *Wilfar's Dun*, or the hill of Wilfare, ſituated ten miles weſtward from a town called Cataract. Attended with one faithful ſoldier named Tonder, he retired to a town called Ingethling,

now Gilling, near Richmond, in Yorkſhire; which eſtate he had lately beſtowed on count Hudwald. He hoped to lie here concealed; or at leaſt that Oſwi would content himſelf with poſſeſſing his kingdom, and would ſuffer him to live. But Oſwi apprehended, that as long as a prince ſo much beloved was alive, his uſurpation could not be ſecure. He therefore ordered count Ethelwin with a body of ſoldiers to march in queſt of him; and to put him to death; and Hudwald treacherouſly betrayed his benefactor.

When Oſwin ſaw the caſtle ſurrounded with ſoldiers, he courageouſly diſpoſed himſelf for death; only entreating Ethelwin to ſpare the life of his faithful ſervant Tonder. The generous officer ſeemed unwilling to ſurvive his maſter; and they both were ſlain together, and buried at Gilling in 651, on the 20th of Auguſt. The body of St. Oſwin, whoſe ſhrine was made illuſtrious by many miracles, was ſome time after tranſlated to the ſtrong fortreſs of Tinmouth, and buried in an oratory of the Bleſſed Virgin, belonging to a congregation of religious men.

ST. JANE FRANCES DE CHANTAL, W. A.

See her life by Dr. Henry du Tour, biſhop of Puy, &c.— A. D. 1641.

ST. JANE who at her confirmation was called Frances, was born at Dijon in Burgundy of noble parents. Her father the preſident Fremiot, took a pious and prudent care of her education, and gave her in marriage, when twenty years of age, to the baron de Chantal, an officer of diſtinction in the French army. Her firſt care was to eſtabliſh regularity in her family. She was attentive that all her domeſtics were every day preſent at evening prayers; and at the pariſh maſs on Sundays and great Holidays; on all other days they heard maſs at home. Every employment and duty was diſcharged with order. All the ſaint's leiſure hours were taken up either at her work, or in the daily long exerciſes of prayer and pious reading which ſhe preſcribed herſelf. She was happy in a religious huſband; but God ſoon took him to himſelf. The pious lady's grief was not to be expreſſed: but ſhe bore it with a heroic reſignation. To ſanctify her ſtate of widowhood, ſhe propoſed to herſelf a new plan of life. A conſiderable part of the night ſhe ſpent in tears and prayer. She redoubled her alms, diſtributed her rich clothes among the

poor, discharged most of her servants, fasted much, lived retired, and divided all her time between the instruction and care of her children, her prayers and her work. By the advice of St. Francis of Sales, she so regulated her devotions and other exercises of virtue, as to conform herself in her exterior to the will of others, even while she lived in the world. This conduct charmed every body, and made them say: "Madam de Chantal prays always, and yet is never troublesome." She rose at five o'clock, always without a fire, and without the attendance of a maid. She made an hour's meditation, then called up her children, and went with her family to mass. Every morning she made an oblation of herself to God without reserve. After dinner she read the holy scripture for half an hour, at evening catechised her children and some others of the village, read again and said her beads before supper, retired at nine o'clock, and said evening prayers with her children and family; after which she continued a long time in prayer alone. In the employments of the day, and even in company, nothing seemed to interrupt the attention of her soul to God. She mortified her taste in whatever she eat, yet without shewing it: she wore a hair cloth, coarse linen and very plain cloathes; visited the poor that were sick in the neighbourhood, and watched whole nights by the bedside of those that were dying. The constant sweetness of her temper shewed how perfectly she had subdued her passions, and proved her devotion to be solid. To improve her heart still more in the Divine love, she resolved entirely to renounce the world. St. Francis mentioned to her his project of forming a congregation of the Visitation of the Virgin Mary. But the situation of the affairs of her family raised great obstacles to her design; till St. Francis convinced her friends, that she would be able to watch over the education of her children in a cloister, perhaps even with greater advantage to them, than by continuing always with them: and this, as was her indispensable duty, she engaged herself still to do. This obliged her friends at length to approve her resolution. But before she left the world, she married her eldest daughter in a suitable manner: her son, who was only fifteen years old, she left under the care of her father, and of excellent tutors; her two younger daughters she determined to take with her. Wherefore, on Trinity Sunday, in 1610, she laid the foundation of her new order of the Visitation, planned by St. Francis of Sales at Annecy; the holy bishop having there provided a convent

for that purpoſe. In this houſe the pious widow and her devout companions all made their religious vows. The holy founder would have the two ſiſter virtues of humility and meekneſs to be the baſis of their rule. He alſo gave them excellent inſtructions on the great duty of prayer, the chief fruit and end of religious retirement. St. Francis did not enjoin by this rule any great auſterities, that it might be accommodated to the weakeſt conſtitutions; but he pointed out a conſtant mortification of the ſenſes by little denials. By theſe excellent maxims did St. Jane regulate her conduct; and ſhe never ceaſed to inculcate the ſame both by word and example to her religious ſiſters. She was afflicted with frequent painful ſickneſſes, and met with other ſevere exterior trials; but theſe were light in compariſon of the interior anguiſh, darkneſs and ſpiritual dryneſs which ſhe ſometimes experienced. In return ſhe was often favored with extraordinary ſpiritual conſolations. At length, after having given her religious ſiſters a heroic example of all virtues, and founded many convents at Lyons, Grenoble, Orleans, Paris and other places, this great ſaint fell ill of a fever, and died the death of the juſt, in her convent at Moulins, on the 13th of December, 1641, being ſixty-nine years old. St. Vincent of Paul was aſſured by revelation, of her glory. Several miracles were performed through her prayers and interceſſion, both before and after her deceaſe. The 21ſt of Auguſt is aſſigned for her feſtival.

St. LUCY, Virgin, Martyr.

Abridged from her acts quoted by St. Aldhelm in the ſeventh century.—A. D. 304.

THE glorious virgin and martyr St. Lucy, one of the brighteſt ornaments of the church of Sicily, was born of honorable and wealthy parents in the city of Syracuſa, and educated from her cradle in the faith of Chriſt. She loſt her father in her infancy; but Eutychia her mother took great care to furniſh her with tender and ſublime ſentiments of piety and religion. By the early impreſſions which Lucy received, and the ſtrong influence of Divine grace, ſhe diſcovered in all her inclinations the moſt happy diſpoſition towards virtue; and ſhe was yet very young when ſhe offered to God the flower of her virginity. This vow ſhe kept a ſecret; and her mother, who was a ſtranger to it, preſſed her to marry a

young gentleman who was a heathen. The ſaint ſought an occaſion of diſcloſing her reſolution to her mother; and at length they both went together to viſit the ſhrine of St. Agatha at Catana, to implore her interceſſion for the cure of a dangerous diſeaſe, under which Eutychia had long labored. Their prayers were ſucceſsful; and Lucy then diſcovered her deſire of devoting herſelf to God in a ſtate of perpetual virginity, and of beſtowing her fortune on the poor. The pious mother left her at full liberty to purſue her inclinations. The young nobleman her ſuitor, underſtanding this by the ſale of her jewels and effects, and the diſtribution of the price among the poor, in his rage accuſed her before the governor Paſchaſius as a Chriſtian; for the perſecution of Diocleſian then raged with the utmoſt fury. The impious judge commanded the holy virgin to be expoſed to proſtitution; but God by a viſible miracle rendered her immoveable, ſo that the guards were not able to convey her to the infamous place. He alſo made her an overmatch for the cruelty of the perſecutors, in overcoming fire and other torments. After a long and glorious combat ſhe died in priſon of the wounds ſhe had received, in the year 304. She was honored at Rome in the ſixth century among the moſt illuſtrious virgins and martyrs of the Church, as appears from the ſacramentary of St. Gregory, Bede and others. Her feſtival was kept in England till the change of religion, as a holiday of the ſecond rank; in which no work but tillage, or the like, was allowed. St. Lucy is often painted with the balls of her eyes laid in a diſh: perhaps her eyes were bored or plucked out, though her preſent acts make no mention of any ſuch circumſtance. In many places her interceſſion is implored particularly for diſtempers of the eyes.

It is of the greateſt conſequence what ſentiments are firſt impreſſed upon the tender minds of children, and to what habits they are firſt formed. Let them be inured to little denials both in their will and ſenſes, and learn that pleaſures which gratify the ſenſes muſt be guarded againſt, and uſed with great caution and moderation. It is much eaſier to conquer than to ſatisfy the paſſions, which, unleſs they be vigorouſly reſtrained while they are pliable, will be harder to ſubdue hereafter. Obſtinacy, untractableneſs, ſloth and voluptuouſneſs are of all diſpoſitions in youth the moſt dangerous. Theſe vices muſt be vigilantly counteracted by parents

and ſuch as have the care of children, at their very firſt appearance. For upon this depends their future welfare.

> Children like tender oſiers take the bow,
> And as they firſt are faſhioned, always grow.

There are few Lucys now-a-days among Chriſtian ladies, becauſe ſenſuality, pride and vanity are inſtilled into their minds by the falſe maxims and pernicious example of thoſe with whom they firſt converſe. Alas! unleſs a conſtant watchfulneſs and reſtraint produce and ſtrengthen good habits, the inclinations of our ſouls lean of their own accord towards evil.

ST. EBBA, V. A.

See Bede, l. 4. c. 19. 25. and Harpsfield.—A. D. 683.

THIS royal virgin, who has many churches in our iſland dedicated to God under her invocation, commonly called St. Tabbe's, was ſiſter to SS. Oſwald and Oſwi, kings of the Northumbers. From her tender years ſhe embraced the Chriſtian faith, and devoted herſelf to the love and ſervice of her Maker. She preferred the ſweet yoke of religious ſervitude to all that the world admires, received the holy veil of virginity at the hands of St. Finan, biſhop of Lindisfarne; and being deſirous of taking along with her many other virgins to Chriſt, founded a nunnery at a place upon the Derwent in the biſhopric of Durham, called from her Ebcheſter: alſo another monaſtery at Coldingham in the Marſhes, now in Scotland, below Berwick. In this latter houſe ſhe had a double community, one of religious men, another of ſacred virgins, in diſtinct dwellings. Hither, as St. Bede relates, ſhe invited over St. Cuthbert, to edify her religious by his diſcourſe and example. Under her St. Etheldreda or Audry, having obtained leave of her ſpouſe king Egfrid, St. Ebba's nephew, to enter into religion, learned the firſt rudiments of a religious life, in which ſhe afterwards became ſo eminent. The reputation of St. Ebba's extraordinary ſanctity was ſo great and general during her life, that ſhe was reſpected as a ſaint by the whole kingdom. She was called to eternal bliſs on the 25th of Auguſt, 683.

ST. GILDAS the WISE.

See his ancient Life in Mabillon, Act. SS. Ord. S. Ben. T. 1. p. 138, &c. &c.—A. D. 570.

ST. GILDAS, ſurnamed the Wiſe, was ſon of a Britiſh lord, and was born in 494. His father placed him in his infancy in the monaſtery of St. Iltutus in Glamorganſhire. His application to ſacred ſtudies was unwearied; and to improve in the knowledge of God and himſelf was the ſole object of his pious ambition. Hence his ſtudies, which are to many a ſource of diſſipation, made him more and more recollected, becauſe in all books he found and reliſhed only God, whom alone he ſought. Some time after his monaſtic profeſſion, with the conſent and perhaps by the order of his abbot St. Iltut, he paſſed over into Ireland, there to learn the moſt ſublime maxims and the practice of perfect virtue, under the diſciples of the great St. Patrick. Here St. Gildas diligently copied in his own life whatever ſeemed moſt perfect. So ſevere was his continual faſts, that the motto of St. John the Baptiſt might in ſome degree be applied to him; "that he ſcarce ſeemed to eat or drink at all." A rough hair-cloth concealed under a coarſe cloak was his garment, and the bare floor his bed: and his whole life was a continued martyrdom of penance. About the year 527 St. Gildas ſailed to Armorica or Brittany in France. Here he choſe for the place of his retirement the little iſle of Houac, between the coaſt of Rhuis and the iſland of Belliſle. Houac exceeds not a league in length, and is ſo barren as to yield nothing but a ſmall quantity of corn. Such a ſolitude, which appeared hideous to others, offered the greateſt charms to the ſaint, who deſired to fly, as much as this mortal ſtate would permit, whatever could interrupt his commerce with God. Here he often wanted the common neceſſaries and conveniencies of life; but the greater the privation of earthly comforts was in which he lived, the more abundant were thoſe of the Holy Ghoſt which he enjoyed. Certain fiſhermen who diſcovered him were charmed with his heavenly deportment and converſation, and made known on the continent the treaſure they had found. The inhabitants flocked from the coaſt to hear the leſſons of Divine wiſdom, which the holy anchoret gave, and which penetrated their hearts. To ſatisfy their importunities St. Gildas at length conſented to live among them on the continent, and built

a monaſtery at Rhuis in a peninſula of that name. This monaſtery was ſoon filled with excellent diſciples and holy monks. St. Gildas ſettled them in good order; then ſighing after cloſer ſolitude he withdrew, and paſſing beyond the gulph of Vannes and the promontory of Quiberon, choſe for his habitation a grot in a rock, upon the bank of the river Blavet, where he found a cavern formed by nature, extending from Eaſt to Weſt; which on that account he converted into a chapel. However he often viſited his abbey of Rhuis, and by his counſels directed many in the paths of true virtue. He wrote a ſevere invective againſt the crimes of the Britons, that he might confound thoſe whom he was not able to convert, and whom God in puniſhment delivered firſt to the plunders of the Picts and Scots, and afterwards to the perfidious Saxons, the fierceſt of all nations. In his retirement he ceaſed not with tears to recommend to God his own honor and glory, and the ſouls of poor blind ſinners. Seven days before his death he ſummoned his diſciples together, and exhorted them to the contempt of the world and the love of God, and to perſeverance in the practice of all virtues. On the eighth day he deſired to be carried to his oratory; where after having made his prayer, and received the viaticum of the body of our Lord, he gave his laſt bleſſing to his diſciples, and departed in peace in the year 570. He is named in the Roman martyrology January 29.

ST. GILDAS, the Albanian or the Scot.

See Dom. Lobineau, Saints de Bret. p. 72, *&c.—A. D.* 512.

THE father of this ſaint was called Caunus, and was king of certain ſouthern provinces in North-Britain. He was ſlain in war by king Arthur. St. Gildas improved temporal afflictions into the greateſt ſpiritual advantages, and deſpiſing a falſe and treacherous world, aſpired with his whole heart to a heavenly kingdom. Having engaged himſelf in a monaſtic ſtate, he retired with St. Cadoc, abbot of Llancarvan, into certain deſert iſlands, from whence they were driven by pirates from the Orcades. Two iſlands called Ronech and Echni afforded him for ſome time a happy retreat, which he forſook to preach to ſinners the obligation of doing penance, and to invite all men to the happy ſtate of Divine love. After diſcharging this apoſtolical function for ſeveral years, he retired

to the South-Weſt part of Britain, into the abbey of Glaſtenbury, where he repoſed in our Lord in 512.

ST. WINEBALD, C.

See his cotemporary Life in Mabillon, Act. Ben. T. 4, &c.— A. D. 760.

ST. WINEBALD, was the eldeſt ſon of St. Richard, the Engliſh-Saxon king, and embarked with him on a pilgrimage to Rome. After his father's death at Lucca in 722, Winebald accompliſhed his journey, and purſued his ſtudies in that city ſeven years: he alſo took the tonſure, and devoted himſelf with his whole heart to the Divine ſervice. Returning to England he engaged ſeveral among his kindred and acquaintance to accompany him back to Rome, and there dedicate themſelves to God in a religious ſtate. St. Boniface, who was his couſin, coming to that city in 738, prevailed with him upon motives of charity to undertake a ſhare of his labors in the converſion of the infidels, and in founding the infant church of Germany. Winebald accompanied him into Thuringia, and being ordained prieſt by that holy archbiſhop, took upon him by his commiſſion the care of ſeven churches in that country. St. Winebald erected a monaſtery at Heidenheim; and alſo founded a nunnery in that neighbourhood, which his ſiſter St. Walburga governed. The Idolaters often attempted the life of St. Winebald by poiſon and by open violence: but by the Divine protection he eſcaped their ſnares, and continued by his zealous labors to dilate on every ſide the pale of Chriſt's fold. St. Winebald was afflicted many years with ſickneſs, and had a private chapel erected in his own cell in which he ſaid maſs when he was not able to go to church. In his laſt moments he earneſtly exhorted his diſciples to advance with their whole might towards God, and to do their utmoſt that their names might be written in heaven. After having been long tried and purified by a lingering ſickneſs as the pure gold in the furnace, the ſaint was called to the reward of his labors, on the 18th of December, 760. Several miraculous cures were performed at his tomb. St. Ludger in his life of St. Gregory of Utrecht ſays: "Winebald was very dear to my maſter Gregory, and ſhews by great miracles ſince his death what he did while living."

St. EDBURGE, V.

See Leland, Collect. T. 1. p. 51, 278. T. 2. p. 264; Malmſbury, &c.

KING ALFRED projected the foundation of the new minſter at Wincheſter, and his queen Alſwide began there a monaſtery of nuns, over which he appointed Etheldreda abbeſs. Neither living to finiſh theſe houſes, their ſon Edward the Elder completed them both. This king's daughter Edburge from her cradle deſpiſed all things beneath God and eternity, as unworthy her regard. She was yet a child when her father king Edward laid before her on one hand precious royal ornaments, on the other a penitential religious habit, bidding her take her choice. The royal virgin with great joy took up the latter. Whereupon her parents put her in the nunnery of St. Mary, to be educated under the care of the abbeſs Etheldreda; where ſhe afterwards became a nun, and having ſerved God with great fervor, died in peace.

St. ISCHYRION, M.

From St. Dionyſius of Alexandria, ap. Euſ. l. 6. c. 42.—A. D. 252.

St. ISCHYRION was an inferior officer who attended a magiſtrate of a certain city in Egypt. His maſter commanded him to offer ſacrifice to the idols; and becauſe he refuſed to commit that ſacrilege, reproached him with the moſt contumelious and threatening ſpeeches. The brutal and ſuperſtitious infidel at length worked himſelf up to ſuch a degree of phrenzy, as to run a ſtake into the bowels of the meek ſervant of Chriſt; who by his patient conſtancy attained to the glory of martyrdom.

We juſtly praiſe and admire the tender piety and heroic fortitude of this holy ſervant and martyr. It is not a man's condition, but virtue, that can make him truly great, or truly happy. How mean ſoever a perſon's ſtation or circumſtances may be, the road to both is open to him: and there is not a ſervant or ſlave who ought not to be inflamed with a laudable ambition of arriving at this greatneſs; which will ſet him on the ſame level with the rich and the moſt powerful. Nay, a ſervant's condition has generally ſtronger incitements to holineſs, and fewer obſtacles and temptations, than moſt others. But

for this he muſt in the firſt place be faithful to God, and ardent in all practices of devotion. Some allege want of time to pray. But in reality it is not time, ſo much as zeal for the Divine ſervice, that is wanting. Prayer ought not to treſpaſs upon the duties of any profeſſion; but who cannot even at his work raiſe his mind to God in frequent aſpirations? Moreover induſtry, fidelity, the moſt ſcrupulous attention which a ſervant owes to his maſter, are themſelves duties impoſed upon him by Almighty God, whom he honors in proportion to the diligence and ardor with which he acquits himſelf of them. Perfect concord and a peaceable and condeſcending demeanor towards fellow-ſervants is another virtue abſolutely neceſſary for all in this ſituation of life. By ſuch a conduct as this a ſervant, how mean ſoever his condition may appear in the eyes of men, will riſe to the trueſt greatneſs, attain to preſent and future happineſs, and approve himſelf dear to God, valuable to man, and a moſt uſeful member of the republic of the world, and a bleſſing to the family wherein he lives.

ST. SERVULUS, C.

From St. Gregory, Hom. 15, *in Evangel. and Dial. l.* 4. *c.* 14.—*A. D.* 590.

IN this ſaint was exemplified what our Divine Redeemer has taught us of Lazarus, the poor man full of ſores who lay before the gate of the rich man's houſe. Servulus was a beggar, and had been afflicted with the palſy from his infancy; ſo that he was never able to ſtand, ſit upright, lift his hand to his mouth, or turn himſelf from one ſide to another. His mother and brother carried him into the porch of St. Clement's church at Rome, where he lived on the alms of thoſe that paſſed by. Whatever he could ſpare from his own ſubſiſtence he diſtributed among other needy perſons. The ſufferings and humiliation of his condition were a mean of which he made the moſt excellent uſe for the ſanctification of his own ſoul, by the conſtant exerciſe of humility, patience, meekneſs, reſignation and penance. He uſed to entreat devout perſons to read to him the holy ſcriptures; and he liſtened with ſuch attention, as to learn them by heart. He employed his time in ſinging hymns of praiſe and thankſgiving to God; and his continual pains were ſo far from dejecting or diſtracting him, that they ſerved to raiſe his mind to God with greater ardor. After ſeveral years thus ſpent his diſtempers encreaſed, and he perceived his end

to draw near. In his laſt moments he deſired the poor and pilgrims who had often ſhared in his charity, to ſing ſacred hymns and pſalms by him: and whilſt he joined his voice with theirs, he on a ſudden cried out: "Silence! Do you not hear the ſweet melody and praiſes which reſound in the heavens!" Soon after he had ſpoken theſe words he expired, and his ſoul was carried by angels into everlaſting bliſs, about the year 590. The body of St. Servulus was buried in St. Clement's church, and honored with miracles. He is named in the Roman martyrology Dec. 23. St. Gregory the Great concludes the account he gives of him in a ſermon to his people, by obſerving, that the whole behaviour of this poor ſick beggar loudly condemns thoſe, who, though bleſſed with good health and a plentiful fortune, neither do good works, nor ſuffer the leaſt croſs with tolerable patience.

ST. THOMAS, Apoſtle.

See Tillemont, T. 1. p. 355. Ant. Pagi, Critica, Vol. 1. p. 421, &c.

ST. THOMAS was a Jew, and probably a Galilean; and according to Metaphraſtes, a fiſherman. His proper name was Thauma or Thama, ſignifying in Chaldaic *a Twin*. He had the happineſs to follow Chriſt; and was made by him an apoſtle in the year 31. After our Lord was riſen from the dead, he appeared the ſame day to his diſciples, to convince them of the truth of his reſurrection. Thomas not being with them on that occaſion, refuſed to believe upon their report that he was truly riſen (preſuming that it was only a phantom or mere apparition), unleſs he might ſee the very prints of the nails, and feel the wounds in his hands and ſide. On that day ſevennight our merciful Lord, with infinite condeſcenſion to this apoſtle's weakneſs, preſented himſelf again when he and the other apoſtles were aſſembled together, probably at their devotions; and after the uſual ſalutation of *Peace be unto you*, he turned to Thomas, and bad him look at his hands, and put his finger into the wound of his ſide, and into the prints of the nails. St. Auguſtin and many others doubt not but this apoſtle did ſo, though this be not mentioned by the Evangeliſt. It is obſerved by the ſame holy doctor and others, that he ſinned by obſtinacy, preſumption and incredulity: for the reſurrection of Chriſt had long been foretold by Moſes and the prophets. Nor was it reaſonable in him to

reject the teſtimony of ſuch eye-witneſſes: and this ſtubbornneſs might have betrayed him into infidelity. But the mercy of our dear Redeemer not only brought him to ſaving repentance, but raiſed him to the ſummit of holy charity and perfect virtue. St. Thomas was no ſooner convinced of the reality of the myſtery, but penetrated with compunction, awe and tender love, he cried out: *My Lord and My God*, John xx. 28. Nothing is more eaſy than to repeat theſe words: but to pronounce them with a ſincere and perfect diſpoſition, is a privilege reſerved to thoſe who are crucified to the world, and in whoſe affections God alone reigns by his pure and perfect love. Theſe words St. Thomas ſpoke with an entire faith, and alſo expreſſed by them the ardor of his love, which the particle *my* clearly indicates. From this apoſtle's incredulity Chriſt mercifully drew the ſtrongeſt evidence of his reſurrection, for the confirmation of our faith beyond all cavil or contradiction. Whence St. Gregory the Great ſays, Hom. 26. in Evang. "By this doubting of St. Thomas we are more confirmed in our belief, than by the faith of the other apoſtles."

After the deſcent of the Holy Ghoſt, in the diſtribution made by the Twelve, Parthia was particularly aſſigned to St. Thomas for his province, as we are informed by Origen. Having preached with great ſucceſs in the particular province of Parthia, he did the ſame in other nations ſubject to that powerful empire, and over all the Eaſt. Sophronius mentions, that by his apoſtolic labors he eſtabliſhed the faith among the Medes, Perſians, Carmanians, Hyrcanians, Bactrians and other nations in thoſe parts. Modern Greeks add alſo the Indians and Ethiopians; though theſe appellations were ſometimes given by the ancients to all the Eaſtern nations. The Indians and Portugueſe tell us, that St. Thomas preached to the Bracmans, and to the Indians beyond the great iſland Taprobana, which ſome take to be Ceylon, others Sumatra. They add, that he ſuffered martyrdom at Meliapor, or St. Thomas's, in the peninſula on this ſide the Ganges, on the coaſt of Coromandel; where his body was diſcovered, with certain marks that he was ſlain with lances: and that ſuch was the manner of his death, is the tradition of all the Eaſtern countries. Euſebius affirms in general, that the apoſtle died by martyrdom. Theodoret and St. Aſterius of Amaſea mention St. Thomas among the principal martyrs of the Church. St. Gaudentius ſays, that he was ſlain by the infidels, and that the miracles which were performed through

him, ſhew that he ſtill lives with God. The ſame Father and Sophronius teſtify, that he died at Calamina; which the modern Indians ſuppoſe to be Meliapor.

The apoſtles were mean and contemptible in the eyes of the world, neither recommended by birth, riches, friends, learning nor abilities. Yet, totally deſtitute as they were of all thoſe advantages which men ſo highly value, they were choſen by Chriſt, made his friends, repleniſhed with his choiceſt graces and holy charity, and exalted to the dignity of ſpiritual princes of his kingdom, and judges of the world. We honor them as the doctors of the law of Chriſt, after Him the foundation-ſtones of his Church, the twelve gates and the twelve precious ſtones of the heavenly Jeruſalem. They alſo challenge our gratitude; ſince by their labors and ſufferings we have received the goſpel.

ST. EULALIA, V. M.

See Prudentius de Cor. hymno 9. alias 3, de St. Eulal.

THIS holy Virgin was deſcended from one of the beſt families in Spain, was educated in the Chriſtian religion, and from her infancy diſtinguiſhed herſelf by an admirable ſweetneſs of temper, modeſty and devotion. Her heart was raiſed above the world before ſhe was thought capable of knowing it. She was but twelve years old when the bloody edicts of Diocleſian were iſſued; by which it was ordered, that all perſons, without exception of age, ſex or profeſſion, ſhould be compelled to offer ſacrifice to the gods of the empire. Eulalia, young as ſhe was, took the publication of this order for the ſignal of battle. Her mother obſerving her impatient ardor for martyrdom carried her into the country. The ſaint (whoſe warm zeal and tender years may account for the ſeeming indiſcretion of her conduct) found means to make her eſcape by night, and the next morning ſhe preſented herſelf before the judge at Merida, the place of her birth, and reproached him with impiety in attempting to deſtroy ſouls, by compelling them to renounce the only true God. The judge commanded her to be ſeized, and firſt employed careſſes; but when theſe proved ineffectual, he proceeded to cruel tortures. Her tender ſides were torn with iron hooks, the ſtrokes of which ſhe called ſo many trophies of Chriſt. Next lighted torches were applied to her breaſts and ſides; under which torment, inſtead of groans, nothing was heard from her mouth but thankſgivings

The fire at length catching her hair, ſurrounded her head and face, and the ſaint was ſtifled by the ſmoke and flame. St. Prudentius tells us that a white dove was ſeen to come out of her mouth, and to wing its way upwards when the holy martyr expired: at which prodigy the executioners were ſo much terrified that they fled and left the body. A great ſnow falling covered it and the whole forum where it lay. The Chriſtians carefully entombed the relics near the place of her martyrdom, and afterwards erected a ſtately church upon the ſpot; in which they repoſed when Prudentius wrote his hymn on the holy martyr. He ſays, that "pilgrims came to venerate her bones; and that ſhe, ſtanding near the throne of God, beholds them, and being made propitious by hymns, protects her clients." The Roman martyrology mentions her name on the 10th of December.

ST. PERPETUUS, B. C.

See D'Achery, Spicileg. T. 5. p. 105. Alſo St. Gregory of Tours, hiſt. l. 10. c. 31. De Mirac. St. Martin, l. 1. c. 6.— A. D. 491.

ST. PERPETUUS was the ſixth biſhop of Tours and governed that ſee above thirty years. During all which time he labored by zealous ſermons, many ſynods and wholeſome regulations to conduct his flock to perfect virtue. As there was a continual ſucceſſion of miracles wrought at the tomb of St. Martin, St. Perpetuus found it neceſſary to enlarge the church built by St. Bricius, St. Martin's immediate ſucceſſor, on account of the great concourſe of people which reſorted thither. This he did in a moſt munificent manner. Some years before his death, this holy biſhop made his laſt will, which is ſtill extant. By it he remits all debts that were owing to him; and having bequeathed to his church his library and ſeveral farms, and ſettled a fund for the maintenance of lamps and the purchaſe of ſacred veſſels as occaſion might require, he declares the poor his heirs. It begins thus: "In the name of Jeſus Chriſt, Amen. I Perpetuus, a ſinner, prieſt of the church of Tours, would not depart without a laſt will and teſtament, leſt the poor ſhould be neglected .... You my moſt beloved brethren, my crown, my joy, my lords, my children, O poor of Chriſt, needy, beggars, ſick, widows, orphans; you I declare, name, and make my heirs. Ex-

cepting what is above disposed of, whatever I possess in goods, in fields, in pasturage, in meadows, in groves, in vineyards, in dwellings, in gardens, in waters, in mills, or in gold, silver, garments and other things, of all these I appoint you my heirs. It is my will that as soon as possible after my departure they be sold, and the money be divided into three parts: of which two shall be distributed among poor men, at the discretion of the priest Agrarius and count Agilo; and the third among widows and poor women, at the discretion of the virgin Dadolena, &c." He adds most pathetic exhortations to concord and piety, and bequeaths to his sister Fidia Julia Perpetua a little gold cross, with relics; he leaves legacies to several other friends and priests, to one a silver case of relics, to others gold or silver crosses or chalices, begging of each a remembrance of him in their prayers. This will is an eternal monument of the holy bishop's tender charity and great liberality. He was of a senatorian family, and possessed very large estates in several provinces; the revenues of which he had laid out during life in the service of the Church, and the relief of the necessitous. His ancient epitaph equals him to the great St. Martin. S. Apollinaris Sidonius calls him the true copy of the virtues of that wonderful saint. St. Perpetuus died in 490 or 491, and is mentioned in the Roman martyrology on the 8th of April, in others on the 30th of December.

SS. TARSILLA and EMILIANA, VV.

From St. Gregory the Great, Dial. l. 4. c. 16. and Hom. 38. in Evang.

"MY father," says St. Gregory the Great, "had three sisters, who all consecrated their virginity to God; the eldest was called Tarsilla, the second Gordiana, and the youngest Emiliana. They all three offered themselves up to God at the same time with an equal fervor, devotion and resignation, living together at their own house under the observance of a very rigorous rule. After they had lived thus for a considerable time, Tarsilla and Emiliana began to encrease every day more and more in the love of their Creator, and arrived to such a degree of perfection that, though their bodies remained upon earth, their souls were continually conversant in heaven. But Gordiana, on the contrary growing every day more and more cold in Divine charity, was proportionably inflamed with the love of the world. All this while Tarsilla used frequently to

ſay to her ſiſter Emiliana with a great deal of ſorrow, I ſee our ſiſter Gordiana is not well pleaſed with our way of living; I perceive ſhe is wholly bent upon outward things, and that ſhe obſerves not in her heart her vows of religion. Whereupon the other two ſiſters made it their whole buſineſs to adviſe her with all the ſweetneſs and tenderneſs they could, to lay aſide her light behaviour, and be modeſt and grave as became her habit. She received this admonition with a very ſerious countenance; but as ſoon as it was over, forgot her ſeeming gravity. Thus ſhe ſpent her time in idle diſcourſe, delighted in the company of worldly women, and could not endure to converſe with any other. One night my great-grandfather Felix, who had been pope, appeared to Tarſilla, who had made a much greater progreſs than her ſiſters in continual prayer, corporal auſterities and faſts, in modeſty, gravity and all kind of piety; and, ſhewing her a habitation of eternal brightneſs, ſaid to her, 'Come hither to me; for I am to receive you into this manſion of light.' Within a few days after Tarſilla fell ſick of a burning fever, and was paſt all recovery; and as it is the cuſtom for much company to viſit a perſon of quality who is juſt dying, ſo at that time ſeveral perſons of note were preſent, and among the reſt my mother. Then the ſick lady lifting up her eyes towards heaven ſaw her Saviour coming to her, and ſtruck with admiration began to cry out: 'Stand aſide, for Jeſus Chriſt is coming:' and having fixed her eyes very ſteadily upon her Saviour, whom ſhe beheld before her, ſhe ſoon after breathed out her bleſſed ſoul. Immediately ſuch a fragrancy was ſmelt by all there preſent, as ſufficiently evinced that the Author of all ſweetneſs had really been among them." Her death happened upon Chriſtmas-eve. The ſkin of her knees was found to be hardened like the hide of a camel by her continual prayer: "As ſoon as Chriſtmas-day was over," proceeds St. Gregory, "Tarſilla appeared to her ſiſter Emiliana in the night time, and ſaid to her: 'Come my dear ſiſter, and let us keep the feaſt of the Epiphany together, ſince I have kept that of Chriſtmas without you.' But Emiliana being concerned at the danger to which her ſiſter Gordiana would be expoſed, if ſhe were left alone, anſwered: 'If I go along with you, to whoſe care ſhall I recommend our ſiſter Gordiana?' Tarſilla with a heavy countenance replied: 'Do you come with me; as for Gordiana ſhe is reckoned among the people of the world.' Immediately after this viſion Emiliana fell ſick, and growing every hour worſe and worſe died before the day her ſiſter had named. Gordiana ſeeing herſelf

now left alone, became more and more wicked every day; and by degrees quite losing the fear of God, and neglecting the vows by which she had consecrated herself to him, she went and married a man who had farmed her estate of her." A dreadful example indeed; but such as is very common in the world. The best hearts are capable of corruption; and those who set out with honest meanings, when they once open their hearts to vanity and the world, begin to tread the steps of vice sooner than they are aware. This was the misfortune of the unhappy Gordiana. On the contrary, the two holy sisters who persevered in the paths of eternal life, instead of the frivolous amusements and vanities of the world which they courageously renounced, enjoyed the sweetness of heavenly peace and love, and the comfort and joy of fervor and devotion; and were soon called to receive the recompence of their fidelity. Both are named on the respective days of their death in the Roman martyrology.

In the case of these two happy sisters we may with propriety repeat those words of the royal psalmist: "*Precious in the sight of God is the death of his saints*, Ps. cxv. 15. To us, at so great a distance from our true country, nothing certainly can bring sweeter comfort amidst our tears, or be a more powerful motive to withdraw our affections from the toys of this world, or to raise our hearts above its frowns, than to have before our eyes the happiness of dying the death of the saints. But in order to secure to ourselves this inconceivable felicity, we must make the preparation for death the great business of our lives, and daily improve ourselves in the spirit of the saints, which is that of sincere humility, patience, resignation and the most ardent charity.

St. LEOCADIA, V. M.

THIS holy virgin was a native of Toledo, and was apprehended by an order of Dacian the cruel governor under Diocletian, in 304. Her constancy was tried by torments; and she died in prison. For hearing of the martyrdom of St. Eulalia, she prayed that God would not prolong her exile, but unite her speedily with her holy friend in his glory: in which prayer she happily expired. Three famous churches in Toledo bear her name; and she is honored as principal patroness of that city. In one of these most of the councils of Toledo were held; in the fourth of which this holy martyr is mentioned with honor.

How powerfully do the martyrs and all the ſaints cry out to us by their example, to deſpiſe a falſe and wicked world! What have its boaſted ſages and great princes found by all their reſearches and efforts in queſt of happineſs. Departing from its true centre which is God, they ſought it in every other object; but in their purſuits wandered farther and farther from it. A ſoul can find no reſt in creatures. How long then ſhall we ſuffer ourſelves to be ſeduced in their favor; be always deceived, yet always ready to deceive ourſelves again! How long ſhall we give falſe names to objects around us, and imagine a virtue in them which they have not! Is not the experience of near ſix thouſand years enough to undeceive us? Let the light of heaven, the truths of the goſpel ſhine upon us, and the illuſions of the world and our ſenſes will diſappear. But were the goods and evils of this life ſomething real, they ſhould have no weight when compared with eternity. They are contemptible becauſe tranſient and momentary. Who is not ſtrongly affected in reading the epitaph which the learned and pious Antony Caſtolio compoſed for himſelf, and which is engraved upon his tomb in the cathedral of Florence?

That peace and reſt, now in the ſilent grave,
At length I taſte; which life, ah! never gave.
Pain, labor, ſickness, tortures, anxious cares,
Grim death, faſts, watchings, ſtrife and racking fears,
Adieu! my joys at laſt are ever crown'd;
And what I hop'd ſo long, my ſoul hath found.

Quam vivens nunquam potui guſtare quietem
Mortuus in ſolidâ jam ſtatione fruor.
Paſſio, cura, labor, mors tandem, et pugna receſſit
Corporea; et ſolum mens quod avebat, habet.

St. STEPHEN the firſt Martyr.

See Act. vi. vii. *and Tillemont, T.* 2. *p.* 1. *Cave, &c.*

IT is uncertain whether St. Stephen was of Hebrew extraction, and deſcended of the ſtock of Abraham, or only incorporated and brought into that nation by the way of proſelytiſm. It is generally allowed that he was one of the ſeventy-two diſciples of our Lord; for immediately after the deſcent of the Holy Ghoſt, we find him perfectly inſtructed in the law of the goſpel, endowed with extraordinary graces both external and internal, and abundantly privileged with miraculous powers. The Church of Chriſt then encreaſed

daily, and was illuſtrious for the ſpirit and practice of all virtues, eſpecially charity. The faithful lived as brethren, and were of one heart and one ſoul: and love and charity animated the whole body of believers. The rich ſold their eſtates to relieve the neceſſities of the poor, and depoſited the money in one common treaſury, the care whereof was committed to the apoſtles. Heaven alone is free from all occaſions of offence; and the number of converts being very great, the Greeks (that is, the Chriſtians of foreign countries who ſpoke chiefly the Greek tongue, or at leaſt were Gentiles by deſcent, though proſelytes to the Jewiſh religion) murmured againſt the Hebrews, as if their widows were neglected in the daily adminiſtration. The apoſtles, to provide a ſpeedy remedy, aſſembled the faithful, and obſerved to them, that they could not abandon the duties of preaching and other ſpiritual functions of their miniſtry to attend to the care of tables; and recommended to them the choice of ſeven men of an unblemiſhed character, full of the Holy Ghoſt and wiſdom, to ſuperintend that affair. This propoſal was perfectly agreeable to the whole aſſembly, who immediately pitched upon Stephen, *a man full of faith and the Holy Ghoſt*, and other ſix of unexceptionable morals and great ſanctity. Stephen is named the firſt of the deacons, as Peter is of the apoſtles, ſays St. Auguſtin, Serm. 316. ol. 94. de div. Theſe ſeven were preſented to the apoſtles; who praying, impoſed hands upon them; by which rite they received the Holy Ghoſt, to qualify them to become miniſters of God's holy myſteries. Whence St. Paul requires almoſt the ſame conditions in deacons as in biſhops and prieſts, 1 Tim. iii. and ſpeaks of their ſacred miniſtry. St. Ignatius, the diſciple of the apoſtles, orders the faithful "to reverence deacons as the command of God, ep. ad Smyrn. n. 7. p. 37 and calls them Miniſters not of meat and drink, but of the Church of God, ep. ad Trallian. n. 2. p. 62.

St. Stephen had the primacy and precedence among the deacons newly elected by the apoſtles, as St. Chryſoſtom obſerves; and being filled with the Holy Ghoſt, preached and pleaded the cauſe of Chriſtianity with undaunted courage, confirming his doctrine by many public and unqueſtionable miracles. The number of believers was multiplied in Jeruſalem, and a great multitude even of the prieſts received the faith. The extraordinary zeal and ſucceſs of St. Stephen ſtirred up the malice and envy of the enemies of the goſpel, who at firſt undertook to diſpute with the holy deacon; but finding themſelves unequal to the taſk, and unable to reſiſt the wiſdom and ſpirit with

which he ſpoke, ſuborned falſe witneſſes to charge him with blaſphemy againſt Moſes, and againſt God. After the charge was read in the Sanhedrim (or Chief Council,) Caiphas the high prieſt ordered him to make his defence. It pleaſed God to diffuſe a heavenly beauty and a ſhining brightneſs on the holy man's face while he ſtood before the council, ſo that to all preſent it ſeemed as if it had been the countenance of an angel. He made his apology, but in ſuch a manner as boldly to preach Jeſus Chriſt in the Sanhedrim itſelf. He told them that the temple and the Moſaic law were but temporary, and were to give place, when God introduced more excellent inſtitutions. This he added God had done by ſending the Meſſiah himſelf; but that they were, like their anceſtors, a ſtiff-necked generation, circumciſed in body, but not in heart, and always reſiſting the Holy Ghoſt: and that, as their fathers had perſecuted and ſlain many of the prophets who foretold the Chriſt, ſo they themſelves had betrayed and murdered Him in perſon; and though they had received the law by the miniſtry of angels, they had not obſerved it.

This ſtinging reproach touched them to the quick, and kindled them into a rage. They gnaſhed with their teeth at the holy martyr, and expreſſed all the ſymptoms of unbridled paſſion. The ſaint not heeding what was done below, had his eyes and heart fixed on higher objects, and being full of the Holy Ghoſt and looking up ſteadfaſtly to the heavens, ſaw them opened, and beheld his Divine Saviour ſtanding at the right hand of his Father, appearing by that poſture ready to protect, receive and crown his ſervant. With this viſion the ſaint was inexpreſſibly raviſhed, his ſoul was inſpired with new courage, and his heart overflowed with joy; and not being able to forbear expreſſing his happineſs in the very midſt of his enemies, he cried out: *Behold I ſee the heavens opened, and the Son of man ſtanding at the right hand of God.* Thus Divine conſolations are then neareſt to us, when human ſuccours are at the greateſt diſtance; but on ſuch occaſions we muſt cleave to God with confidence and a perfect diſengagement of heart from earthly things. The Jews became more hardened and enraged upon hearing this, and calling him a blaſphemer, reſolved upon his death without any further proceſs: and ſtopping their ears againſt his ſuppoſed blaſphemies, they with great clamor ruſhed upon him, furiouſly hauled him out of the city, and ſatiated their rage againſt him with a tempeſt of ſtones. The witneſſes, who according to the Levitical law

were to begin the execution in all capital caſes, Deut. xvii. 7, threw their cloathes at the feet of Saul, who thus partook of their crime, Acts xxii. 20 and vii. 57. In the mean time the holy martyr prayed, ſaying: *Lord Jeſus, recieve my ſpirit.* And falling on his knees, he cried out with a loud voice: *Lord, lay not this ſin to their charge.* When he had ſaid this, *he fell aſleep in the Lord.* This word is uſed by the Holy Ghoſt elegantly to expreſs the ſweetneſs of the death of the juſt; which is to them a reſt after the toils of this painful life, a ſecure harbour after the dangers of their mortal pilgrimage, and the gate to eternal life. An account of St. Stephen's interment, and of the diſcovery of his relics, is given on the 3d of Auguſt. This holy deacon ſeems to have ſuffered towards the cloſe of the ſame year in which our Lord was crucified.

ST. JOHN the Apoſtle and Evangeliſt.

See Tillemont, T. 1. *p.* 330. *Calmet, T.* 7. *&* 8. *Ceillier T.* 1. *p.* 364, *&c.*

ST. JOHN the Evangeliſt, who is ſtiled in the goſpel, *The beloved diſciple of Chriſt*, and is called by the Greeks *The Divine*, was a Galilæan, the ſon of Zebedee and Salome, and younger brother to St. James the Great, with whom he was brought up to the trade of fiſhing. Before his coming to Chriſt he ſeems to have been a diſciple of John the Baptiſt; and many think him to have been that other diſciple who with St. Andrew left the Baptiſt to follow our Saviour, though through modeſty he concealed his own name, as he has done in other parts of his goſpel. He was properly called to be a diſciple of our Lord with his brother James, as they were mending their nets, ſoon after Jeſus had called Peter and Andrew. Theſe two brothers continued ſtill to follow their profeſſion; but upon ſeeing the miraculous draught of fiſhes, they left all things to attach themſelves more cloſely to him. Chriſt gave them the ſurname of Boanerges, or *ſons of thunder*, to expreſs the ſtrength and activity of their faith, in publiſhing the law of God without fearing the power of man. This epithet has been particularly applied to St. John, who was truly a voice of thunder in proclaiming aloud the moſt ſublime myſteries of the divinity of Chriſt. He is ſaid to have been the youngeſt of all the apoſtles, probably about twenty-five years of age, when he was called by Chriſt; for he lived ſeventy years after the ſuffering of his Divine Maſter. Piety,

wiſdom and prudence equalled him in his youth to thoſe who had been long exerciſed in the practice and experience of virtue: and his pure and blameleſs life was honorable even in the eyes of the world. Our Divine Redeemer had a particular affection for him above the reſt of the apoſtles. The cauſes of this diſtinguiſhing love on the part of his Divine Maſter, were firſt, as St. Auguſtin obſerves, the love which this diſciple bore him: ſecondly, his meekneſs and peaceable diſpoſition, by which he very much reſembled Chriſt himſelf: thirdly, his virginal purity. For St. Auguſtin tells us, Hom. 124. in Joan. that, "The ſingular privilege of his chaſtity rendered him worthy of the more particular love of Chriſt, becauſe being choſen by him a virgin, he always remained ſuch." St. Jerom ſticks not to call all his other privileges and graces the recompence of his chaſtity, eſpecially that with which our Lord favored him by recommending in his laſt moments his virgin mother to the care of this virgin diſciple, St. Hier. l. 1. in Jovin. c. 14. St. Ambroſe, St Chryſoſtom, St. Epiphanius and other fathers frequently make the ſame reflection. Chriſt was pleaſed to chooſe a virgin for his mother, a virgin for his precurſor, and a virgin for his favorite diſciple: and his Church ſuffers only thoſe who live perfectly chaſte, to ſerve him in his prieſthood, where they daily touch and offer his virginal fleſh on his holy altar. In heaven virgins follow the ſpotleſs lamb wherever he goes, Apoc. xiv. 4. Who then can doubt but purity is the darling virtue of Jeſus; *who feeds among the lilies* of untarniſhed chaſtity? For *he who loves purity of heart will have the king his friend*, Prov. xxi. 11. Another motive of the preference which Jeſus gave to this apoſtle in his intimacy and predilection, was his perfect innocence and ſimplicity without guile in his youth. Virtue in that age has peculiar charms with our Divine Redeemer, and is always a ſeed of extraordinary graces and bleſſings.

St. Chryſoſtom ſays, that when our Lord was apprehended and the other apoſtles fled, St John never forſook him; and many imagine, that he was the diſciple who being known to the high prieſt, got Peter admitted by the ſervants into the court of Caiphas. He ſeems to have accompanied Chriſt through all his ſufferings; at leaſt he attended him during his crucifixion, ſtanding under his croſs, owning him in the midſt of arms and ſoldiers, and in the thickeſt crowds of his implacable enemies. Here it was, that our Lord declared the aſſurance he had of this diſciple's affection and fidelity, by re-

commending to him with his dying words his moſt holy mother. Accordingly St. John took her to his home, and ever after made her a principal part of his care; and treated her with all the honor and reſpect of a moſt dutiful and affectionate ſon. This holy apoſtle, though full of inexpreſſible grief for the death of his Divine Maſter, yet left not the croſs, and ſaw his ſide opened with a ſpear, and the blood and water iſſuing from the wound; as he himſelf bears teſtimony. After Chriſt's aſcenſion we find St. Peter and St. John going up to the temple, and miraculouſly healing a poor cripple. Theſe two zealous apoſtles were impriſoned; but releaſed again with an order no more to preach Chriſt. This unjuſt order they courageouſly diſregarded, and were ſent by the college of the Apoſtles to confirm the converts, which Philip the Deacon had made in Samaria. St. John was again apprehended by the Jews with the reſt of the Apoſtles, and ſcourged; but they went from the council rejoicing that they were accounted worthy to ſuffer for the name of Jeſus.

St. John ſeems to have remained chiefly at Jeruſalem for a long time, though he ſometimes preached abroad. Parthia is ſaid to have been the principal ſcene of his apoſtolic labors. St. Auguſtin ſometimes quotes his firſt epiſtle to the Parthians, and by a title then prefixed to it in ſome copies it ſeems to have been addreſſed to the Jews diſperſed through the provinces of the Parthian empire. It was probably after the death of the Bleſſed Virgin, that St John viſited Leſſer Aſia, reſiding at Epheſus the capital of that country. It is certain, that he was not come thither in 64, when St. Paul left Timothy biſhop of that city; and St. Irenæus tells us, that he did not ſettle there till after the death of SS. Peter and Paul. St. Timothy continued ſtill biſhop of Epheſus till his martyrdom in 97. But the apoſtolical authority of St. John was ſuperior. He alſo preached in other parts, and took care of all the churches of Aſia; which St. Jerom, in Catal. c. 9. ſays, he founded and governed. Tertullian adds, l. 4. cont. Marcion. c. 5. that he placed biſhops in all that country: by which we are to underſtand, that he confirmed thoſe which SS. Peter and Paul had eſtabliſhed, and appointed others in many other churches which he himſelf founded. It is not improbable, that in the courſe of his long life he put biſhops into all the churches of Aſia: for while the Apoſtles lived, they ſupplied the churches with biſhops of their own appointment, by the guidance of the Holy Ghoſt, and by virtue of their commiſſion to plant the Church.

St. John in his extreme old age continued often to visit the churches of Asia, and sometimes undertook long journies to assume to the sacred ministry a single person, whom the Holy Ghost had marked out to him. This holy apostle, whose character was universal meekness and charity towards all men, nevertheless could not bear with those who wilfully taught false doctrines; nor would he remain in their company, as we are informed by St. Irenæus, l. 3. c. 3. St. Epiphanius tells us, that St. John never wore any clothes but a tunic and a linen garment, and never eat flesh; and that his way of living was not unlike that of St. James, bishop of Jerusalem, who was remarkable for austerity and mortification. In the second general persecution in the year 95, being apprehended by the proconsul of Asia, he was thrown into a caldron of boiling oil, whence he was delivered by an evident miracle. On account of this trial the title of martyr is given him by the Fathers. The idolaters blinded themselves to this evidence; and the tyrant Domitian banished St. John into the isle of Patmos. In this retirement the Apostle was favored with those heavenly visions which he has recorded in the canonical book of the Apocalypse or Revelations. They were manifested to him on a Sunday in the year 96. Domitian being slain the same year, and all his edicts and public acts being declared void by a decree of the senate, St. John returned to Ephesus in 97. Upon the pressing entreaties of the whole flock he took upon him the particular government of that church; which he held till the reign of Trajan. This Apostle celebrated the Christian Pasch on the fourteenth day, agreeing as to time with the Jewish Passover. *See St. Irenæus*, l. 3. c. 12. But he was so far from holding the Jewish rites *of obligation* in the New Law, that he condemned that heresy in the Nazarites, and in Ebion and Cerinthus. As his apostolic labors were chiefly bestowed among the Jews, he judged such a conformity, which was then allowable, conducive to their conversion.

It is probable that St. John composed his gospel at Ephesus, about the year of our Lord 98, of his age 92. He also wrote three epistles. Charity is the great vein which runs through all his sacred writings, especially his epistles where he recommends it as the great and peculiar law of Christianity, without which all pretensions to this Divine religion are vain and frivolous, useless and insignificant: and this was his constant practice to his dying day. St. Jerom relates, that when age and weakness rendered him unable to

preach or make long diſcourſes to the people, he uſed always to be carried to the aſſembly of the faithful by his diſciples, and every time ſaid to his flock only theſe words: "*My dear children, love one another.*" When his auditors, wearied with hearing conſtantly the ſame thing, aſked him why he always repeated the ſame words, he replied: "Becauſe it is the precept of the Lord; and if you comply with it, you do enough." An anſwer, ſays St. Jerom, worthy the great St. John, the favorite diſciple of Chriſt; and which ought to be engraved in characters of gold, or rather to be written in the heart of every Chriſtian. For no one can comply with the precept of loving his neighbour in the manner which Chriſt requires of us, without alſo loving God with his whole heart. St. John died in peace at Epheſus in the third year of Trajan, that is, the hundredth of the Chriſtian æra, or the ſixty-ſixth from our Lord's crucifixion, about the ninety-fifth year of his age, according to St. Epiphanius. He was buried on a mountain without the town. The duſt of his tomb was carried away through devotion, and was famous for miracles, as St. Auguſtin, St. Ephrem and St. Gregory of Tours mention. The 26th of September is conſecrated to the memory of this holy Apoſtle in the Greek church; but in the Latin the 27th of December.

THE HOLY INNOCENTS.

Mat. xi. 16.

OUR Divine Redeemer was perſecuted by the world as ſoon as he made his appearance in it. For he was no ſooner born than it declared war againſt him. Herod in perſecuting Chriſt was an emblem of Satan and of the world. That cruel and ambitious prince had already ſacrificed to his jealouſy the moſt illuſtrious part of his council, his virtuous wife Mariamne, his two ſons and heirs, and all his beſt friends. Hearing from the wiſe men who were come from diſtant countries to find and adore Chriſt, that the Meſſiah or ſpiritual king of the Jews, foretold by the prophets, was born among them, he trembled leſt he was come to take his temporal kingdom from him. So far are the thoughts of carnal and worldly men from the ways of God; and ſo ſtrangely do violent paſſions blind and alarm them. The tyrant therefore reſolved to take away the life of this child, as if he could have defeated the decrees of heaven. He had recourſe to his uſual arts of policy and

diſſimulation, and hoped to receive certain intelligence concerning this child, by pretending a deſire to adore him. But God laughed at the folly of his ſhort-ſighted prudence, and admoniſhed the wiſe men not to return to him. St Joſeph was likewiſe ordered by an angel to take the child and his mother, and fly into Egypt. It is an ancient tradition of the Greeks, mentioned by Sozomen, St. Athanaſius and others, that at his entrance into Egypt all the idols of that pagan country fell to the ground; which literally verified the prediction of Iſaiah, c. xix. 1. Mary and Joſeph were not informed by the angel, how long their exile would be continued: by which we are taught to leave all to Divine Providence, and to acquieſce with confidence and ſimplicity in the adorable and ever holy will of Him, who diſpoſes all things with infinite goodneſs, ſanctity and wiſdom.

Herod finding himſelf deluded by the wiſe men, was tranſported with rage and anxious fears. To execute his ſcheme of killing the Meſſiah, the Deſired of all nations, and the Expectation of Iſrael, he formed the bloody reſolution of murdering all the male children in Bethlehem and the neighbouring territory, which were not above two years old. In this inſtance we admire how blind and how furious the paſſion of ambition is. Soldiers were forthwith ſent to execute theſe cruel orders; who on a ſudden ſurrounded the town of Bethlehem, and maſſacred all the male children in that and the adjacent towns and villages, which had been born in the laſt two years. To this ſcene of barbarity St. Matthew applies a prophecy of Jeremiah; which perhaps related more immediately to the Babyloniſh captivity, but which certainly received the moſt eminent completion at this time. *A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children: and ſhe would not be comforted, becauſe they are not.* Rama is a village not far from Bethlehem, and the ſepulchre of Rachel was in a field belonging to it. The ſlaughter alſo was probably extended into the neighbouring tribe of Benjamin, which deſcended from Rachel. Innocent victims became the ſpotleſs Lamb of God. And how great a happineſs was ſuch a death to theſe infant martyrs! They were the flowers and the firſt fruits of the martyrs of Jeſus Chriſt, and triumphed over the world, without having ever known it, or experienced its dangers. They juſt received the benefit of life to make a ſacrifice of it to God, and with it to purchaſe life eternal. It was their peculiar glory not only to die for the ſake of Chriſt, and for juſtice and virtue, but alſo in the place of

Chriſt, or in his ſtead. How few perhaps of theſe children, if they had lived, would have eſcaped the dangers of the world; which by its pernicious maxims and example bears every thing down before it like an impetuous torrent. What ſnares, what ſins, what miſeries were they preſerved from by this grace. With what ſongs of praiſe do they not to all eternity thank their Saviour for this his infinite mercy! Their mothers knew not this; and therefore they wept without comfort. In like manner do we often lament as misfortunes many accidents, which in the deſigns of heaven are the greateſt mercies.

As for the tyrant, he lived not many days longer to enjoy the kingdom which he feared ſo much to loſe. About the the time of our Lord's nativity he fell ſick, and as his diſtemper ſenſibly encreaſed, deſpair and remorſe followed him, and made him inſupportable both to himſelf and others. He died in the moſt frightful agonies, eaten up with vermin; a ſtriking example of the Divine juſtice!

ST. THOMAS, Archbiſhop of Canterbury, M.

See his life by the learned John of Saliſbury, his chaplain, who attended him during the greateſt part of his exile, and was preſent at his death, &c.—A. D. 1170.

ST. THOMAS BECKET was born in London in 1117, of honorable and virtuous parents. His pious mother taught him from his infancy to fear God, and inſpired him with a tender devotion to the Bleſſed Virgin. He loſt his father in 1138. He had placed him in his childhood in a monaſtery of canon regulars; and after his death Thomas continued his ſtudies in London till the age of twenty-one, when upon his mother's deceaſe he diſcontinued them for a year: but conſidering the dangers which ſurrounded him while unemployed, he reſolved to reaſſume them. He therefore went firſt to Oxford, and ſhortly after to Paris, where he applied himſelf diligently to the canon law and various other branches of literature. When he came back to London he was firſt made clerk or ſecretary to the court of the city, and diſtinguiſhed himſelf by his capacity in public affairs. Afterwards he was taken into the family of a certain young nobleman in the country who was extremely fond of hunting and hawking. In this ſituation Thomas began to be carried away with a paſſion for theſe diverſions, and thus grew more remiſs in the ſervice of God.

An accident opened his eyes to his duty. One day when he was eager in the purſuit of game, his hawk made a ſtoop at a duck, and dived after it into a river. Thomas apprehenſive of loſing his hawk, leaped into the water; and the ſtream being rapid, he was carried down to a mill, and was ſaved only by the ſudden ſtopping of the wheel; which appeared miraculous. Thomas in gratitude to God his deliverer, reſolved to betake himſelf to a more ſerious courſe of life, and returned to London. His virtue and abilities gave him a great reputation, and his inflexible integrity and veracity gained him the confidence of all who knew him. Even in his childhood he always choſe rather to ſuffer any blame, diſgrace or puniſhment, than to tell an untruth; and in his whole life he was never found guilty of a lie in the ſmalleſt matter.

Theobald, archbiſhop of Canterbury, having been very intimate with his father, invited him to Canterbury. He had taken orders a little before this, and was preſented by the biſhop of Worceſter to the church of Shoram, and afterwards by the abbot of St. Alban's to that of Bratfield. With the leave of the archbiſhop he went to Italy, and there ſtudied the canon law a year at Bologna; then ſometime at Auxerre. After his return the archbiſhop ordained him deacon, and ſome time after nominated him archdeacon of Canterbury; which was then eſteemed the firſt church dignity in England, next to the abbacies and biſhoprics, which gave a ſeat in the houſe of Lords. The archbiſhop ſeldom did any thing without his advice, ſent him ſeveral times to Rome on important errands, and never had reaſon to repent of the choice he had made, or of the confidence he repoſed in him. When king Stephen endeavoured to fix the crown on the head of his ſon contrary to his ſolemn agreement; Theobald by the advice of St. Thomas refuſed to conſent to ſo glaring an injuſtice; and thus ſecured the crown in peace to Henry the lawful heir. The archbiſhop was baniſhed the kingdom, but recalled with honor ſhortly after: having long experienced the virtue, prudence and fidelity of his archdeacon he recommended him to the high office of Lord Chancellor of England; to which king Henry, who had aſcended the throne in 1154, readily exalted him in 1157. Thomas was tall of ſtature; his countenance was beautiful and pleaſing, his parts quick and lively, and his diſcourſe very agreeable. His ſweetneſs of temper joined with his integrity and other amiable qualities, gained him the eſteem and affection of every one, eſpecially of the king, who

took great pleaſure in his converſation, often went to dine with him, and committed to his care the education of his ſon prince Henry. He alſo ſent him into France upon affairs of the utmoſt importance; in which he ſucceeded to his maſter's deſires. Amidſt the honors and proſperity which he enjoyed, he always lived moſt humble, modeſt, mortified, recollected, compaſſionate, charitable to the poor without bounds, and perfectly chaſte: and he triumphed over all the ſnares which wicked courtiers laid for his virtue.

Upon the death of Theobald, in 1160, king Henry who was then in Normandy with his chancellor, immediately reſolved to raiſe him to that dignity. Thomas after alleging many excuſes flatly told the king: "Should God permit me to be archbiſhop of Canterbury, I ſhould ſoon loſe your Majeſty's favor; and the great affection with which you honor me would be changed into hatred. For your Majeſty will be pleaſed to ſuffer me to tell you, that ſeveral things you do in prejudice of the inviolable rights of the Church, make me fear you would require of me what I could not agree to; and envious perſons would not fail to make this paſs for a crime, in order to make me loſe your favor." His remonſtrances and great reluctance were not regarded; and he was elected archbiſhop on the eve of Whitſunday in 1162. This was ratified at London by a ſynod of biſhops; and the ſaint ſet out immediately from that city to Canterbury. On the road he gave a private charge to one of the clergy of his church, to advertiſe him of all the faults which he ſhould obſerve in his conduct; for even an enemy is often more uſeful to us by his reproaches than a flattering friend. The archbiſhop ſoon after his conſecration received the pallium from pope Alexander III. the uſual token of communion granted to archbiſhops by the apoſtolic ſee. The ſaint had hitherto employed all his time in prayer to beg the light of heaven, and thenceforth began vigorouſly to exert himſelf in the diſcharge of his paſtoral duties. Next his ſkin he always wore a hair-ſhirt: over this he put on the habit of a Benedictin monk from the time he was made archbiſhop; and over all the habit of a canon of very light ſtuff. By the rule of life which he laid down for his private conduct, he roſe at two o'clock in the morning, and after matins waſhed the feet of thirteen poor perſons; to each of whom he diſtributed money. It was moſt edifying to ſee him with profound humility melting in tears at their feet, and begging the aſſiſtance of their prayers. At the hour of prime his almoner waſhed the feet of twelve others, and gave them

bread and meat. The archbiſhop returned to take a little reſt after matins and waſhing the feet of the firſt company of poor perſons; but roſe again very early to pray and to read the holy ſcriptures; which he did with the moſt profound reſpect; and he kept always a learned perſon with him to interpret to him theſe ſacred oracles: ſo much did he fear to rely on his own judgment; though others admired his wiſdom and learning. After his morning meditation he viſited thoſe among his monks and clergy who were ſick; at nine o'clock he ſaid maſs, or heard one if out of reſpect and humility he did not celebrate himſelf. He often wept during the divine myſteries. At ten a third daily alms was diſtributed; in all, to one hundred perſons: and the ſaint doubled all the ordinary alms of his predeceſſor. He dined at three o'clock, and took care that ſome pious book was read at table. He never had diſhes of high price, yet kept a table decently ſerved for the ſake of others; but was himſelf very temperate and mortified. After dinner he converſed a little with ſome pious and learned eccleſiaſtics on religious ſubjects, or on their functions. Such was the order which he had eſtabliſhed in his houſe, that no one in it durſt ever receive any preſent. He regarded all the poor as his children; and his revenues ſeemed more properly theirs than his own. He reprehended with freedom the vices of the great ones, and recovered out of the hands of ſeveral powerful men lands belonging to his church, which they had uſurped. He conſtantly refuſed to connive at the notorious oppreſſions of the Church, which the king required all his biſhops to authorize under the ſpecious title of *cuſtoms*. For which pretended miſdemeanor, the holy archbiſhop's goods were confiſcated. Several biſhops and others endeavoured to perſuade him to reſign his archbiſhopric. But he anſwered with great reſolution, that to do it in ſuch circumſtances would be to betray the truth, and the cauſe of the Church; and that he was bound by the place which he held rather to lay down his life. His perſecutions daily encreaſing, he gave ſtrict charge to his domeſtics and friends to remain in ſilence, peace and charity towards their enemies, to bear injuries with patience, and never to conceive the leaſt ſentiment of rancour againſt any one. Having appealed to the holy ſee, he privately left the kingdom, and was graciouſly received by Lewis VII. king of France. King Henry forbad all perſons to ſend him any manner of aſſiſtance. The pope was then at Sens in France; whither St. Thomas purſued his journey. When

he had audience of the pope, he expreſſed his grief at the diſturbances in England, and his deſire to procure a true peace to that church; for which end he profeſſed himſelf ready to lay down his life with joy: but ſaid, that what the king of England required of him tended to the entire oppreſſion of the Church. The pope and cardinals expreſſed their approbation of his conduct; and his Holineſs encouraged him to conſtancy with great tenderneſs. In a ſecond audience on the day following, having with extreme humility confeſſed his great unworthineſs, he reſigned his dignity into the hands of his Holineſs, and taking the ring off his finger, delivered it to him and withdrew. After a long deliberation the pope called him in again, and commending his zeal, reinſtated him in his dignity with an order not to abandon it; for that would be viſibly to abandon the cauſe of God. Then ſending for the abbot of Pontigni, his Holineſs recommended this exiled prelate to that ſuperior of the poor of Jeſus Chriſt, to be entertained like one of them, and exhorted the archbiſhop to pray for the ſpirit of courage and conſtancy. St. Thomas regarded this auſtere monaſtery of the Ciſtercian Order not as an exile, but as a delightful religious retreat, and a ſchool of penance for the expiation of his ſins. Not content with the hair-ſhirt which he conſtantly wore, and his other ordinary auſterities, he added many great mortifications, and embraced with joy the moſt abject functions and humiliations. In the mean while king Henry vented his paſſion againſt both the pope and the archbiſhop, confiſcated the goods of all the friends, relations and domeſtics of the holy prelate, baniſhed them his dominions, not ſparing even infants at the breaſt, lying-in women, and old men: and obliged by oath all who had attained the age of diſcretion, to go to the archbiſhop, that the ſight of their diſtreſs and their tears might ſhake his reſolution. Theſe exiles arrived in troops at Pontigni; and the holy biſhop could not contain his tears. Providence however provided for them all, by the charities of many prelates and princes. The king threatened the general chapter of Citeaux, that he would aboliſh their Order in England, if they continued to harbour his *enemy*. Whereupon the ſaint left Pontigni. A little before this he was favored with a revelation of his martyrdom. Whilſt he lay proſtrate before the altar in prayer and in tears, he heard a voice ſaying diſtinctly: "Thomas, Thomas, my Church ſhall be glorified in thy blood." The ſaint aſked: "Who art thou, Lord!" And the ſame voice anſwered: "I am Jeſus Chriſt, the Son of the Living God, thy brother."

He wept in taking leave of the monks at Pontigni: and the abbot thought his tears the effect of natural tenderneſs. But the ſaint called him aſide, and bidding him not diſcover it before his death, told him he wept for thoſe who had followed him, who would be ſcattered like ſheep without a paſtor: for God had revealed to him the night before, that he ſhould be ſlain in his church by four men whom he ſaw enter and take off the top part of his head.

After ſome time it pleaſed God on a ſudden to change the king's heart; and he ſhewed the holy prelate all the marks of his former eſteem and affection, and with tears deſired that all their differences might be buried in oblivion. But this good humour was of ſhort continuance; and the archbiſhop who waited on his majeſty at Tours, could obtain no more than a promiſe of the reſtitution of his lands when he ſhould be arrived in England. In the mean time, the king gave leave to the officers of the archbiſhop of York, a man utterly unworthy that dignity, to plunder all the goods of his church, and the harveſt of that year. Nevertheleſs St. Thomas reſolved to return to his church, after a ſeven years abſence, there to receive the crown of martyrdom. In taking leave of the king of France, he ſaid: "I am going to ſeek my death in England." His Majeſty anſwered: "So I believe;" and preſſed him to ſtay in his dominions; promiſing that nothing ſhould be wanting to him there. The ſaint replied: "The will of God muſt be accompliſhed." On his road he eſcaped ſeveral ambuſcades laid for him by his enemies. The archbiſhop of York demanded abſolution from his cenſures in a threatening manner: St. Thomas meekly offered it, on condition the other would promiſe with an oath to ſubmit to the terms which ſhould be enjoined him. This he refuſed to do, and went over to Normandy to accuſe the holy prelate before the king. Henry, in a tranſport of fury, cried out and repeated ſeveral times, that, "He curſed all thoſe whom he had honored with his friendſhip, .. ſince none of them had the courage to rid him of one biſhop, who gave him more trouble than all the reſt of his ſubjects together." Four young gentlemen in his ſervice, who had no other religion than to flatter their prince, namely Sir William Tracy, Sir Hugh Morville, Sir Richard Briton and Sir Reginald Fitz-Orſon, conſpired privately together to murder him. On Chriſtmas day after maſs, St. Thomas preached his laſt ſermon to his flock, on the text, "And peace to men of good-will on earth." In the conclu-

ſion, he declared, that he ſhould ſhortly leave them, and that the time of his death was at hand. All wept bitterly at this news, and the ſaint ſeeing their tears could not entirely contain his own: but he comforted himſelf with motives of holy faith, and ſtood ſome time abſorpt in God in the ſweet contemplation of his adorable will. The four aſſaſſins being landed in England, were joined by Reynold of Broke, who brought with him a troop of armed men. They went the next day to Canterbury, and inſolently upbraiding the archbiſhop with treaſon, in a threatening manner gave a charge to his eccleſiaſtics to watch him that he might not eſcape: for the king would make him an example to others. The ſaint replied: "Do you imagine that I think of flying? No, no, I wait for the ſtroke of death without fear." The aſſaſſins withdrew, put on their armour as if they were going to battle, and returned with a troop of banditti to the archbiſhop, who was then gone to the church; for it was the hour of veſpers. He had forbidden in virtue of obedience any one to barricade the doors; ſaying, "the church was not to be made a citadel." The murderers entered ſword in hand, crying out: "Where is the traitor?" No anſwer was given till another cried: "Where is the archbiſhop?" The ſaint then advanced towards them, ſaying: "Here I am, the archbiſhop, but no traitor." All except three who ſtaid by his ſide, ran to hide themſelves. The archbiſhop himſelf appeared without the leaſt mark of fear. One of the ruffians ſaid to him: "Now you muſt die." He anſwered: "I am ready to die for God, for juſtice and for the liberty of his Church. But I forbid you in the name of the Almighty God, to hurt in the leaſt any of my religious, clergy or people. I have defended the Church as far as I was able during my life, when I ſaw it oppreſſed: and I ſhall be happy if by my death at laſt, I can reſtore its peace and liberty." He then fell on his knees, and prayed for his murderers, and bowing a little his head, preſented it to them in ſilence. They firſt offered to bring him out of the church: but he ſaid: "I will not ſtir hence: do here what you pleaſe, or are commanded." Tracy ſtruck at his head firſt with his ſword: but an eccleſiaſtic who ſtood by, named Edward Grim or Grimſer (who afterwards wrote his life), held out his arm, which was almoſt cut off; ſo that the archbiſhop was only a little ſtunned with the blow, and held up his head with his hands, ardently offering himſelf to God. Two others immediately gave him together two violent ſtrokes, by which he fell on the pavement near the altar of St. Bennet: he was now

expiring when the fourth, Richard Briton, aſhamed not to have dipped his ſword in his blood, cut off the top part of his head, and broke his ſword againſt the pavement; then Hugh of Horſea with the point of his ſword inhumanly drew out all his brains, and ſcattered them on the floor. Thus died the holy archbiſhop for his zeal in the cauſe of religion. A blind man recovered his ſight by applying his eyes to the blood of the martyr, yet warm. The canons ſhut the church doors, watched by the corps all night, and interred it privately the next morning, becauſe of a report that the murderers deſigned to drag it through the ſtreets. St. Thomas was martyred on the twenty-ninth of December, in the year 1170, the fifty-third of his age, and the ninth of his epiſcopacy. King Henry upon receiving the news of his death abandoned himſelf to extreme grief, did ſevere penance in ſackcloth and aſhes, and became a true convert; as did alſo, ſome time after, the four aſſaſſins. The beautiful and magnificent ſhrine of St. Thomas was plundered by order of Henry VIII. and his relics were reduced to aſhes, in 1538.

ST. JOHN FRANCIS REGIS, C.

See his Life by Daubenton; alſo that by Croiſſet, &c.—A. D. 1640.

THIS holy ſervant of God was born in 1597, at Foncouvert, a village in the dioceſe of Narbonne, in Languedoc, of a noble family. He always ſhewed a happy diſpoſition to piety, and his gravity encreaſed with his years. When a ſtudent in the college of the Jeſuits at Beziers he ſcarce allowed himſelf any relaxation. Sundays and Holidays he divided entirely between pious reading and prayer. He had a ſingular devotion to the Bleſſed Virgin, and to his good angel; and by his holy example and religious diſcourſes he inflamed many with the love of virtue. After mature deliberation he entered his noviceſhip in the ſociety of Jeſus at Toulouſe, in 1616. Here he laid the deep foundation of thoſe virtues which formed his diſtinguiſhing character, humility, contempt of the world, charity to the poor, love of God and zeal for his glory. He was auſtere to himſelf, but tender to others. The meaneſt employments were his delight; and the ſpirit of prayer accompanied all his actions. He made his religious vows in 1618; and during his courſe of rhetoric at Cahors, and philoſophy at Tournon, he preſerved the fire of devotion in his heart by

frequent visits of the blessed sacraments, pious reading, and holy recollection, and by frequent devout aspirations. Desiring to form himself principally to the sacred function of teaching the poor the ways of salvation, he undertook with his superior's consent, the charge of instructing the menial servants, and the poor of the town of Tournon, and on Sundays and Holidays he preached and catechised the children in the adjacent villages, where he restored the frequent use of the sacraments, and reformed all manner of irregularities. He began the study of divinity at Toulouse in 1628, and made an uncommon progress; yet through humility he sought to conceal his talents. Notice being given him by his superiors, in 1630, to prepare for holy orders, he disposed himself for that sacrament by retirement, austerities and fervent prayer. He celebrated his first mass with the most tender devotion, and with one continued torrent of tears: so that those who were present could not contain theirs; and by that divine fire which sparkled in his countenance, they thought him liker an angel than a man at the altar. Soon after his superiors, from the experience they had of his vocation and talents for an apostolic life, resolved to apply him solely to the missions; in which he accordingly spent the last ten years of his life, in Languedoc, the Vivarez and the Velay. The summers he employed in cities and towns, as the husbandmen then were taken up with their tillage; but the winter seasons he consecrated to the villages and the country. The saint entered upon his apostolic course at Montpellier in 1631, arriving there in the beginning of summer, and immediately opening his mission by instructing the children, and preaching to the people upon Sundays and Holydays. His discourses were plain and familiar; but he delivered them with such vehemence, that sometimes his voice and strength failed him; and with such unction, that both preacher and audience often were dissolved in tears; and the most hardened left the church with hearts full of compunction. The saint never refused himself to the rich, but used to say that the poor destitute part of Christ's flock were his portion and his delight. He spent usually the whole morning in the confessional, at the altar, or in the pulpit; the afternoon he devoted to the hospitals and prisons, sometimes forgetting his meals. He begged from door to door for the needy, procured them all necessaries when sick, and dressed himself their most loathsome sores. He was often seen loaded with bundles of straw; and when told that this made him ridiculous, "With all my heart, cried he; for we receive a

double advantage when we purchaſe a brother's relief with our own diſgrace." He converted ſeveral Huguenots and many lewd women; and when told the repentance of theſe latter is ſeldom ſincere, he anſwered: "If my labors hinder one ſin, they will be well beſtowed." Towards winter he went to Sommiers, twelve miles from Montpellier, and there with incredible zeal declared war againſt ignorance and vice. He ſaw his endeavours crowned with ſurpriſing ſucceſs over all that country, and penetrated into the moſt inacceſſible places, in ſpite of the moſt alarming dangers and hardſhips. His miſſion was not leſs ſucceſsful in the Vivarez, which had been for fifty years the centre of Calviniſm; whither he was called by the pious biſhop of Viviers, in 1633. The Count de la Mothe Brion, who had lived as a wiſe man of the world, was ſo moved with the holy man's ſermons, as entirely to devote himſelf to faſting, prayer and alms. The ſaint deſired to be employed on a miſſion to the barbarous Hurons and Iroquois in Canada, and received a favorable anſwer: but at the requeſt of Count de la Mothe, he labored the next year in the converſion of Calviniſts, and in the inſtruction of the ignorant at Cheylard, and on the other eſtates of that nobleman. It is incredible how much the apoſtolic man underwent in this rough country, on the higheſt mountains, in which he was once locked up three weeks by the ſnows, lying on the bare ground, eating only black bread, and drinking water: but no violence of cold, no ſnows, no mountains or rapid torrents could be an obſtacle to his zeal. His ardor communicated a degree of intrepidity to others; and people followed him in crowds through all ſorts of difficulties and dangers. The laſt four years of his life were taken up in the miſſions in the Velay, a mountainous country. The inhabitants in ſome parts were perfectly ſavage; Calviniſm was the reigning hereſy, and ignorance and the groſſeſt vices prevailed. The ſaint's firſt miſſion among them was in the beginning of the year 1636. At Fay he by his prayers inſtantly cured a boy aged fourteen of a defluxion upon his eyes, which had entirely deprived him of ſight the laſt half year. Upon this, another perſon, forty years of age, who had been blind eight years, was brought to the ſaint, who making *the ſign of the croſs* over him, immediately reſtored his ſight. By the fame of theſe two miracles the miſſion was opened with wonderful ſucceſs. The Calviniſts were as forward as the Catholics in following him; and many of them were converted. The

ſaint's labors were immenſe; yet to theſe he added aſtoniſhing voluntary mortifications. He allowed himſelf only three hours a night for ſleep; and often not above one. He never touched fleſh, fiſh, eggs or wine; and the bare ground or boards were his bed. His habit was all over patches; nor would he wear a new caſſock. All his virtues were heroic. His true love of God appeared in the conſtant union of his ſoul with the Divine Spirit: often a pious word would throw him into a rapture: frequently he could not contain the tranſports of his heart in company or in the ſtreets. His thirſt of ſufferings was inſatiable; and he was accuſtomed to ſay, that to ſuffer for God deſerved not the name of ſuffering; ſo light is it made by love and the ſweet unction of grace. Martyrdom was the object of his pious ambition, though he ſincerely eſteemed himſelf unworthy of ſuch an honor. He was ingenious to court humiliations and diſgrace; thinking he deſerved to be trodden under foot by all men. His confidence in the ſafeguard of providence made him fear no harm from men, and rendered him intrepid in the midſt of dangers, eſpecially after the miraculous healing of his leg which he had broken by a fall in climbing a rock covered with ice. He would walk all night, and often on the edge of precipices, or over mountains covered with ſnow, and croſs impetuous torrents, in order not to diſappoint ſome poor people, only a few hours. His devotion to the Bleſſed Euchariſt made him ſpend much of his time in prayer before the altar; and this devotion forced him to ſeize all opportunities of ſaying maſs, whatever they coſt him. His meekneſs and patience made a conqueſt of thoſe ſouls, which were ſo hardened as to be able to reſiſt his zeal. Three young noblemen, enraged that the ſaint had converted and drawn from them the object of their criminal paſſion, vowed revenge; but the ſaint mildly addreſſed them, embraced them with the tenderneſs of a parent, and induced them all to repent and lead regular lives. His obedience was ſo perfect, that he had no other rule of his will but that of his ſuperiors. His purity was ſo perfect, that calumny itſelf durſt not charge him with the leaſt reproach on that head. He had given notice for opening a miſſion at La Louveſe about the end of Advent, in 1640. But underſtanding by Divine light that his death was near at hand, he went to Puy, and made a retreat in order to prepare himſelf for it. He made a general confeſſion of his whole life, and expreſſed an impatient deſire to poſſeſs God. He told ſome of his friends, that he ſhould never return from that miſſion; yet the incle-

mency of the weather could not detain him, wiſhing to reach La Louveſe for Chriſtmas-eve. Overtaken by night in the woods, and quite ſpent, he was forced to lie in a ruinous houſe, where he was ſeized with a pleuriſy. This ſituation repreſented to him the hardſhips of the ſtable at Bethlehem, on which he made the moſt tender reflections. Next morning he crawled to La Louveſe, and preached thrice on Chriſtmas-day, and thrice on St. Stephen's; but after the third ſermon, when he went to hear confeſſions, he twice ſwooned away. The phyſicians found his caſe paſt recovery. He received the holy Viaticum and extreme-unction, like a perſon all on fire with the love of God. Under his violent pains his countenance was ſerene, and he kiſſed inceſſantly a crucifix which he held in his hand. Nothing was heard from him but tender aſpirations. A little before he expired, he cried out to his companion: "What a happineſs! How contented I die! I ſee Jeſus and Mary, who are coming to conduct me to the manſions of bliſs." And lifting up his eyes to heaven, he calmly breathed his laſt towards midnight, the 31ſt December, 1640. He was interred on the 2d of January, near the altar, at La Louveſe. The univerſal grief for his loſs was ſucceeded by the higheſt veneration for his ſanctity; and his aſhes were honored by continual miracles. Twenty-two archbiſhops and biſhops of Languedoc wrote to pope Clement XI. in theſe words: "We are witneſſes, that before the tomb of F. John Francis Regis, the blind ſee, the lame walk, the deaf hear, and the dumb ſpeak." After the moſt ſevere juridical examination of the heroic virtues and evident miracles of St. John Francis Regis, he was beatified by Clement XI. in 1716, and canonized by Clement XII. in 1737. His feſtival was appointed to be kept on the 16th of June.

St. SYLVESTER, Pope, C.

See the Pontifical publiſhed by Anaſtaſius, Rufin. &c. See alſo Tillemont, T. 7. p. 267. Orſi, T. 4 & 5.—A. D. 335.

ST. SYLVESTER whom God appointed to govern his holy church in the firſt years of her temporal proſperity and triumph over her perſecuting enemies, was a native of Rome, and ſon to Rufinus and Juſta. According to the general rule with thoſe who are ſaints from the cradle, he received in his infancy the ſtrongeſt ſentiments of chriſtian piety from the

example, inſtructions and care of a virtuous mother. In order to his education in the ſound maxims and practice of religion, and in ſacred literature, ſhe put him young into the hands of Charitius or Carinus, a prieſt of an unexceptionable character and great abilities. Thus formed under an excellent maſter, he entered among the clergy of Rome, and was ordained prieſt by pope Marcellinus before the peace of the church was diſturbed by Dioclefian and his aſſociate in the empire. His behaviour in thoſe turbulent and dangerous times recommended him to the public eſteem. He ſaw with a holy joy the triumph of the croſs by the victory which Conſtantine gained over the perſecutor Maxentius within ſight of the city of Rome on the twenty-eight of October, 312. Pope Melchiades dying in January, 314, a little above a year after the defeat of the perſecutor Maxentius by Conſtantine the Great, St. Sylveſter was exalted to the pontificate, and the ſame year commiſſioned four legates (two prieſts and two deacons) to repreſent him at the great council of the Weſtern Church, held at Arles in Auguſt; in which the ſchiſm of the Donatiſts which had then ſubſiſted ſeven years, and the hereſy of the Quartodecimans, were condemned, and many important points of diſcipline were regulated in twenty-two canons. Theſe deciſions were ſent by the council before it broke up, with an honorable letter, to pope Sylveſter, and were confirmed by him, and publiſhed to the whole Church. The general council of Nice was aſſembled againſt Arianiſm in 325. Socrates l. 1. c. 5, Sozomen l. 1. c. 6. and Theodor. l. 1. c. 7. ſay, that pope Sylveſter was not able to come to it in perſon on account of his great age; but that he ſent his legates. Gelaſius of Cyzicus, Hiſt. Conc. Nicæn. l. 2. c. 5. T. 2. Conc. ſays that in it "Oſius held the place of the biſhop of Rome, together with "the Roman prieſts Vito and Acincentius." Theſe three are named the firſt in the ſubſcriptions of the biſhops in the Acts of that council, T. 2. Conc. p. 50. and in Socrates who expreſsly places them before Alexander, patriarch of Alexandria, and Euſtathius, patriarch of Antioch. St. Sylveſter greatly advanced religion by a punctual diſcharge of all the duties of his exalted ſtation during twenty-one years and eleven months and died on the thirty-firſt of December, 335. His name occurs in the ancient martyrology called St. Jerom's, publiſhed by Florentinius, and in thoſe of Bede, Ado, Uſuard, &c. Pope Gregory IX. in 1227, made his feſtival general in the Latin Church. The Greeks keep it on the tenth of January.

After a prodigious effuſion of Chriſtian blood almoſt all the world over during the ſpace of three hundred years, the perſecuting kingdoms at length laid down their arms, and ſubmitted with humility to the faith and worſhip of a God crucified for man's redemption. This ought to be a ſubject of thankſgiving. But do our lives expreſs this faith? Does it triumph in our hearts? It is one of its firſt precepts, that in all our actions we make God our beginning and end, and have only his Divine honor, and his holy law conſtantly in view. All our various employments, all our thoughts and deſigns muſt terminate in this. We ought ſo to live, that the days, hours and moments of the year may form a crown of good works, worthy the acceptance of our God. Our forgetfulneſs of Him who is our laſt end in almoſt all that we do, calls for a ſacrifice of compunction in the cloſe of the year: but this ſorrow for paſt offences cannot be pleaſing to God, unleſs we ſincerely devote our whole hearts and lives to his holy love for the time to come. Let us therefore examine into the ſources of former failures, and take effectual meaſures for our amendment, and for the perfect regulation of our conduct in future.

FINIS.

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CONTROVERSIAL INDEX;

In which a few of the moſt ordinary controverted articles are cleared and decided by the authority of the Holy Fathers and Doctors of the Church. What our Proteſtant brethren would call modern *authority has been here ſet aſide, and only a very ſmall part of thoſe authorities which they themſelves allow to be unexceptionable, and which occurred ſpontaneouſly, have been here adopted. We have generally appealed to the eccleſiaſtical writers of the firſt five centuries only: and for the accuracy of our tranſlation of the cited paſſages we refer the reader to the original authors.*

ABSOLUTION, the power of *binding* or *looſing* given to the Apoſtles and their ſucceſſors the biſhops and prieſts of the Church;—ſee S. Pacian, March 9. the ſame practiſed in the Church from the life of S. Eugenius, July 13. p. 38. S. Cyprian, Sept. 16. p. 204; taught by S. Gregory of Nyſſa, March 28. p. 290; and in general by all the Fathers and Doctors of the Church. S. Chryſoſtom ſpeaking upon this article, l. 3. de Sacerd. T. 1. ed. Ben. mentions "the eminent prerogative of binding and looſing, not the bodies, but the ſouls of men, with which the prieſthood of the New Law is honored:" and calls it "a power reaching the heavens, where God confirms the ſentence pronounced by prieſts below: a power never given to angels, yet granted to men." John xx. 22; conſult alſo Matt. xvi. 19. xviii. 18.

BAPTISM, univerſally in uſe among Chriſtians in all ages down from Chriſt: believed neceſſary by S. Cyprian, Sept 16. p. 205. S. Gregory Nazianzen, May 9, p. 398. Infant baptiſm practiſed in the Church as neceſſary, p. 38, July 13; alſo by S. Cyprian, as above. Origen ſays: "Infants are baptized for the remiſſion of ſins," hom. 14. in Luc. and l. 5 in c. 6 ad Rom. "It is a tradition which the Church has received from the Apoſtles, that *infants* alſo be baptiſed."
See S. Matt. xviii. 19. John c. iii. 5. Luke xviii. 16. Acts viii. 36.

CHRIST the only and true God, S. Nicephorus, M. Feb. 9. p. 171, ſtiled by the martyr Quirinus, Almighty, June 4. His divinity proclaimed aloud by SS. Victorinus, &c. MM. Sept. 3. p. 174. The oppoſite hereſy of the Arians, &c. condemned in the firſt general council of Nice: (ſee S. Athanaſius, May 3.) It was combated with ſucceſs by that great Doctor and Father of the Church; by S. Baſil, S. Gregory Nazianzen, S. Chryſoſtom, S. Ambroſe, S. Hilary, S. Gregory of Nyſſa, and all the moſt learned popes and prelates of the Church who lived in thoſe times, as the peruſal of their lives will ſhew, &c. &c.
See John, The word was God... And the word was made fleſh, c. i. 14. x. 30. v. 19. Colloſſ. i. 15, &c. 1 Cor. viii. 11.

THE CHURCH of Christ is but *one*, S. Hilary, Jan. 14. p. 83, &c. built upon St. Peter, ibid. S. Pacian, March 9, teaches the *unity*, *catholicity*, and *sanctity* of the Church: also its *authority*. Upon these points read likewise the life of S. Vincent of Lerins, May 25; and S. Optatus, July 30. S. Augustin teaches, that the Church *cannot fail*, Aug. 28. p. 165. Its *unity* is established by S. Cyprian in an express treatise: (see his life Sept. 16.) Church and Church Guides to be heard and followed in matters of faith according to S. Irenæus, Sept. 5. p. 178, &c. &c.

See Matt. xvi. 18. xviii. 17. xxviii. 20. John xiv. 16, 17. x. 16. Isa. lix. 20. Ephes. iv. 5, &c. 1 Tim. iii. 15. Heb. xiii. 7. 17.

CONFESSION of sins to the priests of God's Church proved necessary by S. Pacian, May 9. Auricular confession practised in S. Gregory of Nyssa's time, p. 290, March 28: held necessary by S. James of Nisibis, July 11. p. 33: by S. Cyprian, Sept. 16. p. 204 & 205. (Read the whole paragraph, in which is contained his doctrine upon some of the principal points of controversy); and S. Ambrose, p. 412. Dec. 7. S. Basil, June 14. p. 511. S. Chrysostom, T. 2. ed. Ben. hom. 1, On the Martyrs, teaches the necessity of a distinct confession of sins before communion: "It is not," says he "enough to say, I am a sinner; but every kind of sin is to be expressed," p. 667. S. Basil speaking on the same subject, Reg. Brev. Q. 288, says: "It is necessary to confess our sins to those to whom is committed the dispensation of the mysteries of God," &c. &c.

Numb. v. 6. James v. 16. The obligation is also gathered from the judiciary power of forgiving and retaining sins, given to the pastors of the Church. See absolution.

CONTINENCY or CELIBACY of the Clergy proved from S. Jerom, Jan. 14. p. 82. in the life of S. Hilary; Sept. 30. p. 237: also from S. James of Nisibis, July 11. p. 33. Celibacy and continency of bishops from the example of S. Apollinaris, Sept. 17. p. 206, &c. &c. Let us attend to S. Epiphanius, Hær. 59. "He that lives as a husband with his wife, though he have but *one*, is not admitted by the Church to the order of Deacon, Priest, Bishop, or Subdeacon; unless he ceases to converse with her as a husband, or becomes a widower." And Origen; who says, hom. 23. in Num. "He only is fit to offer continual sacrifice, who has consecrated himself to perpetual chastity."

See Matt. xix. 11. 1 Tim. v. 12. 1 Cor. vii. 7, 27, 32.

EUCHARIST, or the Lord's Supper, called by the primitive martyr S. Ignatius the *flesh* of Christ, Feb. 1. p. 151, 152: by the 7th general council the *true body and blood* of Christ, p. 204. Feb. 25. Real presence and transubstantiation held and proved by S. Ambrose, Dec. 7. p. 412; also by S. Cyril of Jerus. March 18. p. 268. (Read the

whole paragraph which includes other articles of controverſy). The ſame doctrine relating to the Holy Euchariſt maintained by S. Leo the Great, April 11. p. 321-2. (Read an account of Berengarius's hereſy and his condemnation in the life of Leo IX. April 19. p. 339. alſo of the Greek ſchiſm under Cerularius.) S. Juſtin teaches the real preſence, June 1. p. 467-8: St Paulinus, p. 5. July 1: confirmed by an evident miracle in the life of S. Odo, July 4. p. 10: called by S. Ephrem, July 9, p. 26, Chriſt's body and blood: alſo by S. James of Niſibis, p. 33, July 11, and S. Victor in the life of Eugenius, July 13. p. 36. The Cup called the *blood* of the Lord in the beautiful acts of S. Laurence Aug. 9. p. 115; ibid. the holy oblation termed a *ſacrifice*. Called the *body* and *blood* by S. Cyprian, Sept. 16. p. 199. S. Jerom, Sept. 30. p. 238. Real preſence and tranſubſtantiation explicitly taught and profeſſed by S. Bruno, Oct. 5. p. 256. The Euchariſt called by S. Mary of Egypt the *body* and *blood*, April 9: the ſame doctrine held by S. Baſil, June 14. p. 511. S. Chryſoſtom ſpeaking of the real preſence of Chriſt in the Euchariſt, ſays: "He has given us himſelf to eat, and has put himſelf in the ſtate of a victim ſacrificed before us," hom. 50. p. 517. T. 7. ed. Ben. And again hom. 87, p. 787: "How many now ſay, they wiſh to ſee his ſhape, his garments? You deſire to ſee his garments; but he gives you himſelf, not only to be ſeen, but to be touched, to be eaten, to be received within you... How pure ought not that tongue to be which is purpled with his adorable *blood!* The angels beholding it tremble, and dare not look thereon through awe and fear, on account of the dazzling rays which proceed from that where with we are nouriſhed, with which we are mingled, *being made one body, one fleſh with Chriſt!*"

See John vi. 51, 52, &c. Matt. xx. 26. Mark xiv. 24. Luke xxii. 19. 1 Cor. x. 16. xi. 24.

FAITH, according to S. Hilary, *unchangeable*, Jan. 14, p. 84, 85. Its neceſſity proved from S. James of Niſibis, July 11. p. 33. S. Cyprian (whoſe words are cited by SS. Jerom and Auguſtin) in his treatiſe On the Unity of the Church delivers his ſentiments in the manner following; "The Church is *one;* as there are many rays of the ſun, but one light; as there are many branches of a tree, but one ſtem; many rivulets, but one ſpring Separate a ray of the ſun from the body of light, it cannot exiſt: a branch cut off from the tree will not grow: a ſtream ſeparated from the fountain will not run. It is thus the Church ſpreads forth her rays through the whole world; yet the light is one and the ſame in all places, without having its unity divided. Does any one think this unity of the Church, which comes from God, and is cemented by his ſacraments, can be divided and parted by a divorce of jarring wills? He that keeps not this unity keeps not the law of God: he keeps not the faith of the Father and the Son: he keeps not truth in order to his ſalvation. He cannot have God for his father who has not the

Church for his mother. If any one could have eſcaped the deluge out of the ark of Noah, he that is out of the Church may alſo eſcape. Do you think he ſtands or lives who departs from the Church? It is a fault which cannot be waſhed away even by the effuſion of his blood. He fights againſt the order of God, &c."

See Mark xvi. 16. Acts ii. 47. Heb. xi. 6. James ii. 14, 17, 20, 24. Rom. xi. 20, &c. 1 Cor. ix. 27. x. 12. xiii. 1. 1 Phil. ii. 12.

FASTING recommended by the univerſal practice of all the ſaints both of the Old and New Teſtament, and that of Jeſus Chriſt the Saint of ſaints, and of all ranks of Chriſtians in every age.

See Joel ii. 12. Jonas iii. 5. Matt. ix. 15. Acts xiv. 22.

HOLY IMAGES placed in churches, (See S. Euphemia, Sept. 15. ſee alſo March 13.) Images honored and prayed before in the life of S. Euphraſia, March 15. A moving picture of S. Caſſian, M. hanging over the altar deſcribed by S. Prudentius, July 11. p. 119. S. Paulinus ſpeaks of holy images, p. 5. July 1. Pious pictures uſed in the Church, p. 461. May 28. in the life of S. Epiphanius: their uſe and veneration vindicated by the 7th general council, in which the Iconoclaſts or *Image-breakers* were refuted and condemned, Feb. 25. p. 203, 204. Holy Images defended by S. John Damaſcen, May 6. p. 393, 394; vindicated by S. Germanus, May 29. Praying before the image of our B. Lady practiſed by S. Mary of Egypt, April 9.

Images commanded by God, Exod. xxv. 18. Numb. xxi. 8. 1 Chron. xxviii. 18. *Relative* honor due to them, Heb. xi. 21. Pſ. xcix. 5.

MASS a *ſacrifice*, from St. Paulinus, July 1. p. 4. termed a ſacrifice in the acts of S. Laurence, Auguſt 9. p. 115. taught by S. Cyril of Jeruſalem, March 18. p. 268. alſo by S. Leo the Great, April 11. p. 321, 322. in the life of S. Auguſtin, Auguſt 28. p. 166. S. Chryſoſtom in his 3d book of the prieſthood ſays: "when you behold the Lord himſelf lying the victim on the altar, and offered; and the prieſt attending and praying over the *ſacrifice*, purpled with his precious blood, do you ſeem to yourſelf to remain among mortals upon earth, or not rather to be tranſlated into heaven!" His liturgy is ſtill extant, and in uſe to this day among the Greeks. Sacrifice of the maſs prefigured by Melchiſedech, Gen. xiv. 18. Pſ. cx. 4. foretold, Mal. i. 12. On the inſtitution, ſee the article Euchariſt.—Heb. xiii. 10.

PENANCE. See Confeſſion and Abſolution.

ORIGINAL SIN held by S. Auguſtin and all the Fathers of the Church, and eſtabliſhed in the following texts: Job xiv. 4. Pſ. L. 7. Rom. v. 12, 19. 1 Cor. xv. 21, 22.

PRAYER FOR THE DEAD recommended by the practice of S. Simeon Stylites, Jan. 5. p. 56. also by that of the whole Church, in the life of S. Theodosius, Jan. 11. p. 72. SS. Perpetua, &c. MM. March 8. p. 234. S. Monica, May 4, who on her death-bed desired her son S. Augustin to remember her in the sacrifice of the altar. Practice of the Church to pray for the dead mentioned in the life of S. Zeno, April 15. p. 323. Prayer for the dead and purgatory proved from the practice of S. Paulinus, July 1. p. 5. Also from S. Augustin, ibid p 4. S. Ephrem, July 9. p. 26. S. James of Nisibis, July 11. p. 31. S. Cyprian, Sept. 16 read p. 201. The obligation of praying for the dead enforced by S. Epiphanius, May 28. Prayer for the dead and a middle state of suffering held by S. Cæsarius of Arles, Aug. 27. p. 156. S. Chrysostom teaches, hom. 21, in Act. p. 175, Tom. 8. Ed. Ben. that "oblations (or Masses) are not offered for the dead in vain" Ibid. p. 276. He says that "Saints and Martyrs are commemorated in the holy mysteries, because this is doing them great honor: and by the communion with them in their virtues, the rest of the faithful departed reap much benefit." Hom. 55. in 1 Corinth. Tom. 10. p. 393.

See also 2 Machab. xii. 43, &c. Matt. xii. 32, 36, v. 25. Rev. xxi. 27. 1 Cor. iii. 13, &c. 1 Peter iii. 18, &c.

REAL PRESENCE. See Eucharist and Mass.

RELICS AND INVOCATION OF SAINTS.—Relics of S. Polycarp preserved with respect, Jan. 26. p. 122. S. Hilary, Jan. 14. p. 84, says, "the relics of saints are terrible to devils," and attests that miracles were wrought by them. Those of S. Vincent, M. Jan. 22, illustrated with miracles, as S. Augustin testifies, p. 110. SS. Paulinus, Jerom, Chrysostom attest the fame of S. Timothy's, Jan. 24. p. 116, 117. S. Chrysostom also recommends the veneration of the relics of SS. Juventinus and Maxim. Jan. 25. ib. in the strongest manner. S. Paulinus every where expresses a great devotion to the SS. and their relics, July 1. p. 5. Intercession of Saints taught by S. Augustin, ib. p. 4. On the veneration of S. Phocas's relics, see SS. Asterius and Chrysostom, July 3. p. 8. Intercession of Saints implored by S. Gregory of Nyssa, in the life of S. Ephrem, July 9. p. 27. On the miracles wrought at the discovery of the relics of SS. Nazarius and Celsus, attested by S. Ambrose, &c. see July 28. On those wrought by S. Stephen's relics, see Aug. 3. Churches built over the tombs of Martyrs in the life of S. Theodoret, Sept. 3. Intercession of Saints universally implored in the time of Evagrius, and also attended with miracles, p. 195. Sept. 15. Veneration of relics vindicated by S. Jerom, Sept. 30. p. 237-8. and by him cleared from the imputation of idolatry, ib. See also S. Asterius, Nov. 1. S. Chrysostom in the life of S. Paul, June 30, last page, attributes to his very chains the privilege of chacing away evil spirits: nor is this so surpri-

ſing, when we call to mind the handkerchiefs and aprons, which by only touching the body of S. Paul, caſt out devils and cured all diſeaſes, Acts xix. 12. SS. Cyprian, Gregory Naz. Athanaſius, &c. deliver the ſame doctrine. The annual feſtivals of martyrs were kept in the third age with ſolemn ſacrifices of thankſgiving, as S. Cyprian teſtifies, Sept. 16. p. 202.

See 2 Kings xiii. 21. Matt. ix. 20, &c. Acts xix. 11. &c.

Saints departed pray for us, Luke xvi. 9. Rev. v. 8. viii. 4. They know what paſſes among us, Luke xv. 10, &c.

SCRIPTURE not the *only rule* of faith, S. Irenæus Sept. 5. p. 178. Tradition alſo neceſſary, ibid. S. Chryſoſtom ſays, hom. 4. in 2. Theſs. p. 532: "It is clear that they (the Apoſtles) did not deliver all things by their epiſtles, but communicated alſo many things without writing; and theſe too deſerve our aſſent or faith. *It is a tradition; make no further enquiry.*" He repeats the ſame doctrine in many other places. The ſame is inculcated by S. Baſil, June 14, p. 511. S. Epiphanius, May 28. S. John Damaſcen, May 6, and appealed to by S. Eugenius, July 13. p. 39.

Holy Scripture hard to be underſtood and wreſted by many to their own deſtruction, 2 Peter iii. 16, 17. Not of private interpretation, ibid. i. 20. Apoſtolical Tradition commanded to be obſerved, 1 Cor. xi. 2. 2 Theſs. ii. 14. iii. 6. 2 Tim. i. 13. ii. 2. iii. 14.

TRADITION. See the preceding article.

TRANSUBSTANTIATION. See Euchariſt.

SIGN of the CROSS uſed in the primitive Church. Tertullian who lived in the ſecond age, ſays, l. de Coron. Mil. c. 2: "Whenever we come in, or go out; when we put on our clothes, or go to reſt; at our tables, and on all occaſions, we ſign our forehead with the *Sign of the Croſs.*" See S. Jerom's life of S. Paul, H. Jan. 15. p. 87; alſo the ſame father's life of S. Paula, Jan. 9: the life of S. Agnes, Jan. 21. p. 105: S. Athanaſius's life of S. Antony, Jan. 19. p. 99. Sign of the Croſs attended with miracles in the lives of SS. Sebaſtian, Jan. 20. p. 102. Anthimus, Apr. 26, p. 359: S. Eugenius, July 13. p. 38; and Joſeph of Paleſtine, July 24. p. 66: Uſed by S. Fides, Aug. 1. p. 90. Strenuouſly recommended by S. Jerom in the life of S. Euſtochium, Sept. 7. Uſed againſt ſpells and diabolical incantations in the life of SS. Cyprian and Juſtina, Sept. 11. See alſo the life of S. Mary of Egypt, April 9. p. 312. S. Chryſoſtom ſpeaking upon the ſubject, hom. 54. p. 551. T. 7. ed. Ben. ſays: "We have it (the croſs) in our houſes, we paint it on our walls and windows, form it on our foreheads, and always carry it devoutly in our hearts." The veneration of the Croſs is mentioned in the life of S. Cyril of Jeruſalem, March 18. p. 268: alſo in that of S. Mary of

Egypt, vindicated by SS. Ambroſe and Paulinus in the life of Helen, Aug. 17. p. 134. Read likewiſe the life of the Martyrs at Samoſata, Dec. 9. p. 415.

SUPREMACY of the ſee of Rome. In the age of the Apoſtles S. Irenæus ſays: "The great Church of Rome was founded and conſtituted by the glorious Apoſtles SS. Peter and Paul: and that they delivered the epiſcopal office to Linus, whoſe ſucceſſor was Anacletus, &c." l. 3. c. 3. In the following century, S. Cyprian, ep. 55, calls Rome the Chair of Peter, and the Principal Church. See alſo his life, Sept. 16, p. 198. Read upon the ſame ſubject S. Optatus, July 30. p. 82. and S. Jerom, Sept. 30. p. 234. S. Chryſoſtom appealed to the ſee of Rome, and deſired the pope to declare void whatever had been done againſt him during his unjuſt perſecution, T. 3. p. 515. ed Ben. Unjuſt proceedings againſt S. Gregory Nazian. alſo declared null by pope Damaſus, May 9. See the pope's ſupremacy recognized and exerted in the life of S. Cyril of Alexandria, Jan. 28; of S. Athanaſius, May 3, &c.

VIRGINITY recommended by all the Fathers of the Church, great part of whom have written expreſs treatiſes in its favor; for inſtance, SS. Jerom, Baſil, Ambroſe, Chryſoſtom, &c. S. Ambroſe, in his book On Virginity, has the following paſſage: "Take notice how many virgins are profeſſed every year in Alexandria, in all the Eaſtern church, and in Africa. There are not here (at Milan) ſo many perſons born, as there are *virgins* conſecrated in thoſe countries." In the life of Syncletica is mentioned the ceremony of conſecrating virginity by cutting off the hair, Jan. 6. p. 57. alſo in the life of SS. Cyprian and Juſtina, Sep. 11. p. 190. See likewiſe the manner of conſecrating virgins by vow, in the lives of SS. Euphraſia, March 15. and Euſtochium, Sept. 7.

Virginity or continency *poſſible*, Matt. xix. 11. 12. The *vow binding*, Deut. xxiii. 21. The breach of that vow *damnable*, 1 Tim. v. 12. The practice recommended, 1. Cor. vii. 7, 8, 27, 37, &c. Reaſons for which the Church has judged it requiſite, particularly in the *clergy*, ibid. v. 31, 32, 35.

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ERRATUM.—The reader is requested to erase the words, "*the ſaint's brother*," in the 153d page of Vol. II. line 7 from the top.